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# HATIM'S TALES

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INDIAN TEXTS SERIES

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# KATIM'S TALES

KASHMIRI STORIES AND SONGS

RECORDED WITH THE ASSISTANCE OF  
PANDIT GOVIND KAUL

BY SIR AUREL STEIN, K.C.I.E.

EDITED WITH A TRANSLATION, LINGUISTIC ANALYSIS,  
VOCABULARY, INDEXES, ETC.

BY GEORGE A. GRIERSON, K.C.I.E.

WITH A NOTE ON THE FOLKLORE OF THE TALES  
BY W. CROOKE, C.I.E.

*With a Frontispiece*

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## PREFACE

THESE pages have to be written many years after the Kāshmīrī texts here presented were collected, and amidst urgent tasks concerning the results gathered in a wholly different field of work, that of my Central-Asian explorations. These conditions make me feel particularly grateful for the fact that Sir George Grierson in his Introduction has dealt so exhaustively with the manner in which those texts were originally recorded, and with all aspects of the linguistic interest which may be claimed for them. It has thus become possible for me to confine the preface he has asked for to a brief account of the circumstances which enabled me to gather these materials, and to some personal notes concerning that cherished Indian scholar friend, the late PANDIT GŌVIND KAUL, whose devoted assistance was largely instrumental in rendering them of value for linguistic research, and whose memory this volume is intended to honour.

My interest in the language and folklore of Kashmīr directly arose from the labours which, during the years 1888-98, I devoted, mainly in the country itself, to the preparation of my critical edition of Kalhaṇa's *Chronicle of the Kings of Kashmīr* and of my commentated translation of it.<sup>1</sup> The elucidation of the manifold antiquarian questions which these tasks implied, and which in various ways constituted their chief attraction for me, was possible only in close touch with Kashmīr scholars, and needed constant reference to the traditional lore of their alpine land. In addition it was necessary for me to effect extensive archæological researches on the spot. What leisure I could spare from onerous and exacting official duties at Lahore for the purely philological portion of those tasks was far too scanty to permit

<sup>1</sup> See Kalhaṇa's *Rājatarāṅgiṇī*, or *Chronicle of the Kings of Kashmīr*, edited by M. A. Stein, Bombay, 1892, fol. ; *Kalhaṇa's Rājatarāṅgiṇī, a Chronicle of the Kings of Kashmīr*, translated with an Introduction, Commentary, etc., by M. A. Stein, Westminster, 1900, 2 vols., 4to.

of any serious study of Kāshmīrī. But during the eight summer vacations which I was privileged to devote in Kashmīr to my cherished labours, and particularly during those between 1891 and 1894, which I spent mostly on archæological tours elucidating the historical topography of the country and tracing its ancient remains, I had opportunities for acquiring some colloquial familiarity with the language. I should probably have been able to make more systematic use of these opportunities had not convenience and conservative attachment to the classical medium of Kashmīr scholarship made me prefer the use of Sanskrit conversation with my Paṇḍit friends and assistants at Śrīnagar and wherever they shared my tours and campings.

Meanwhile, Sir George Grierson had commenced his expert linguistic researches concerning Kāshmīrī. They were, for the first time, to demonstrate the full interest of the tongue and the true character of its relationship on the one hand to the Indo-Aryan vernaculars and on the other to the language group, called by him "Dardic" or "Piśāca", the separate existence of which, within the Aryan branch, he has the merit of having clearly established. His Kāshmīrī studies were at the start directed mainly towards the publication of the remarkable works by which the late Paṇḍit Īśvara Kaul had endeavoured to fix the phonetic, grammatical, and lexicographical standards for what he conceived to be the literary form of Kāshmīrī. There was every prospect that these standards, through the exhaustive labours bestowed by Sir George Grierson upon their record and interpretation, would establish themselves for a language which so far had remained free from the systematizing influence of Paṇḍit grammarians. Paṇḍit Gōvind Kaul, though a close personal friend of Paṇḍit Īśvara Kaul, and fully appreciative of his scholarly zeal and ingenuity, was inclined to doubt at times the thoroughgoing regularity in the application of all the phonetic distinctions, inflectional rules, etc., laid down by this Kashmirian epiphany of Pāṇini.

I should in no way have felt qualified to decide between the conflicting authorities, even if I could have spared time for the close investigation of the differences of detail concerned. But I realized the value which might attach to an unbiassed phonetic record of specimens of the language taken down at this stage from the mouth of speakers wholly unaffected by quasi-literary influences and grammatical theories. In the course of my Kashmīr tours I had been more than once impressed by the clearness of utterance to be met with in the speech of intelligent villagers, very different from the Protean inconstancy which certain phonetic features of Kāshmīrī seemed to present in the mouth of the townsfolk of Śrīnagar, whether Brahmans or Muhammadans. In addition, my interest had been aroused from the first by the rich store of popular lore which Kāshmīrī presents in its folk tales, songs, proverbs, and the like.

So in the course of the second summer season, that of 1896, which I was enabled through a kind dispensation to devote to my *Rājatarāṅgiṇī* labours in the alpine seclusion of my cherished mountain camp, Mohand Marg, high up on a spur of the great Haramukh peaks, I endeavoured to use the chance which had opportunely offered itself for securing specimens both of the language spoken in the Sind Valley below me (the important *Lahara* tract of old Kashmīr) and of folklore texts. Hātim Til<sup>a</sup>wōṇ<sup>u</sup> had been mentioned to me as a professional story-teller in particular esteem throughout that fertile tract. He was a cultivator settled in the little hamlet of Panzil, at the confluence of the Sind River and the stream draining the eastern Haramukh glaciers, and owed his surname to the possession of an oil press. When he had been induced to climb up to my mountain height and had favoured Paṇḍit Gōvind Kaul and myself with his first recitation, we were both much struck by his intelligence, remarkable memory, and clear enunciation. His répertoire of stories and songs was a large one. Though wholly illiterate, he was able to recite them all at any desired rate of



speed which might suit our ears or pens; to articulate each word separate from the context, and to repeat it, if necessary, without any change in pronunciation. Nor did the order of his words or phrases ever vary after however long an interval he might be called upon to recite a certain passage again. The indication of two or three initial words repeated from my written record would be quite sufficient to set the disk moving in this living phonographic machine.

It did not take me long to appreciate fully Hātim's value for the purpose I had in view. He did not at first take kindly to the cold of our airy camping-place nor to its loneliness, being himself of a very sociable disposition, such as befitted his professional calling exercised mostly at weddings and other festive village gatherings. But it was the cultivators' busy season in the rice fields, some 5,000 feet below us, and his ministrations were not needed by them for the time being. So I managed, with appropriate treatment and adequate douceurs, to retain him for over six weeks. Owing to the pressure of my work on Kalhana's *Chronicle* it was impossible to spare for Hātim more than an hour in the evening, after a climb, usually in his company, had refreshed me from the strain of labours which had begun by daybreak.

Progress was necessarily made slow by the care which I endeavoured to bestow upon the exact phonetic record of Hātim's recitation and the consequent need of having each word where I did not feel sure of it, repeated, eventually several times. Whenever a story was completed I used to read it out to Hātim, who never failed to notice and correct whatever deviation from his text might have crept in through inadvertence or defective hearing. Though able to follow the context in general, I purposely avoided troubling Hātim with queries about particular words or sentences which I could not readily understand. I felt that the object in view would be best served by concentrating my attention upon the functions of a phonographic

recorder and discharging them as accurately as the limitations of my ear and phonetic training would permit.

I could not have adopted this safe restriction of my own task, and might well have hesitated about attempting the record of these materials at all, if I had not been assured from the start of Paṇḍit Gōvind Kaul's most competent and painstaking collaboration. The intimate knowledge which long years of scholarly work carried on in constant close contact had given me of his methods and standards, enabled me to leave certain essential portions of the work entirely to his share and with fullest confidence in the result. I could feel completely assured that with that rare thoroughness and conscientious precision which distinguished all his work on the lines of the traditional Sanskrit scholar, his record of Hātim's text written down in Devanāgarī characters simultaneously with my own would be as exact as the system, or want of system, of Kāshmīrī spelling current among Śrīnagar Paṇḍits would permit. I was equally certain that he would spare no trouble to make his interpretation of it, both in the form of an interlinear word-for-word version and of an idiomatic Sanskrit translation, as accurate as possible.

Sir George Grierson's remarks upon the advantages which he derived from Paṇḍit Gōvind Kaul's labours make it unnecessary for me to explain here the special value attaching to them. It will suffice to state that Paṇḍit Gōvind Kaul's text as written down at the time of dictation was always revised simultaneously with my own. The interlinear translation was then added in the course of the following day, after reference to Hātim wherever doubts arose about the meaning of particular words or phrases. The preparation of the fair copy of both, with the idiomatic Sanskrit rendering added, was a task which helped to keep Paṇḍit Govind Kaul occupied during my absence in Europe for part of 1897. During the summer of the next year I enjoyed once more the benefit of his devoted assistance in labours dear to

us both, and in the peaceful seclusion of my alpine camp. But my big *Rājatarāṅgiṇī* task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Paṇḍit Gōvind Kaul's record of Hātim's last tale, due to the accidental loss of the concluding few pages of his original manuscript, escaped attention at the time.

When it was brought to my notice by Sir George Grierson fully fourteen years later, I was encamped once more at the very spot where we had recorded those stories. But, alas, Paṇḍit Gōvind Kaul was no longer among the living to give aid; and, what with years of Central-Asian exploration and long labours on their results intervening, those records seemed to me as if gathered in a former birth. Fortunately, Hātim was still alive and quite equal to the stiff climb which his renewed visit demanded—the photograph reproduced here shows him as he looked then. His recollection of the story was as fresh as ever, though increasing years and prosperity had made him give up his peregrinations as a public story-teller. So it was easy for another old retainer, Paṇḍit Kāśī Rām, to take down from Hātim's dictation the missing end of the story; it ran exactly as my own record showed it.

During the years which followed the completion of my main Kashmīr labours the efforts needed to carry out successive Central-Asian expeditions and to assure the elaboration of their abundant results, kept me from making definite arrangements for the publication of those linguistic materials. They had meanwhile, together with my collection of Sanskrit manuscripts from Kashmīr, found a safe place of deposit in the Indian Institute's Library at Oxford. But it filled me with grateful relief when my old friend Sir George Grierson, after a preliminary examination, kindly agreed in the autumn of 1910 to publish these texts, and thus enabled me to leave them in the hands most competent for the task.

It was the solution I had hoped for all along, and realizing



how much more difficult this task was than the original collection of the materials, I feel deep gratification at the fact that a kindly Fate has allowed him to complete it amidst all his great labours. In view of all the progress which Indian linguistic research for more than a generation past owes to Sir George Grierson's exceptional qualifications and powers of critical work, it would be presumption on my part to appraise how much of the value which may be claimed for this publication is derived solely from the wide range and precision of the scholarly knowledge he has brought to bear upon it.

It is the greatness of his own share in the work which makes me feel particularly grateful to Sir George Grierson for his ready consent to its dedication to the memory of Paṇḍit Gōvind Kaul. It affords me an appropriate opportunity for recording some data about the life of a cherished friend and helpmate whose memory deserves to be honoured for the nobility of his character quite as much as for his scholarly gifts and labours. The association of Paṇḍit Gōvind Kaul during close on ten years with my own efforts bearing on the history and antiquities of Kashmīr has always been appreciated by me as a special favour of Fortune, or—to name the goddess under her own Kashmirian form—of Śārādā, who is the protectress of learning as well as of the alpine land which claims to be her home; for he seemed to embody in his person all the best characteristics of that small but important class among the Brahmans of Kashmīr to which the far-off and secluded mountain territory owes its pre-eminent position in the history of Indian learning and literature.

I cannot attempt to indicate here the evidence to be gathered both from the Sanskrit literary products of Kashmīr and from surviving local tradition, which makes me believe that high scholarly attainments and a special facility of elegant rhetorical or poetic expression were to be found among the truly learned in Kashmīr more frequently combined than elsewhere in India with a keen eye for the realities of life, power of humorous

observation, and distinct interest in the practical affairs of the country. Kalhana himself, the author of the *Rājatarāṅgiṇī*, with whose personality, I felt, I was becoming so familiar across the gap of long centuries, seemed aptly to illustrate this typical combination of features.<sup>1</sup> In Paṇḍit Gōvind Kaul I found them all again and united with a high sense of honour, a bearing of true innate nobility, and a capacity for faithful attachment which from the first made me cherish him greatly as a friend, not merely as an accomplished mentor in most things appertaining to Kashmīr and its traditional past. A brief account of his descent and early associations will best explain the growth of these strongly-marked characteristics.<sup>2</sup>

Paṇḍit Gōvind Kaul was born in 1846 as the eldest son of Paṇḍit Balabhadra Kaul (1819-96), who, by reason of his personal qualities, great scholarly attainments, and social position, was universally respected among the Brahman community of Śrīnagar. Paṇḍit Balabhadra's own father, Paṇḍit Taba Kaul, had been a Sanskrit scholar of great reputation in the closing period of Afghān rule in Kashmīr. Being connected as hereditary 'Guru' with the important Brahman family of the Dars he had enjoyed a substantial Jāgīr, and this was allowed to continue when Mahārāja Ranjit Singh's conquest in 1819 established Sikh dominion over Kashmīr. Paṇḍit Bīrbal Dar, his patron, had held an influential administrative position already under the Afghān régime. But he incurred the suspicion of 'Azīm Khān, the last governor from Kābul, and persecuted by him, he was obliged to flee from Kashmīr to the Panjāb. Of the adventurous escape which he made with

<sup>1</sup> Cf. the sketch I have given of the information to be gathered from the *Rājatarāṅgiṇī* about the personal character of its author in the Introduction to my translation, i, pp. 21 sqq.

<sup>2</sup> For the account here presented I have been able to utilize a series of notes which Paṇḍit Gōvind Kaul's son, Paṇḍit Nilakanṭh, collected at my request among the elder members of his family and also among the surviving representatives of the Dar family, their hereditary patrons. In addition my recollection of data verbally communicated to me by Paṇḍit Gōvind Kaul has proved useful.



his young son Paṇḍit Rājākāk, in mid-winter 1818-19, across the snow-covered mountains, and of the cruel treatment endured by those of his family he was obliged to leave behind, Paṇḍit Gōvind Kaul told me interesting traditions. The experienced advice which Paṇḍit Bīrbal supplied to Mahārāja Raṇjit Singh is believed to have contributed greatly to the success of the campaign, which, in the following summer, placed Kashmīr in the power of the great Sikh ruler.<sup>1</sup>

The high administrative posts which Paṇḍit Bīrbal, and after his death his equally capable son Paṇḍit Rājākāk, held during the period of Sikh rule in Kashmīr (1819-46), necessarily assured a prominent social position and relative affluence also for Paṇḍit Taba Kaul and his son Paṇḍit Balabhadra Kaul. The latter was thus enabled to devote himself during his youth solely to Sanskrit studies, and to lay the foundations of a scholarly renown which made him, from an early date, a prominent figure among the Paṇḍits of Kashmīr. But the far-reaching political changes which followed the accession of Mahārāja Gulāb Singh of Jammu to the rule of Kashmīr at the close of the First Sikh War, in 1846, led to the loss of the family's Jāgīr and threw a heavy strain upon Paṇḍit Balabhadra's resources. Though restricted to what income his functions as hereditary Guru and as a teacher of Śāstras could secure, and maintaining throughout his long life a dignified retirement,<sup>2</sup> Paṇḍit Balabhadra succeeded not only in giving his

<sup>1</sup> Paṇḍit Bīrbal is said to have been personally present at the fight on the Divāsar Karēwa in which the Afghāns were finally defeated by Diwān Chand Misar and Sardār Hari Singh, Raṇjit Singh's generals, and to have decided the issue by pointing out Jabar Khān, 'Azīm Khān's brother and ablest commander, as the chief objective for the attack. I may mention as an interesting relic connected with this event that in the palace-like mansion of the Dar family, a monument of departed glory, I found a number of fine Persian carpets and elaborate felt rugs which according to family tradition Paṇḍit Bīrbal had been allowed to appropriate from the defeated Afghān governor's camp in recognition of the help he had rendered towards the Sikh success on that field of battle.

<sup>2</sup> During the latter half of his life he never left the house he occupied within the precincts of the Dar family mansion, though receiving frequent visitors from among those whom office or intellectual attainments placed high in the social world of Śrīnagar.

three sons an excellent education, but in accumulating also an important collection of Sanskrit manuscripts.

His tasks were, no doubt, facilitated by the support he derived from his close connexion with the remarkably able men who succeeded Paṇḍit Bīrbal as heads of the Dar family. Paṇḍit Rājākāk, the latter's son (1805-66), had distinguished himself as an administrator already during the troubled times of the closing Sikh régime, and quelled a rebellion in the hill tract of Drāva. When conditions had become more settled under the Dogrā rule he rose high in Mahārāja Gulāb Singh's favour by greatly developing the shawl industry of Kashmīr, then a monopoly and financial mainstay of the State. Endowed with a genuine love of knowledge and with that intellectual adaptability which has distinguished the best brains of Kashmīr through successive historical periods, he had taken care to secure for his son, Paṇḍit Rāmjīv Dar (*circa.* 1850-83), not only a sound training in Persian and Sanskrit, but also some familiarity with English and with Western ways. It was no easy departure in days when close relations with Europeans were apt to be looked at askance as infringing upon the traditional policy of seclusion and the security it was meant to assure.

It was in intimate association with Paṇḍit Rāmjīv Dar that Paṇḍit Gōvind Kaul spent most of his early manhood. The experience he thus gained of the world of affairs, of rulers and ruled alike, did much to widen the horizon of his thoughts and interests beyond that of the traditional student of Śāstras. Paṇḍit Rāmjīv seems to have been a man of an unusually active mind and of considerable practical energy. During his short but fruitful life he had the good fortune to serve a ruler so well qualified as the late Mahārāja Ranbīr Singh to appreciate his varied mental gifts and activities. It was the cherished aim of the late Mahārāja to combine the preservation of inherited systems of Indian thought and knowledge with the development of his country's economic resources along the lines of modern

Western progress. Having proved his ability as an administrator of Kashmīr districts, Paṇḍit Rāmjīv gradually became the Mahārāja's trusted adviser in a variety of departments which were created to further that policy, including those of education, agriculture, sericulture, etc. The manifold administrative duties entrusted to Paṇḍit Rāmjīv did not divert his attention from scholarly interests, and consequently he kept Paṇḍit Gōvind Kaul as much as possible by his side wherever his tours of inspection, etc., took him. Thus, Paṇḍit Gōvind Kaul was able to acquire a great deal of first-hand knowledge of Kashmīr and the neighbouring territories in all their varied aspects.

Paṇḍit Gōvind Kaul had, from his earliest youth, received a very thorough literary training in Sanskrit under his father's direct guidance. In accordance with the traditions of Kashmīr learning he had devoted particular efforts to the study of the *Alaṃkāra-śāstra* and the poetic literature which is bound up with it. His stock of quotations from the latter seemed inexhaustible. He was thoroughly at home also in *Vyākaraṇa*, *Nyāya* and the *Śaiva-śāstra*, and he read widely in the *Epics* and *Purāṇas*. As far as Sanskrit literary qualifications were concerned, he was well equipped for the charge of the "Translation Department", to which he was appointed in 1874. By creating it together with a State Press it was the Mahārāja's intention to diffuse a knowledge of Sanskrit works on law, philosophy, etc., among wider classes of his subjects through the medium of Hindī. Other branches of the same department were intended to secure the same object with regard to selected works in English and Persian. It is needless to discuss here the practical utility of the scheme or the causes which, owing to the lingering illness of the Mahārāja, hampered its execution during the closing years of his reign. It is enough to remember that it provided suitable employments for such highly deserving scholars as Paṇḍit Gōvind Kaul and the late Paṇḍit Sahajabhaṭṭa, who was to become another of my Kashmīr assistants, and that



among the works undertaken, but never finished, there was also a Hindī translation of the *Sanskrit Chronicles of Kashmīr*.

In 1883 Paṇḍit Rāmjīv Dar was carried off by a premature death. Soon after, the Translation Department ceased to exist, together with several other institutions which had owed their creation to his stimulating influence. The last years preceding Mahārāja Ranbīr Singh's death in 1886 and the first of the reign of his son and successor were for Kashmīr a period of transition. Traditional methods of administration and economic conditions bequeathed by long centuries of practical seclusion were giving way without there being the machinery as yet available to effect needful reforms on the lines developed in British India. It was in various ways a trying time for all those representing the intellectual inheritance of the valley, and after a short spell of work as a teacher in the Sanskrit Pāṭhaśālā, maintained by the Darbār at Śrīnagar, on scant pay—and that often in arrears—Paṇḍit Gōvind Kaul found himself without official employment.

His learning and sound methods of scholarly work had already, in 1875, attracted the attention of Professor George Bühler, when that great Indologist had paid his memorable visit to Kashmīr in search of Sanskrit MSS. The very commendatory mention which Professor Bühler's report made of Paṇḍit Gōvind Kaul's attainments and of the help he had rendered,<sup>1</sup> directed my attention to him from the start. The personal impression gained within the first few days of my arrival at Śrīnagar at the close of August, 1888, was quite sufficient to convince me how amply deserved that praise was. I was quick to notice Paṇḍit Gōvind Kaul's special interest in antiquarian subjects, such as made me then already form the plan of a critical edition

<sup>1</sup> Cf. Bühler, "Detailed Report of a Tour in search of Sanskrit MSS. made in Kaśmīr, Rajputana, and Central India," Extra Number of the *Journal Bombay Branch, R.A.S.*, 1877, pp. 7, 17, 27. In the last-quoted passage Professor Bühler mentions Paṇḍit Gōvind Kaul's shrewd identification of the old local name of Leh (*Loh* in the *Rājat.*), and rightly states: "His proceeding showed that he was possessed of a truly scientific spirit of enquiry."

and commentary of Kalhana's *Chronicle of Kashmīr*. I was equally impressed by his dignified personality, which combined the best qualities of the Indian scholar and gentleman. A short archæological tour which we made in company to sites round the Dal Lake helped to draw us together in mutual sympathy and regard. So it was to me a great source of satisfaction when, before my departure for the plains, Paṇḍit Gōvind Kaul, with his revered father's full approval, accepted my offer of personal employment and agreed to follow me to Lahore for the cold weather season.

It was the beginning of a long period of close association between us in scholarly interests and work. It continued practically unbroken for nearly eleven years, throughout my official employment in the Panjab University at Lahore, and down to Paṇḍit Gōvind Kaul's lamented death in June, 1899. Neither my visits on leave to Europe nor an interval in 1892-3, when he was tempted to accept employment at the Court of Jammu on H.H. the Mahārāja's private staff, implied any real interruption. It was, in the first place, my labours concerning the critical publication and elucidation of Kalhana's *Chronicle of Kashmīr*, for which Paṇḍit Gōvind Kaul's multifarious and ever devoted assistance proved of the greatest value. As to the character and extent of this help it is unnecessary here to give details. They have been recorded at length, and with due expression of my gratitude, both in the Introduction to my text edition of the *Rājatarāṅgiṇī*, published in 1892, and in the Preface to the commentated translation of it, with which, in 1900, on the eve of departure for my first Central-Asian expedition, I completed my labours bearing on the early history and antiquities of Kashmīr.<sup>1</sup>

Nor need I give here details regarding the large share taken by Paṇḍit Gōvind Kaul in another important if not equally

<sup>1</sup> Cf. *Kalhana's Rājatarāṅgiṇī*, ed. Stein, p. xvii; *Kalhana's Rājatarāṅgiṇī*, transl. Stein, i, pp. xvii, xxii sq.

attractive task. I mean the preparation of a classified catalogue of the great collection of Sanskrit MSS., over 5,000 in number, which, through Mahārāja Ranbir Singh's enlightened care, had been formed at the Raghunāth Temple Library at Jammu. The support I received from successive British residents in Kashmīr, including the late Colonels R. Parry Nisbet and N. F. Prideaux, and from my old friend the late Rāja Paṇḍit Sūraj Kaul, then Member of the Kashmīr State Council, furnished me with the means for organizing the labours by which, in the course of 1889-94, this very valuable collection was saved from the risk of dispersion and rendered accessible to research. They were effected mainly through Paṇḍit Gōvind Kaul and our common friend the late Paṇḍit Sahajabhaṭṭa. A full acknowledgment of their devoted services will be found in the Introduction to the volume which contains the descriptive catalogue, together with the plentiful and accurate extracts prepared by them from previously unknown or otherwise interesting Sanskrit texts.<sup>1</sup>

It would have been quite impossible for me, burdened as I was all through my years at Lahore with heavy and exacting official duties, to undertake the big tasks referred to, had not a kindly Fortune provided me in Paṇḍit Gōvind Kaul with a coadjutor of exceptional qualities. With a wide range of thorough traditional knowledge of the Śāstras and a keen sense of literary form he combined a standard of accuracy and a capacity for taking pains over details which would have done high credit to any European scholar trained on modern philological lines. Though he was no longer young when he joined me, he adapted himself with instinctive comprehension to the needs of Western critical methods, such as I was bound to apply to all my tasks. With infinite and never-failing care he would record and collate the readings of the manuscripts upon which I depended for the critical constitution of the *Rājataranigīṇī*

<sup>1</sup> See Stein, *Catalogue of the Sanskrit Manuscripts in the Raghunātha Temple Library of H.H. the Mahārāja of Jammu and Kashmīr*, Bombay, 1894, pp. vi sq., xi.



text, and also those of other Kashmirian works, almost all unpublished, reference to which was constantly needed for its interpretation. Yet I knew that scrupulously careful as he was about the formal correctness of his Sanskrit writing and speech, the exact reproduction of all the blunders, etc., to be met in the work of often ignorant copyists caused him a kind of physical pain.

It was the same with the labours he had to devote to the collection and sifting of all the multifarious materials needed for the elucidation of antiquarian problems. However much wanting in style and other literary attractions the Kashmirian texts such as *Māhātmyas*, later *Chronicles*, etc., might be which had to be searched, I could always feel sure that none of their contents which might be of interest, by their bearing on the realities of ancient Kashmīr would be allowed by Paṇḍit Gōvind Kaul to escape his Index slips. The value of the help he could give me in regard to the latter labours was greatly increased by the familiarity he had gained with most parts of the country and its varied population during the years spent by the side of his old patron Paṇḍit Rāmjīv Dar. Though for various practical reasons I had but little occasion to use Paṇḍit Gōvind Kaul in that rôle of travelling camp *literatus* which made his worthy Chinese epiphany, excellent Chiang Ssū-yeh, so invaluable to me during my Central-Asian explorations of 1906–8, he was yet exceptionally well able to visualize topographical and other practical facts bearing on archæological questions.

But, perhaps, the greatest advantage I derived from his long association with my labours was the chance it gave me to study in close contact those peculiarities of traditional Indian thought, belief, and conduct which separate Hindu civilization so deeply both from the West and the East, and which no amount of book knowledge could ever fully reveal to a 'Mleccha'. Paṇḍit Gōvind Kaul's personality seemed to embody in a particularly clear fashion some of the most characteristic and

puzzling features which constitute the inherited mentality of India, traceable through all changes of the ages. Attached with unquestioning faith to the principles and practices of his Brahman caste, he would make no concessions whatsoever in his own person to altered conditions of life. Yet he was ever ready to explain to me how the slow adaptation in others was reconcilable with traditional tenets. His meticulous observance of religious rites shrank from no personal hardship or sacrifice; he would, e.g., keep the fast days enjoined by the three different systems of worship traditional in his family, even when the chance of the calendar would bring them together in most embarrassing succession. Yet, in the privacy of my study or in the solitude of my mountain camp he was fully prepared to brush aside in my case most of the outward restrictions to which the *profanum vulgus* might attach importance.

His strongly conservative notions were the clearest reflex of those which have governed the administration of Kashmīr throughout its historical past. Their instinctive application by Paṇḍit Gōvind Kaul to the modern conditions of his country helped me greatly in comprehending how limited in reality were the changes undergone by its social fabric in the course of long centuries, notwithstanding all foreign conquests from the north and south. In his unfailing grave politeness and courtly dignity I could recognize, as it were, the patina which generations of influential employment and social distinction have deposited on the best representatives of the true ruling class of Kashmīr. Whenever Paṇḍit Gōvind Kaul was by my side, whether in the alpine peace of my beloved Kashmīr mountains or in the dusty toil of our Lahore exile, I always felt in living touch with past ages full of interest for the historical student of India.

A kindly Fate had allowed me, notwithstanding constant struggles for leisure, to carry my labours on the oldest historical records of Kashmīr close to their completion by the time when in the spring of 1899 my appointment to the charge of the Calcutta



Madrasa and the far more encouraging prospect of freedom for my first Central-Asian journey necessitated what seemed merely a temporary change in our personal association. In view of the new field of work which was soon to call me to the 'Sea of Sand' and its ruins far away in the north, I felt anxious to assure to Paṇḍit Gōvind Kaul scholarly employment in his own home, worthy of his learning and likely to benefit research. By what appeared at the time a special piece of good fortune, my friend Sir George Grierson was then anxious to avail himself of Paṇḍit Gōvind Kaul's methodical help for completing and editing Paṇḍit Īśvara Kaul's great dictionary of Kāshmīrī. It was a philological task of considerable importance, and for more than one reason I rejoiced when, before my departure from Lahore, this collaboration of the best Kashmirian scholar of his time with the leading authority in the field of Indian linguistic research had been satisfactorily arranged for.

But Fate, with that inscrutable irony on which Paṇḍit Gōvind Kaul, like another Kalhaṇa,<sup>1</sup> loved to expatiate with appropriate poetic quotations, had decreed otherwise. The farewell I took at Lahore from my ever devoted helpmate was destined to be the last. From a rapid visit to Simla to see Sir George Grierson he brought back an attack of fever which, after his return to Kashmīr, proved to be of a serious type and ultimately was recognized as typhoid. For weeks his strong constitution held out, supported by the loving care of his family and such proper medical attendance as I endeavoured to assure from afar. But in the end he succumbed, and separated by thousands of miles at the time in the strange mountains of Sikkim, I learned early in June, 1899, the grievous news that my best Indian friend had departed beyond all hope of reunion in this *janman*.

Paṇḍit Gōvind Kaul left behind a widow, who, after years of pious devotion to his memory, has since followed him, and a young son, Paṇḍit Nilakaṇṭh Kaul, who, while prevented by

<sup>1</sup> Cf. *Kalhaṇa's Rājatarāṅgiṇī*, transl. Stein, i, Introduction, p. 36.

indifferent health in early youth from following a scholar's career, has grown up worthily to maintain the family's reputation for high character and unswerving devotion to duty.

The prolonged stays I was subsequently able to make in Kashmīr before and after my successive Central-Asian expeditions had to be spent on work relating to regions far away, and wholly different in character, from what I have come to look upon as my Indian alpine home. But my love for Kashmīr has remained unchanged, and so also my gratitude for the great boon it had given me in Paṇḍit Gōvind Kaul's friendship and help. That I was enabled to prefix a record of his life to this volume and thus to do something to preserve his memory, is a privilege I appreciate greatly. I owe it solely to the scholarly zeal of Sir George Grierson, who has rescued and elaborated the materials which we had collected, in a previous common birth, as it were. For the personal service thus rendered the expression of my warmest thanks is due here in conclusion.

AUREL STEIN.

23, MERTON STREET,  
OXFORD.

*September 21, 1917.*

## INTRODUCTION

THE stories and songs in the following pages were recited to Sir Aurel Stein in June and July, 1896, at Mōhand Marg, in Kashmīr, by Hātim Tilawôn<sup>n</sup>, of Panzil, in the Sind Valley, a cultivator and professional story-teller. They were taken down at his dictation by Sir Aurel Stein himself, and, simultaneously, by Paṇḍit Gōvinda Kaula, and were read again by Sir Aurel with Hātim in August, 1912. Sir Aurel Stein wrote the text phonetically in the Roman character, as he heard it, and Gōvinda Kaula recorded it in the Nāgarī character, not phonetically, but spelling the words in the manner customary among Kashmīr Paṇḍits of Śrīnagar. While there are necessarily considerable differences in the representation of Hātim's words, the two texts are in verbatim agreement. Only in very rare instances are unimportant words found in one omitted in the other. To the copy made by him from Hātim's dictation Gōvinda Kaula added an inter-linear, word for word, translation into Sanskrit, and, from this, he subsequently made a fair copy of the greater part of the text with a translation into idiomatic Sanskrit.

All these materials were handed over to me by Sir Aurel Stein in November, 1910, and a perusal of them at once showed their great importance. They were a first-hand record of a collection of folklore taken straight from the mouth of one to whom they had been handed down with verbal accuracy from generation to generation of professional Rāwis or reciters, and, in addition, they formed an invaluable example of a little-known language recorded in two ways, viz.: (1) as it sounded to an experienced scholar, and (2) as it was written down in the literary style of spelling. Moreover, Hātim's language was not the literary language of Kāshmirī Paṇḍits, but was in a village dialect, and Sir Aurel Stein's phonetic record of the patois, placed alongside of the standard spelling of Kāshmirī Paṇḍits, gives what is perhaps the only opportunity in existence



for comparing the literary form of an Oriental speech with the actual pronunciation of a fairly educated villager. I, therefore, gratefully undertook the task of editing these tales with a view to their publication.

As I progressed, various difficulties asserted themselves, and Sir Aurel Stein took advantage of a stay in Kashmīr in August, 1912, to interview Hātim once more, to read through the text with him again, and, by inquiry from the fount of inspiration, to obtain a solution of the puzzles. The result was a remarkable proof of the accuracy of Hātim's memory. As already intimated, he belonged to a family of Rāwīs, and delivered the stories as he had received them. After sixteen years, the text that he recited in 1912 was the same as that which had been copied down in 1896. It even contained one or two words or phrases of which he did not know the meaning. They were "old words" no longer in use, but he still recited them as he had received them from his predecessor.

In the course of my examination of the papers, I found that Gōvinda Kaula's transcript was not quite complete. It extended only to the middle of paragraph 18 of Story xii. In the interval between 1896 and 1912 had occurred the lamented death of that excellent scholar, and his help was no longer available to supply the missing portion. This was, therefore, written down in August, 1912, from Hātim's dictation, and supplied with a Hindī translation by Paṇḍit Kāśī Rāma.

The method employed by me in editing the text is as follows: Sir Aurel Stein's phonetic text is first printed with a free English translation. This is followed by a careful transliteration of Gōvinda Kaula's text, with an interlinear, word for word, translation into English. As this latter text is based on the Paṇḍit's system of spelling, every word is spelt the same way every time that it occurs, and I was able to compile from it a very full vocabulary, which also served as an Index Verborum. As Hātim's pronunciation, like the pronunciation of all spoken words in any language, varied slightly almost every time that the same word was uttered, Sir Aurel Stein's phonetic transcript has necessarily no fixed system of spelling any particular word,

each word being recorded as it sounded on the particular occasion of its being uttered, without reference to its pronunciation on other occasions.<sup>1</sup> Each word, therefore, appears under varying forms, all of which are, of course, of inestimable value for the study of the growth of dialect, but which render the text unsuitable as the basis of a vocabulary. For this reason, as stated above, my vocabulary is based on Gōvinda Kaula's text; but, to make comparison easy, two further indexes have been added. The first is an index of all the words in Sir Aurel's phonetic text, showing in each case the corresponding word in Gōvinda Kaula's text. The second index takes the words in the latter text, but arranges them in the order of their final letters, it being the letters towards the end of a word that are most liable to change in the processes of declension or conjugation. For each word in this text the corresponding word or words in Sir Aurel's text are also given.

The tales and songs are recorded in the order in which they were taken down by Sir Aurel Stein. They include six excellent folk-tales, three songs, and three tales partly in prose and partly in verse. The folk-tales speak for themselves. Of the songs, one (No. i) is a poetical account of an adventure of the famous Sultān Maḥmūd of Ghaznī with a fisherman; another (No. iv) purports to give a résumé of the origins of the Musalmān religion; and the third (No. xi) is an amusing account of the turmoil created in Kashmīr by Sir Douglas Forsyth's mission to Yarkand in 1873-4. The tales partly in prose and partly in verse are, first, the well-known story of Yūsuf and Zulaikhā, told by Wahāb Khār<sup>2</sup> (No. vi). The

<sup>1</sup> In regard to this point we may compare Nöldeke's words in a review of Prym & Socin's account of the Dialect of Tūr 'Abdīn (ZDMG. xxxv, 221): "Die ungemeine Genauigkeit in der Wiedergabe der Laute zeigt übrigens wieder besonders deutlich, wie verschieden oft ein und dasselbe Wort sogar im selben Zusammenhange, ja im selben Satze gesprochen wird: ein auch durch sonstige Niederschrift aus dem Volksmunde bestätigtes Resultat, durch welches allein schon das jetzt so beliebte Dogma von der 'unbedingten Wirkung der Lautgesetze' als eine arge Uebertreibung erwiesen wird. Man bedenke, dass diese Texte sämtlich aus dem Munde eines einzigen, völlig illiteraten Mannes aufgezeichnet sind."

<sup>2</sup> It is, of course, quite different from the long Kāshmirī *Yūsuf Zulaikhā*, of Maḥmūd Gāmlī, published by K. F. Burkhard in ZDMG. xlix, liii.

second is the lamentation of a reed, torn from its forest, and tortured by a carpenter till it becomes a flute (No. vii). The author is one Subhān. The third, which is anonymous, is a curious conversation between a bee and a farmer's wife (No. ix), in which the former complains of tyranny done to it by a bear and by a farmer who robbed it of its honey, while the latter complains of the tyranny done to her by grasping revenue officials.

Three notes are appended to this Introduction. For the first we are indebted to the kindness of Mr. Crooke. In this note he has placed at the disposal of the readers of the following pages his great experience in the science of comparative folklore, and has discussed the relationships of Hātim's tales to similar stories current in other parts of the world. In the second note I have dealt with the natures of the two texts and with the philological lessons that may be drawn from them. In the third, Sir Aurel Stein discusses the metre of the songs.

## I

# ON THE FOLKLORE IN THE STORIES

BY MR. W. CROOKE

THIS collection of folk-tales and ballads from Kashmir presents many features of interest. In the following notes I have not attempted to discuss the general question of their value and of the sources from which they may have been derived. I have confined myself to collecting a series of parallels to the motifs and incidents of the stories, largely drawn from oriental sources. For several of these parallels I am indebted to notes prepared by Sir G. Grierson, Dr. E. Sidney Hartland, and Canon J. A. MacCulloch. These have been specially acknowledged.

## I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

In this story the Sultān Maḥmūd, famous for his series of raids in Northern India, like the Khalifah Hārūn-al-Rashīd, is described as wandering through the city in the disguise of a Faqīr in search of information. The tale, in fact, is possibly



a reminiscence of one of the most interesting stories in "The Arabian Nights", "Khalifah, the Fisherman of Baghdad,"<sup>1</sup> where the Caliph becomes the partner of Khalifah, the fisherman. In the same collection there is a similar incident in the tale of "Nūr al-Dīn 'Alī and the Damsel Anis al-Jalis", where the Caliph becomes partner of Karīm, the fisherman.<sup>2</sup>

## II. THE TALE OF A PARROT

Sir G. Grierson compares with the tale the well-known story of Vikramāditya in the *Pancatantra*, of which numerous variants have been collected by M. E. Cosquin.<sup>3</sup> Dr. E. Sidney Hartland writes: "In addition to the variants cited by M. E. Cosquin at the reference given, see *The History of the Forty Vezirs*, translated by Mr. E. J. W. Gibb,<sup>4</sup> in which a king learns a charm from a Darvesh and communicates it to his Wazīr, who practises it upon him at the first opportunity. The king is forced to enter and re-animate a dead parrot, which persuades the gardener to sell it to a courtesan. She claims a thousand sequins as her fee for a visit which she alleges she had paid to a merchant. She had, however, seen this incident only in a dream. The parrot judges between the parties, and is then sold to the king's chief wife. The Wazīr, who has meanwhile succeeded in occupying the vacant body of the king, boasts to the queen of his knowledge of the charm. She persuades him to try it. The parrot, who is present, watching his opportunity, gets possession of his own body and kills the Wazīr." The tale is an illustration of the folk-tale cycle, "The Separable Soul." In a tale from the Panjāb, while a man was asleep, his soul went wandering about. By and by the soul felt thirsty and went into a pitcher of water to get a drink. While it was inside the pitcher someone put on the lid and imprisoned the soul. When the soul of the man did not return he was believed to be dead, and his corpse was

<sup>1</sup> Sir R. Burton, *The Book of a Thousand Nights and a Night*, ed. 1893, vi, 296 ff.

<sup>2</sup> Ibid., i, 356 ff.

<sup>3</sup> *Les Mongols*, pp. 25-6; cf. C. H. Tawney, *Kathā-Sarīt-Sāgara* of Sōmadēva, i, 21.

<sup>4</sup> London, 1886, p. 313.

carried out for cremation. By chance someone took the lid off the pitcher and released the soul, which at once returned to its proper owner's body. He revived amidst general rejoicings.<sup>1</sup> The parrot in the tale under consideration is what has been called "The Life-Index" of the king.<sup>2</sup>

### III. THE TALE OF A MERCHANT

The plot turns on the intrigue of a dissolute woman with a beggarman. Sir G. Grierson quotes a variant from the *Linguistic Survey of India*.<sup>3</sup> In the *Jātaka*<sup>4</sup> the Queen Kinnarā falls in love with "a loathsome, misshapen cripple". The king, when she is detected in this intrigue, orders that her hand should be chopped off. But his chaplain dissuades him: "Sire! be not angry with the queen; all women are just the same." In the collection of Sōmadēva, "The Story of the Wife of Śaśin," the lady, in the absence of her husband, visits a man whose hands and feet are eaten away by leprosy; and in another tale from the same collection, "The Story of the Wife of King Simhākṣa, and the Wives of his Principal Courtiers," the ladies fall in love with the hump-backed, the blind, and the lame.<sup>5</sup> The stock example of this form of tale, the tragedy of which is admirably enhanced by the contrast between a beautiful woman and her loathsome paramour, is the tale from "The Arabian Nights", "The Tale of the Ensorcelled Prince."<sup>6</sup> Here the vicious wife visits a hideous negro slave, a person who, in oriental tales, is often selected as a paramour by dissolute women. He lives in a hole amidst the rubbish-heaps of the city. "Uncover this basin," he says in a grumbling tone, "and thou shalt find at the bottom the boiled bones of some rats we dined on; pick at these, and then go to

<sup>1</sup> *Panjab Notes and Queries*, iii, 166. On the question generally, see W. Crooke, *Popular Religion and Folklore of Northern India*, 2nd ed., i, 231 ff.

<sup>2</sup> Sir R. Temple and Mrs. F. A. Steel, *Wideawake Stories*, ed. 1884, 404.

<sup>3</sup> Vol. ix, pt. iii ("Bhil Languages and Khandēś"), pp. 304 ff. (specimen of Labānī from Kangra).

<sup>4</sup> Cambridge translation, v, 234.

<sup>5</sup> *Kathā-Sarīt-Sāgara*, ii, 97, 116 ff.

<sup>6</sup> Sir R. Burton, *op. cit.*, i, 66 ff.



the slop-pot, where thou shalt find some leavings of beer which thou mayest drink."

The tale then diverges into the common motif of the love of a mortal for fairies, who live in a world of their own to which there is access by a spring, the moral being that the merchant is no better than his erring wife. In the story of "The Queen of the Fairies", the hero in this way finds Ratnamañjarī, daughter of the king of the Vidhyā-dharas, marries her by the Gāndharva rite, and loses her in consequence of the violation of a taboo, a common incident in this cycle of stories.<sup>1</sup> With this may be compared Sōmadēva's stories: "The King who married his dependent to the Nereid," and "Yaśaḥ Kētu, the Vidhyādhari Wife, and his Faithful Minister"; and in "The Arabian Nights", "The Second Kalandar's Tale", and "Julnār the Seaborn and her Son, King Badr Bāsim of Persia".<sup>2</sup>

#### V. THE TALE OF THE GOLDSMITH

This is based on a familiar folk-tale incident — the Language of Signs. In the tale of "The Prince and the Vizier's Son",<sup>3</sup> the princess "pointed to her breast, then to her head, and, lastly, she laid her hand upon a vessel which stood beside her". This is interpreted to mean: When she put her hand on her forehead she showed that she was Cashma Rānī, or "Eye Queen"; when she touched her breast, "my heart shall be thine"; when she touched the bowl, "my home is Lōtā, or the bowl." The closest analogy to the present tale will, however, be found in the tale in "The Arabian Nights" of "'Azīz and 'Azīzah",<sup>4</sup> in which, like the wife in this story, the love-lorn cousin of the contemptible hero interprets for her husband the signs of her rival. In the present tale, when the hero goes to the assignation and falls asleep while he is waiting for the girl, he

<sup>1</sup> W. A. Clouston, *The Book of Sindibād*, 309 ff.

<sup>2</sup> *Kathā-Sarīt-Sāgara*, ii, 267, 292, and cf. ii, 288 ff.; i, 220 ff.; Burton, op. cit., i, 106 f.; vi, 54 ff.

<sup>3</sup> C. Swynnerton, *Indian Nights Entertainment*, 167 ff.

<sup>4</sup> Burton, op. cit., ii, 196 ff.

is advised, when he goes a second time, to cut his finger, so that the pain may keep him awake. A good parallel to this incident occurs in "Gul-i-Bakāwalī", when the prince, who is determined to keep awake in order that he may not fail to meet Bakāwalī, cuts his finger and rubs salt into the wound.<sup>1</sup>

The final test of the faithful wife is that she is ready to risk her honour in order to save that of her faithless husband and his paramour. Sir G. Grierson remarks that another version of the episodes in the garden, of the arrest of the lovers, and of the defeat of the Chief Constable, will be found in J. Hertel, *Der Kluge Vizier, ein Kaschmīrischen Volksroman*.<sup>2</sup> This episode assumes various forms. In Sōmadēva's "Story of Saktimatī",<sup>3</sup> Samudradatta is arrested with another man's wife in the temple of the Yakṣa, Maṇibhadra, and both are placed in confinement. The wife of Samudragupta, Śaktimatī, exchanges clothes with the paramour of her husband, and allows them to escape. Similar to this is the tale of "Mohammad the Shalabi, and his Minister, and his Wife" in "The Arabian Nights", in which Mohammad takes the Qāzī's daughter to a place outside the city, where they are caught and imprisoned. Mohammad's wife dresses herself as a youth, enters the prison, and gives her clothes to the girl, who effects her escape. When Mohammad and his wife protest that they have been wrongfully arrested, the king orders that the unfortunate Chief of the Police shall be executed, his house plundered, and his women enslaved.<sup>4</sup>

## VI. THE STORY OF YUSUF AND ZULAIKHA

This is the famous tale of Joseph and Potiphar's wife, one of the cycles of great oriental love stories, represented by

<sup>1</sup> W. A. Clouston, *A Group of Eastern Romances and Stories*, 318.

<sup>2</sup> *Zeitschrift des Vereins für Volkskunde*, Berlin, 1908, pp. 169 ff., 379 ff.

<sup>3</sup> *Kathā-Sarīt-Sāgara*, i, 90 ff. In his note to this tale Mr. Tawney compares a story in the *Bahār Dānīsh*, Nov. vii, pt. iv of Bandello, *Novelle*; H. H. Wilson, *Essays*, i, 224; and Miss R. H. Busk, *Sagas from the Far East*, 320.

<sup>4</sup> Burton, *op. cit.*, xi, 384.

“Yūsuf and Zulaikha” by Abū’r-Rahmān Jāmī; “Khusrau and Shirin” by Nizāmu’d-Dīn, who was the author also of “Majnūn and Laila”. In the Qur’ān<sup>1</sup> Zulaikha is wife of Qitfir, or Potiphar, the ultimate source whence this tale and that of the dream of Pharaoh are derived.<sup>2</sup> In the story under consideration we have the familiar incident of the Selection of a New King by an Elephant, for which, as Sir G. Grierson points out, we have several parallels from Kashmīr.<sup>3</sup> In some of the Kashmīr tales the hawk shares the power of selection with the elephant. The fullest discussion of the widespread incident is that by Dr. E. Sidney Hartland.<sup>4</sup> Dr. Hartland adds: “I have also given examples showing that in various places the choice of a king actually depended on omens from animals. Thus, Bāpā, the hero of the Guhilots of Mewār, was selected as heir to the throne by an elephant which put a garland round his neck, not once, but thrice.”<sup>5</sup> Selection of the heir by a cobra, which shields the child from the sun by its extended hood, is common. Colonel Tod gives several instances from Rājput traditions.<sup>6</sup> The Nagasiās and Khariās of the Central Provinces tell similar legends.<sup>7</sup> A legend from the French colony of Senegal-Niger tells of a bird, a metamorphosed hero, who decides the succession to the post of Chief Griot by taking up his abode with the Griot who is to obtain promotion.<sup>8</sup> In a Nubian story a blackbird decides the choice of a queen by settling on her head.<sup>9</sup> We have a good example in Sōmadēva: “In that country there was an immemorial custom that an auspicious elephant was driven about by the citizens, and anyone that he took up with his trunk and placed on his back was anointed king.”<sup>10</sup>

<sup>1</sup> Surāh xii, 23-5.

<sup>2</sup> Genesis xli.

<sup>3</sup> J. H. Knowles, *Folk-tales of Kashmīr*, 17, 159, 169 f, 309.

<sup>4</sup> *Ritual and Belief*, 1914, 30 ff.

<sup>5</sup> R. V. Russell, *Tribes and Castes of the Central Provinces*, 1916, iv, 462: quoting D. R. Bhandarkar, *Journal Asiatic Society of Bengal*, v, p. 167, 1909.

<sup>6</sup> *Annals of Rajasthan*, Calcutta reprint, 1884, i, 313; ii, 282, 384.

<sup>7</sup> Russell, op. cit., iv, 258; iii, 445.

<sup>8</sup> De Zeltner, *Contes du Sénégal et du Niger*, Paris, 1913, p. 36.

<sup>9</sup> *Journal Royal Asiatic Society*, xlv, 410.

<sup>10</sup> *Kathā-Sarīt-Sāgara*, ii, 102.



## VII. THE TALE OF THE REED-FLUTE

There is a close resemblance, which we may suppose can hardly be accidental, between this personification of the flute and one of the most poetical passages in the "Arabian Nights" in the tale of "Ali Nūr-al-Dīn and Miriam, the Girdle Girl".<sup>1</sup> "The girl took the bag from him and opening it shook it, whereupon there fell thereout two-and-thirty pieces of wood, which she fitted one into another, male into female and female into male, till they became a polished lute of Indian workmanship. Then she uncovered her wrists, and laying the lute on her lap bent over it with the bending of mother over babe and swept the strings with her finger-tips, whereupon it moaned and resounded, and after its old home yearned, and it remembered the water that gave it drink, and the earth whence it sprang, and wherein it grew, and it minded the carpenter who cut it and the polisher who polished it, and the merchants who made it their merchandise, and the ship that shipped it; and it cried and called aloud, and moaned and groaned; and it was as if she asked it of all these things, and it answered her with the tongue of the case, reciting these couplets"—for which reference must be made to Sir R. Burton's version, which, though it may be accurate, can retain little of the music of the original poetry.

## VIII. THE TALE OF A KING

For the main story Sir G. Grierson refers to the Kashmir stories of "The Two Brothers" and "The Four Princes".<sup>2</sup> The basis of the story is a moral apologue, enforcing the need of caution, which is a commonplace in folk-tales, as in the cycle of "The Seven Wazīrs", "Haste in killing is a vile thing, for 'tis a grave matter: the quick we can kill, but the killed we cannot quicken, and needs must we look to the end of affairs".<sup>3</sup> "Often procrastination serves to avert an inauspicious measure," says Sōmadēva.<sup>4</sup>

<sup>1</sup> Burton, op. cit., vii, 16 f.; cf. xi, 267.

<sup>2</sup> Knowles, op. cit., 166, 423.

<sup>3</sup> Burton, op. cit., ix, 54.

<sup>4</sup> *Kathā-Sarīt-Sāgara*, i, 279.

The tale diverges in various ways.

First, we have the "Potiphar's Wife" cycle, and that of Phædra and Hippolytus, with their numberless variants, in which a vicious woman fabricates a false charge against her continent stepson, or some other equally innocent person who has the ill-luck to come into contact with her. In Buddhist literature this appears in the tale of the love of Asōka's queen for Kunāla, son of her co-queen, Padmāvatī. On his refusal to accept her advances, the queen, to whom her husband, the emperor, had offered any boon she chose, asked to be allowed to assume royal power for seven days. During this time she sent officers to Takṣaśīla and had Kunāla blinded. He appeared before his father in the guise of a lute-player, was recognized, and the queen was burnt to death.<sup>1</sup> The same authority refers to the tale of Sārangdhara, who rejected the advances of his stepmother, and when she complained to the king, it was ordered that his limbs should be cut off, and that he should be exposed to wild beasts, a fate from which he was saved only by a miraculous Voice from Heaven.<sup>2</sup>

Then comes the incident of the king who slays his favourite falcon who dashes the cup out of his hand as he is about to drink the poisoned water. Canon J. A. MacCulloch kindly informs me that there is a version in the Persian Bidpai literature, in the *Anwār-i-Suheli*,<sup>3</sup> the reference to which has been traced by Sir G. Grierson.

Sir G. Grierson also refers to two similar tales from Bengal, one of the tale of a snake in the room of a wedded couple; the other, a full story, with tales of the three guardians, in one of which a horse is substituted for the hawk.<sup>4</sup>

Next, we have the well-known tale of the "Faithful Dog", best known in the story of Beddgelert. Sir G. Grierson notes

<sup>1</sup> W. A. Clouston, *The Book of Sindibād*, Intro., xxix f.; quoting *Orient and Occident*, iii, 177.

<sup>2</sup> Ibid., xxx f.; quoting H. H. Wilson, *Catalogue of the MacKenzie Manuscripts*.

<sup>3</sup> vi, 3, Jarrett's edition (Calcutta, 1880), 402-5; Eastwick's translation (Hertford, 1854), 413-16; Wollaston's translation (London, 1904), 320-2.

<sup>4</sup> Lal Bihari Day, *Folk-tales of Bengal*, ed. 1912, pp. 43, 141, 146.



that it occurs in the Kashmir tale, "A Lach of Rupees for a Bit of Advice"<sup>1</sup>; and he quotes the following parallel from Baluchistan:<sup>2</sup> "A shrine dedicated to a dog would be a bit of an oddity anywhere, and something more than an oddity in a Musalmān country. Yet such a shrine is to be found in the Kirthar hills. And this is the pious legend that clings to it. Once upon a time there was a dog that changed masters in a pledge for a loan. Now he had not spent many days with his new master before thieves came at dead of night and took off ever so much treasure. But he slunk after the rogues and never let them out of his sight till he had marked down the spot where they had buried the spoil. And, on the morrow, he barked and he barked and made such a to-do, there was nothing for it but for the master of his house to follow him till he came to the spot where the treasure was buried. Well, the owner was pleased enough to get his goods back, as you may guess. And round the dog's neck he tied a label whereon was writ in plain large letters that the debt was discharged, and with that he sent him packing to his old master. So the dog bounded off home, as pleased as pleased could be. But his master was mighty angry to see him, for he was an honest fellow, and much as he loved his dog, he set more store on being a man of his word. And as a warning to all breakers of pledges he hacked him limb from limb. But when in the end he saw the label round his neck, and heard all that he had done, he was exceedingly sorry. So he gathered up the limbs and buried them in a grave. Had the limbs been the limbs of a true believer, and not the limbs of an unclean beast, he could not have made more pother over the burial. And to the grave of the faithful dog Jhalawān folk resort to this day. And there they sacrifice sheep, and distribute the flesh in alms, in the certain belief that whatsoever they seek, that they will surely find."

In Western folklore the tale assumes various forms, the

<sup>1</sup> Knowles, *op. cit.*, 36 ff.

<sup>2</sup> *Baluchistan Census Report*, 1911, p. 63, § 107.

earliest version appearing in Pausanias.<sup>1</sup> It appears in the *Gesta Romanorum*, No. 26 (Herrtage, p. 98). In the *Book of Sindibād* it appears as the story of "The Snake and the Cat", the faithful cat killing the snake in the baby's cradle.<sup>2</sup> In the *Pancatantra*<sup>3</sup> and *Hitopadēśa*<sup>4</sup> it is a mungoose which attacks the snake, and in *Kalilah and Dimna* a weasel. Sōmadēva tells it in the form of the "Story of the Brāhman and the Mungoose".<sup>5</sup>

The account of the shrine erected to the faithful dog in Baluchistān already quoted is not the only instance of worship of this kind in India. In the Central Provinces the tale is told of a Banjārā who, after he killed his dog, "built a temple to the dog's memory, which is called the Kukurra Maṇḍhī. And in this temple is the image of a dog. This temple is in the Drūg District, four miles from Bālōd. A similar story is told of the temple of Kukurra Maṭh in Mandlā."<sup>6</sup> A similar tale has been localized at Rōhisā in Kāthiāwār. When his master learned how basely he had treated the faithful animal, "he wept bitterly and caused the Chitrāsar lake to be excavated, and built round at the spot where the dog fell dead, and on the little island in the lake he built a temple in which he placed his dog's image, which is there to this day."<sup>7</sup> The tale has migrated as far west as Ireland and as far east as China.<sup>8</sup>

#### X. THE TALE OF RĀJĀ VIKRAMĀDITYA

The episode of the princess beset by a serpent is, in a slightly different form, found in the tale in the Book

<sup>1</sup> Pausanias, x, 33, 9, with the note of Sir J. G. Frazer, v, 421 f. See the references in Clouston, *The Book of Sindibād*, 236-41, 329, 359. But there is a much fuller account in Clouston, *Popular Tales and Fictions*, ii, 166 ff., 177, n. A complete bibliography of the tale and its analogues will be found in *The Seven Sages of Rome*, edited by K. Campbell, New York, 1907, pp. lxxviii-lxxxii. In the *Welsh Fables of Cattwg the Wise* the story is given and located at Abergarwan (Iolo MSS., 154, 561). There must, therefore, have apparently been more than one version current in Wales.

<sup>2</sup> Clouston, 56 f.

<sup>3</sup> Book v, Fab. 2.

<sup>4</sup> Book iv, Fab. 13.

<sup>5</sup> *Kathā-Sarīt-Sāgara*, ii, 90 f.

<sup>6</sup> R. V. Russell, *Tribes and Castes of the Central Provinces*, ii, 189 f.

<sup>7</sup> *Bombay Gazetteer*, viii, 641.

<sup>8</sup> W. C. Borlase, *The Dolmens of Ireland*, iii, 881 f.; H. A. Giles, *Strange Stories from a Chinese Studio*, ii, 261.

of Tobit,<sup>1</sup> in which, by the advice of Raphael, the devil is scared by the stench of the burnt heart and liver of a fish. Sir G. Grierson quotes a story from Bengal in which we have a princess from whose body a snake issues.<sup>2</sup> It is unnecessary to discuss this tale at length, because, as Dr. E. Sidney Hartland reminds me, it has been examined, with a full collection of parallels, by Mr. F. H. Groome.<sup>3</sup>

## XII. THE TALE OF THE ĀKHŪN

Sir G. Grierson remarks that there is a somewhat similar story in the Linguistic Survey of India,<sup>4</sup> of which the following is a copy: "There was a Thākūr who had nothing to eat in his house, so he said to himself, 'Brother, I'm going to look for service.' There was also a bird of omen, but though he went every day she never gave him one. One day she went out to pick up some food, and before she started she told her children on no account to give an omen to anyone. While she was away the Thākūr came as usual, and the chicks gave him the looked-for indication; so he saddled his camel, mounted, and set off.

Back came the omen-bird, and overtook the Thākūr on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along; one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his pen-knife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to his camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'<sup>5</sup> Straightway, the omen-bird passed her hand

<sup>1</sup> Chaps. vi-viii.

<sup>2</sup> Lal Behari Day, op. cit., 96.

<sup>3</sup> *Folk-lore*, ix, 226.

<sup>4</sup> Vol. ix, pt. i, 351.

<sup>5</sup> Obviously a reminiscence of the well-known tale of Buddha giving his flesh to the tiger-cubs.



over the wound, and it healed as it was before. Then they got up on the camel and went on their way."

Sir G. Grierson remarks: "This is the end of the extract. The entire story, a long one, will be found on pp. 82 ff. of Mr. Macalister's *Specimens*.<sup>1</sup> The frog takes the form of a barber and overtakes the Thākur. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhman. The four settle in a city, where the omen-bird gets the Thākur service under the king, on a salary of a lākh of rupees. The king's barber persuades the king to set the Thākur three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Thākur performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task, the omen-bird assumes the form of the Thākur, and gets the king to make a huge funeral pyre, on which she sits. It is lighted, and she flies away in the smoke. She then sends the Thākur to the king with the news that he has come back from the king's ancestors and that they are all well, but want a barber. So the king makes another pyre, and sets his barber on it to go off to his ancestors. The pyre is lighted, and the barber is, of course, burned to death, and the king and the Thākur live happy ever afterwards." The tale belongs to the cycle of Friendly Animals represented in the West by Perraults' famous version of "Puss in Boots". In this cycle the performance of seemingly impossible tasks by the aid of helping animals is common.<sup>2</sup>

The tasks set in the tale now under consideration deserve fuller treatment.

The incident of the ruby with a worm inside it appears in three forms in the "Arabian Nights". In the story of "Ma'arūf the Cobbler and his wife Fātimah", Ma'arūf, when called on to examine a jewel, squeezes it between his thumb

<sup>1</sup> G. Macalister, *Specimens of the Dialects spoken in the State of Jeypore*, Allahabad, 1898.

<sup>2</sup> J. A. MacCulloch, *The Childhood of Fiction*, 225 ff., and other references in the Index.

and forefinger, and shows that it is "only a bittock of mineral worth a thousand dinars. 'Why dost thou style it a jewel?'"<sup>1</sup> Again, in the "Tale of the King who kenned the Quintessence of Things", the old man examines the jewels brought for sale. He decides that one of them is of small value, and the merchant asks: "How can this, which is bigger of bulk and worthier for water and righter in rondure, be of less value than that?" The Shaikh decides that "in its interior is a teredo, a boring worm; but the other jewel is sound and secure against breakage".<sup>2</sup> Lastly, in the "Story of Three Sharpers", the sharper says, "An thou determine upon the killing of yonder man, first break the gem, and if thou find therein a worm, thou wilt know the wight's word to have been veridical." The king smashes the gem with his mace and finds a worm within it.<sup>3</sup>

Further on, in the episode when the jeweller seizes the garment of one of the girls as she is bathing, we have a version of the Swan Maiden cycle, of which an early form appears in the legend of Kṛishṇa when he takes the garments of the Gōpis as they are bathing in the Jumna. In many cases of tales of this cycle the Swan Maiden is captured to be eventually married to the hero. Sometimes, as in the present case, she is held to ransom. It is unnecessary to discuss at length a cycle of tales which has been fully investigated by Dr. E. Sidney Hartland and by others.<sup>4</sup> Again, we have the incident of the ruby emitting a brilliant light, a *lieu commun* in Eastern and Western folk-tales. In one of Sōmadēva's stories, "The Brave King Vikramāditya," the King Hēmaprabha gives his daughter, Ratnaprabhā, to Naravāhanadatta, with "glittering heaps of jewels, gleaming like innumerable wedding fires".<sup>5</sup>

<sup>1</sup> Burton, op. cit., viii, 16.

<sup>2</sup> Ibid., ix, 139.

<sup>3</sup> Ibid., x, 364.

<sup>4</sup> *The Science of Fairy Tales*, 255 ff. Cf. in the "Arabian Nights", "The Story of Jānsbāh", and "Hassan of Bassorah" (Burton, op. cit., iv, 291 ff.; vi, 188 ff.), and "The Swan Children" in "Dolopathos and the Seven Sages" (Clouston, *The Book of Sindibād*, 372 ff.).

<sup>5</sup> *Kathā-Sarit-Sāgara*, i, 327.



At every word the fairy Lālmāl speaks a ruby drops, or seven rubies fall daily from her mouth. In one of Sōmadēva's tales Marubhūti eats two grains of rice from food in which a child had been cooked, and thus gains the power of spitting gold. On this Mr. Tawney remarks: "In 'Sagas from the Far East' there is a story of a gold-spitting prince. In Gonzenbach's 'Sicilianische Märchen' Quaddaruni's sister drops pearls and precious stones from her hair when she combs it—Dr. Köhler in his note on this tale gives many European parallels. In a Swedish story a gold ring falls from the heroine's mouth whenever she speaks, and in a Norwegian story gold coins. I may add to the parallels quoted by Dr. Köhler, No. 36 in Coelho's 'Contos Portuguezes', in which tale pearls drop from the heroine's mouth."<sup>1</sup>

Lālmāl, the fairy, gave the Lapidary her ring and said: "Go thou again into the spring. Close by the side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright." We are reminded of the wonder-working ring of Aladdin in the "Arabian Nights". In a Kashmir tale, "The Charmed Ring," the merchant's son speaks to the ring, and immediately a beautiful house and a lovely woman with golden hair appeared.<sup>2</sup> Sulaimān, or Solomon, entrusts his seal ring, on which his kingdom depends, to his concubine, Amīnah. Sakhr, the Jinnī, transformed into the king's likeness, takes it, after which Sulaimān is reduced to beggary. But after forty days the Jinnī fled, throwing the ring into the sea, where it was swallowed by a fish, and eventually restored to its owner. The tale is Talmudic, and there is a hint of it in the Qur'ān.<sup>3</sup>

In the tale of "Vinītamati who became a Holy Man", in Sōmadēva's Collection, the Yakṣa gives the hero a ring which averts all calamities known as *īti*, that is to say, excessive rain, drought, locusts, birds, and injury by foreign invaders;<sup>4</sup>

<sup>1</sup> Ibid., ii, 453.

<sup>2</sup> Knowles, op. cit., 23.

<sup>3</sup> Sūrah xxxviii; cf. the ring of Polycrates, Herodotus, iii, 41, 2.

<sup>4</sup> *Kathā-Sarīt-Sāgara*, ii, 173.

and in another tale, "Śridatta and Mṛgāṅkavati," we have a magic ring which counteracts the effects of poison.<sup>1</sup>

"The Lady of the Rock turns the Lapidary into a pebble. Then her mother says: "Aha! my girl, I smell the smell of a mortal man"—the "Fee faw fum" of "Jack, the Giant Killer", common in Märchen. The Italian demon, the Orco, has "a demonic acuteness of scent; he can tell, like a sea-monster, the approach of human flesh".<sup>2</sup> The technical phrase in folk-tales from the Indian plains is *manush-gandha*, "the smell of man's flesh." In a Panjāb story, the tale of "Lāl Bādshāh, the Red King", the ogre cries, "I smell man's flesh, I smell man's blood."<sup>3</sup> In a Bengal story the Rākṣasas cry: "How, mow, khow! A human being I smell," or "Hye, mye, khye!" with the same meaning.<sup>4</sup>

This tale, it may be remarked, contains a version of the Letter of Death. I have discussed this incident in connexion with the story of Bellerophon. In the Homeric version:<sup>5</sup> "To Bellerophon the gods granted beauty and lovely manhood; but Proitos, in his heart, devised evil for him, and being mightier far drove him from the land of the Argives, whom Zeus had made subject to his sceptre. Now Proitos' wife, goodly Anteia, lusted after him, to have converse in secret love, but no whit prevailed she, for the uprightness of his heart, on wise Bellerophon. Then spake she lyingly to King Proitos: 'Die, Proitos, or else slay Bellerophon, that would have converse in love with me against my will.' So spake she, and anger got hold upon the king at that he heard. To slay him he forbore, for his soul had shame at that; but he sent him to Lykia, and gave him tokens of woe, graving in a folded tablet many deadly things, and bade him show these to Anteia's father, that he might be slain." So the king of Lykia imposed tasks upon him, and when he accomplished

<sup>1</sup> Ibid., i, 61.

<sup>2</sup> J. Grimm, *Teutonic Mythology*, ii, 486.

<sup>3</sup> Swynnerton, *op. cit.*, 335.

<sup>4</sup> Lal Bihari Day, *op. cit.*, 72, 79; for other examples see MacCulloch, *op. cit.*, 305, n.

<sup>5</sup> *Iliad*, vi, 155 ff., trans. A. Lang, W. Leaf, E. Myers. In my paper (*Folklore*, xix, 156) I have collected several parallels.

them the king gave him his daughter in marriage and half of all the honour of his kingdom. Dr. Sidney Hartland writes: "Thucydides gives a similar story of Pausanias, Regent of Sparta. The episode of Uriah the Hittite (2 Samuel xi, 14) is another case. Shakespeare, drawing from Saxo Grammaticus (lib. iii), employs it in 'Hamlet'. Walter Map (*De Nugis Curialium*, v, 4) recounts it of Count and Earl Godwin, but leaves the tale half told. It may almost be said to be a commonplace of folk-tales. It generally makes its appearance in tales belonging to the cycle of 'The Man born to be a King'." To this some oriental examples may be added. In Sōmadēva's "Story of Śivavarman" the king writes a letter to a neighbouring chief, asking him to slay his minister, Śivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain.<sup>1</sup> In the Kashmīr story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rākṣasī, telling her to kill the lad, but a faqīr reads it and tears it up.<sup>2</sup> In the Panjāb story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken potsherd, with these words inscribed on it: "Kill the bearer at once, and sprinkle his blood like water." It is read and altered by the hero's wife.<sup>3</sup> In the Bengal story of "The Boy whom Seven Mothers suckled", the Rākṣasī queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter.<sup>4</sup> We have the same incident in "Brave Hiralālbāsē" and in "The Demon and the King's Son" in the collection of Miss Maive Stokes.<sup>5</sup> Similar to this is the action of the Sultān in the story of "Ahmed the Orphan".<sup>6</sup> In Arabic folklore such letters are so common that they are known as "the letters of Mutalammis", one of the intended victims of the trick.<sup>7</sup>

Sir G. Grierson reminds me that there is a good version of

<sup>1</sup> *Kathā-Sarit-Sāgara*, i, 27 f. ; cf. the tale of Parityāgasēna (ibid., i, 353).

<sup>2</sup> Knowles, op. cit., 48.

<sup>3</sup> Temple-Steel, *Wideawake Stories*, 103.

<sup>4</sup> Lal Bihari Day, op. cit., 116.

<sup>5</sup> *Indian Fairy Tales*, 53, 184.

<sup>6</sup> Clouston, *The Book of Sindibād*, 138.

<sup>7</sup> Burton, op. cit., xii, 68.



the "Letter of Death" tale in the *Bhakta-māla*,<sup>1</sup> in which Dhṛṣṭabuddhi gives a letter to Candrahāsa, saying, "Take thou this to my house and give this letter into the hands of my son Madana, and say unto him, 'Prithee carry out what is written therein.'" But Candrahāsa falls asleep in a garden where comes to sport with her damsels and her fellow-maidens the daughter of Dhṛṣṭabuddhi. "By chance she saw Candrahāsa as he slept, and love for him entered her heart. So she led her companions away, and then leaving them she returned by another path and gazed enraptured at his beauty. In her yearning she saw by him a letter, with her brother's name upon it. She took it up and read it, and therein was written, 'At once give thou poison (*viṣa*) to the one that beareth this letter. Delay thou not in this, or dread my anger.' When she read these words, wroth was she with her father, and filled with pity was she for the youth. Now the damsel's name was Viṣayā. Ink made she with the collyrium of her eyes, and after the word *viṣa*, poison, added she but one little syllable *yā*, so that *viṣa* became *viṣayā*." So Viṣayā was married to Candrahāsa, and the plot laid by the vile Dhṛṣṭabuddhi came to naught.

We have here also a version of "Jack and the Beanstalk", fully discussed by Canon J. A. MacCulloch, who points out the connexion between mythology and folklore, where "a primitive mythological way of regarding the universe has suggested and given rise to the chief incident of one of our well-known nursery tales".<sup>2</sup>

On the question of eating the leathern peas, Dr. Sidney Hartland writes: "It may be suspected that the real reason why the hero is forbidden to eat the leathern peas is, not that they are indigestible, but that to do so would be to eat the food of supernatural beings, and so unite himself with them permanently; he might not be able to return; he would become one of them. I have considered elsewhere similar incidents."<sup>3</sup>

<sup>1</sup> See his article, "Gleanings from the *Bhakta-māla*": JRAS. April, 1910, p. 295.

<sup>2</sup> *The Childhood of Fiction*, 432 ff.

<sup>3</sup> *Science of Fairy Tales*, 40 ff.



A full discussion of the matter would be very lengthy, and would lead to inquiries into the rights of hospitality, magical belief, and so forth."

When the hero marries the lady, she directs him to ask only for the skin mat, known as the Flying Couch. We may compare this with the flying horses of the "Arabian Nights".<sup>1</sup> In the Bengali tales the heroine is carried through the air by two birds, and a club and rope carry people across the ocean.<sup>2</sup>

Brahmā, in the Hindu mythology, gives Kuvēra the great self-moving car, called Puṣpaka.<sup>3</sup> We met with flying chariots and similar magical vehicles in the tales of Sōmadēva.<sup>4</sup> The closest parallel to the incident under consideration is the Flying Carpet of the tale of "Prince Ahmad and the Fairy Peri-Banou" of the "Arabian Nights".<sup>5</sup>

W. CROOKE.

## II

### ON THE LANGUAGE USED IN THE TALES

As regards the text of these tales recorded by Gōvinda Kaula, it is, so far as its contents and wording go, in every way worthy of the reputation of that excellent scholar. But the spelling of the words is that customary among Kāshmīrī Paṇḍits, and is based on no fixed system. These persons have no certain rules for representing the broken vowel sounds that form a prominent feature of the language, and Gōvinda Kaula, each time that a word containing one of these sounds recurred, spelt it as the spirit moved him at the time. A few examples will suffice. The word *pōda*, manifest, is written पद in ii, 1, and पाद in iii, 8; *korun*, he made, is written करुन् in iv, 6, but कुरुन् in vii, 4, although he writes करुन् in the very next line; *ōs*<sup>u</sup>, he was, is written आसु in ii, 4, but आस् and आसु in ii, 5. It is evident that to reproduce such spelling would render this work of little

<sup>1</sup> Burton, op. cit., i, 147; iii, 415 ff.

<sup>2</sup> Lal Bihari Day, op. cit., 130, 116.

<sup>3</sup> J. Dowson, *Classical Dictionary*, 174.

<sup>4</sup> *Kathā-Sarīt-Sāgara*, i, 259, 392; ii, 258, 553.

<sup>5</sup> Burton, op. cit., x, 249, who gives parallels.

use to any person not perfectly familiar with the language, and would greatly complicate the preparation of any index or vocabulary.

A uniform system of spelling Kāshmīrī in the Nāgarī character was devised by the late Paṇḍit Īśvara Kaula, and was used by him in his *Kāsmīraśabdāmyta*, or Kāshmīrī Grammar in the Sanskrit language, which has been published by the Asiatic Society of Bengal. Although not perfect, this system has the merit of being an attempt to represent each sound in the language by one character, and by one character only. With a few minor alterations, it has been followed by me in various works on Kāshmīrī, such as my *Essays on Kāshmīrī Grammar*, my *Manual of the Kāshmīrī Language*, and the Kāshmīrī-English Dictionary in course of publication by the Asiatic Society of Bengal, and it is now, I believe, generally accepted by European scholars.

In preparing the transliterated version of Gōvinda Kaula's text I have therefore first copied the latter, spelling the words according to Īśvara Kaula's system, and have then rigidly transliterated that into the Roman character. It must be clearly understood that this process has in no way altered the real text in any way. If Īśvara Kaula were to read out the text written according to his system, and if Govinda Kaula were to read out what he himself had written, the resultant sounds would in every case be identical. The change has been one of spelling, and of nothing else; in other words, it has been merely a change from unsystematic to systematic spelling.

My text in the Roman character can at once be mechanically converted into the Nāgarī character according to Īśvara Kaula's system of spelling by the aid of the following table and appended instructions:—

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ए ē, ऐ ai, ओ ō, औ au.

क ka, ख kha, ग ga, ङ na.

च ca, छ cha, ज ja, ञ ñ.

त्स ts, त्स ts, ज za.

ट ta, ठ tha, ड da, ण na.

त ta, थ tha, द da, न na.



प *pa*, फ *pha*, ब *ba*, म *ma*.

य *yě*, र *ra*, ल *la*, व *ra*, *wa*.

श *shě*, स *sa*, ह *ha*.

It will be observed that the above agrees with the ordinary system of transliterating Nāgarī, with the following exceptions:—

(1) Kāshmīrī possesses no sonant aspirates.

(2) The letters ङ and ण are each used only as a member of a conjunct consonant before a letter of its own class, as in ङ्क *nka*, ङ्ख *nkha*, ङ्ग *nga*, ण्ट *ṇṭa*, ण्ठ *ṇṭha*, ण्ड *ṇḍa*. Under these circumstances I have not thought it necessary to add in either case a diacritical mark to the *n*, more especially because, in the Persian character, ङ, ण, and न are all represented by ن.

(3) After the letters च, य, and श, the letter *a* is always pronounced *ě*. Hence, I have transliterated them *ñě*, *yě*, and *shě* respectively. For श I use *shě* instead of *śě*; as in Kāshmīrī the sound of this letter is the same as that of the Persian ش. The letter न not only represents a Persian ش, but also the Indian श and ष, the sound of all three having been conflated into one sound, that of the English *sh* in “shell”. Kāshmīrī possesses no cerebral sibilant, although in Kāshmīrī MSS. we sometimes find the letter ष. This, however, is only Paṇḍits’ affectation, who pretend that they ought to write पोष, not पोश, a flower, because there is a ष in the Sanskrit पुष्पम्.

(4) Attention may be called to the affricative letters च *ṭa*, छ *ṭha*, and ज *za*. The letter *ṭha* is the aspirate of *ṭa*, i.e. it is pronounced as in “cat’s head” and not as in “cat-shark”.

(5) The short vowels *ě* (except in the cases of *ñě*, *yě*, and *shě*) and *o* are represented by य and व respectively. They never commence a syllable. In other words, when य and व follow a consonant they are pronounced *ě* and *o* respectively. Thus क्य is *kě*, not *kyě*, and क्व is *kō*, not *kwa*. Some Kāshmīrīs, especially Hindūs, always sound *ě* and *o* as if there were a half-pronounced *y* before them, so that in their mouths क्य sounds as *k<sup>y</sup>ě* and क्व as *k<sup>y</sup>ō*. The vowel *ě* is generally sounded like the *e* in “met” and the vowel *o* like the *o* in “hot”.

The various mātrā-vowels are represented as follows. For particulars in regard to them the reader is referred to the present writer’s *Essays* and *Manual*.



क्क्  $k^ak$ .  
 कि  $k^i$ .  
 कु  $k^u$ .  
 कू  $k^ü$ .  
 क्यक्  $k^ek$ .

The vowels  $a$  and  $ë$  can never end a syllable.

The various modified, or *aprasiddha*, vowels are represented and sounded as follows :—

$a$	written as in	क्क्	$k^ak$ , and sounded like a very short $a$ .	
$\dot{a}$	„	क्कि	$k^{\dot{a}}k^i$ ,	„ „ „ $\dot{a}$ .
$o$	„	क्कु	$k^ok^u$ ,	„ „ „ $o$ .
$\ddot{u}$	„	क्कू	$k^{\ddot{u}}k^u$ ,	„ „ „ $\ddot{u}$ .
$\alpha$	„	अक्क्	$ak^ak$ ,	„ something between $a$ and $o$ .
$\dot{a}$	„	अकि	$\dot{a}k^i$ ,	„ like $a^i$ in $a^ik^i$ .
$o$	„	अकु	$ok^u$ ,	„ „ the first $o$ in “promote”.
$\ddot{u}$	„	अकू	$\ddot{u}k^u$ ,	„ „ a German $\ddot{u}$ .
$\ddot{o}$	„	आक्क्	$\ddot{o}k^ak$ ,	„ „ prolonged German $\ddot{o}$ .
„	„	आकि	$\ddot{o}k^i$ ,	„ „ „
„	„	आकू	$\ddot{o}k^u$ ,	„ „ „
$yu$	„	किकु	$kyuk^u$ ,	„ as written in the Roman character.
$yü$	„	कीकु	$kyük^u$ ,	„ as written in the Roman character.
$\check{e}$	„	क्यक्क्	$k\check{e}k^ak$ ,	„ like $\check{e}$ .
$\check{e}$	„	क्यकि	$k\check{e}k^i$ ,	„ „
$yo$	„	क्यकु	$kyok^u$ ,	„ as written.
$\check{e}$	„	क्यकू	$k\check{e}k^u$ ,	„ something like $\nu\ddot{u}$ .
$\check{o}$	„	क्कक्क्	$k\check{o}k^ak$ ,	„ nearly the same as $o$ .
$\check{o}$	„	क्ककि	$k\check{o}k^i$ ,	„ like an ordinary $\check{o}$ .
$\check{o}$	„	क्ककु	$k\check{o}k^u$ ,	„ nearly the same as $o$ .
$\check{o}$	„	क्ककू	$k\check{o}k^u$ ,	„ nearly the same as $\ddot{u}$ .
$\acute{o}$	„	कोकु	$k\acute{o}k^u$ (for काकु),	sounded like the $aw$ in “awful”.
$\bar{u}$	„	कू	$k\bar{u}$ ,	sounded something like a much pro- longed German $\bar{u}$ , approaching a long $i$ .

As explained in the *Kāshmīrī Manual*, the sounds of *ě* and *ō* are not affected by *i-mātrā*, and hence, in this case, no diacritical marks are given to them in the Roman character, although they are marked as *aprasiddha* in the Nāgarī character.

As regards Sir Aurel Stein's system of presenting the sounds uttered by Hātim, it is, of course, consistent with itself. Each letter employed by him represents one sound and one sound only, and each sound is represented by one letter and by one letter only. His system, however, is not the same as mine, and he authorized me, in preparing his materials for the press, to alter it to agree with mine, so long as the alteration was consistent. For instance, I was authorized to alter his *â* to my *ó*, provided that this was always done, that *â* was never altered to any other letter, and that no other of his letters was also altered to *ó*.

His system of arranging consonants presented no difficulty. It is practically the same as mine, and only one or two changes were necessary. These are as follows. The fricative sound resembling that of an English *ts* is represented in my system by *ts* and in his by *tṣ*. The sound which corresponds to that of the Persian ش, and which in Nāgarī is written श्र, is written *ṣ* by Sir Aurel Stein and *sh* by me. I have throughout altered his *tṣ* to *ts* and *ṣ* to *sh*. Similarly, the sound represented by the Persian ژ is written *ẓ* by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to *zh*, although the sound is not heard in Srīnagar Kāshmīrī or, consequently, found in Gōvinda Kaula's transcript.

The labial semi-vowel in Kāshmīrī is a pure bi-labial, and not a dento-labial. Its sound is neither that of *v* or that of *w*, but something between both, sometimes, especially before palatal vowels, tending towards a *v*-sound, and sometimes, especially before *a* and before labial vowels, tending towards a *w*-sound. In my system I use both *v* and *w* for its representation, endeavouring so far as was possible to indicate the shade of sound to which, in my experience, it approximates. Sir Aurel Stein represents the labial semi-vowel uniformly by *v*, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his *v*'s unchanged throughout.

Possibly his *i* and *u* are also semi-vowels, but the matter is doubtful, and will be referred to again under the head of vowels.

It thus follows that, so far as the representation of consonants is concerned, the systems of transcription employed in the printed version of Sir Aurel Stein's copy of Hātim's text and in my copy of Gōvinda Kaula's text are, with the exception of the representation of the labial semi-vowel, identical.

Turning to the representation of vowel-sounds, it might appear that the matter is equally simple. I thought so myself at first, and commenced transcribing his text with the alterations necessary to make it agree with my system. But before long I found that this was an impossible task. The range of vowel-sounds used by Hātim is not the same as that used in the Śrinagar Kāshmirī, with which alone I am familiar. Hātim has sounds, such as the *a* in "cancelled" (Sir Aurel's *a*, my *ǎ*), which so far as I am aware occurs only rarely in Śrinagar Kāshmirī, and then only in monosyllables ending in an aspirated surd—e.g. in the Hindū pronunciation of *krăkh*, a noise, but not in the plural *kraka*. Again, on the other hand, Śrinagar Kāshmirī has two short *o*'s—one, the first *o* in the English word "promote", which I represent by *o*, and the other the *o* in "hot", which I represent by *ǒ*. Sir Aurel Stein's system knows only the latter of these, which he represents by *o*. There are numerous other differences and cross divisions in the two systems, and a thorough examination of the whole of Hātim's text gives the following results:—

On the one hand, some of Hātim's sounds have their exact equivalent in the Śrinagar Kāshmirī known to me. These are the *a* in "America", the *ā* in "father", the *ai* in "aisle", the *e* in "met", the *ē* like the *a* in "vale", the *ō* in "open", the *u* in "put", the *ū* in "rule", the *ü* in the German "Kürze", and the peculiar Kāshmirī *ũ*, for which, so far as I am aware, there is no equivalent in any European language. In all these our transcriptions agree, except that Sir Aurel represents the *e* in "met" by *e*, while I use *ě*. On the other hand, there is the greatest confusion between the two systems in their representation of the broken vowels, which play so important a rôle



in Kāshmirī pronunciation. One example will suffice. There is a modified  $\bar{a}$ , which Sir Aurel Stein represents by  $\bar{a}$ , and which he says is sounded like the  $u$  in “rut” prolonged. In Śrīnagar Kāshmirī the sound strikes my ear rather as a prolonged German  $\bar{o}$ , although many Paṇḍits, in certain words, sound it almost like the  $o$  in “note”,<sup>1</sup> and I represent it by  $\bar{o}$ . So far the matter is comparatively simple, and it might be possible to solve the problem of the two competing transcriptions; but the case is complicated by the fact that this same modified  $\bar{a}$  almost equally often has an altogether different sound—that of the  $aw$  in “awful”—which Sir Aurel represents by  $\hat{a}$ , and which I represent by  $\acute{o}$ . This may occur in the same word when it occurs more than once. For instance, the word which I always transliterate as *pōda*, and which means “manifest”, was sounded by Hātim as *pāda* in ii, 1, and as *pāda* in iii, 8. At other times it was sounded as  $\bar{o}$ , here following the example of the Paṇḍits to which I have just alluded. Thus my *mōj*<sup>u</sup>, a mother, is Hātim’s *mōj* in viii, 3, but *māj* in viii, 1. It is evident that it would be impossible to arrange any system of transcription such as mine, which is based on the Nāgarī spelling of Kāshmirī Paṇḍits, so as to agree with a pronunciation varying so greatly as in the above examples. I have therefore decided to leave Sir Aurel Stein’s representation of the vowel-sounds untouched, and to print it exactly as it stands. This will give rise to inconvenience in comparing the two texts, but it is better that this inconvenience should occur than that any attempted alterations of mine should obscure the niceties of Hātim’s pronunciation.

The following is the system employed by Sir Aurel Stein in representing the vowel-sounds used by Hātim :—

LIST OF VOWEL-SOUNDS, AS USED BY SIR AUREL STEIN IN HIS  
TRANSCRIPTION

- $a$  as in “America”.
- $\acute{a}$  a very short  $a$ , but quite audible.
- $\bar{a}$  as in “large”.

<sup>1</sup> e.g. most Paṇḍits pronounce the word *kōm*<sup>a</sup>, work, as if it rhymed with “home”.

- $\overset{a}{a}$  as in "cancelled".  
 $\overset{a}{a}$  a very short  $\overset{a}{a}$ , having the quality of the  $u$  in "hut".  
 $\overset{a}{a}$  has the sound of the  $u$  in "hut", but long.  
 $\overset{a}{a}$  as the  $aw$  in "awful".  
 $\overset{ai}{ai}$  as in "aisle".  
 $\overset{au}{au}$  practically equal to the diphthong  $au$ , like the  $ou$  in "sound", but sometimes heard as  $\overset{a}{a}$  with a semiliquid  $v$ .  
 $e$  as in "met".  
 $\overset{e}{e}$  as the  $a$  in "vale".  
 $i$  as in "pin".  
 $\overset{i}{i}$  a very short  $i$ , but quite audible.  
 $\overset{i}{i}$  as the  $i$  in "pique".  
 $o$  as in "hot".  
 $\overset{o}{o}$  as the  $o$  in "open".  
 $u$  as in "put".  
 $\overset{u}{u}$  a very short  $u$ , but quite audible.  
 $\overset{u}{u}$  as the  $u$  in "rule".  
 $\overset{u}{u}$  as in German "Kürze", Hungarian "üres".  
 $\overset{u}{u}$  a peculiar long vowel difficult to pronounce. See *Kāshmirī Manual*, p. 17 ( $e$ ).

A few remarks may be made upon the above.

The so-called *mātrā*-vowels are, as in my system, represented by small letters above the line. Thus  $\overset{a}{a}$ ,  $\overset{i}{i}$ ,  $\overset{u}{u}$ . Sir Aurel Stein remarks about each of them that it is "very short, but quite audible". As a rule, in Śrīnagar Kāshmirī, this is true of  $\overset{a}{a}$  and  $\overset{i}{i}$ , but to my ear a final  $\overset{u}{u}$  is hardly audible, if audible at all. Paṇḍits tell me that they can hear it, but I have only occasionally been able to do so. This seems also to have been Sir Aurel Stein's experience. It is evident that what is meant by his statement that  $\overset{u}{u}$  is quite audible is that he has written it when it was audible and has not written it when it was not audible. A reference to the index of words arranged according to their final letters will show that there are hundreds of words ending in  $\overset{u}{u}$  in which he did not hear that letter, and consequently did not write it. The cases in which he did hear it are comparatively few. Such are *bāguk<sup>u</sup>* (iii, 9) and *vo<sup>u</sup>mot* (vii, 29). The inaudibility of this letter is well illustrated by

words such as my *amyuk<sup>u</sup>*, which becomes in Hātim's mouth *am<sup>v</sup>uk* or *amyuk* in iii, 4, and *a<sup>i</sup>m<sup>v</sup>uk* in xii, 17; and my *dop<sup>u</sup>*, which is represented not only by *dop<sup>u</sup>* (ii, 4; xi, 12), but also by *dop* (v, 9; viii, 1, 13; etc.), *dup* (xi, 2, 14; xii, 4), and even *dup<sup>a</sup>* (xi, 11). It is unnecessary to multiply examples. Many more will be found in the indexes, and it is sufficient to state here that, like me, Sir Aurel Stein has found that *u*-mātrā is very rarely audible.

Regarding the sound represented by *āu*, Sir Aurel Stein says that it is practically a diphthong *au*, like the *ou* in "sound", but is sometimes heard as *ā* with a semi-liquid *v*. As it struck me that possibly this *u* might be the equivalent of my *w*, I referred the point to Sir Aurel, and he wrote as follows in reply:—

"As regards *gau*, I am now certain that I do not mean *w* by the special *u*, but merely wished to indicate that the sound was not a usual diphthong. Hātim always keeps the preceding long *ā* [in *āu*] quite clear of the *u*. This is all I wish to indicate by the marks I employed. It may be the semi-vowel *v*, but, in that case, it is exceedingly liquid." It will be observed that, as in *gau* above quoted, the *u* does not necessarily follow a long *ā*. Sir Aurel also occasionally writes an *i*, to which the same remarks apply.

The Kāshmīrī of these tales, as recorded by Paṇḍit Gōvinda Kaula, is practically the same as that described by Paṇḍit Īśvara Kaula in his Kāshmīrī grammar entitled the *Kaśmīraśabdāmṛta*,<sup>1</sup> and by the present writer in his *Essays on Kāçmīrī Grammar* and in his *Kāshmīrī Manual*. There are, however, a few instances in which there occur forms not authorized by any of these works. Some of these are described as "village forms", i.e. as not used in the city of Śrīnagar, and hence by purists banned from literary Kāshmīrī. Others are idioms peculiar to the Musalmān dialect, Hātim, the narrator, being, of course, a follower of Islām; while a few

<sup>1</sup> Published by the Asiatic Society of Bengal in the *Bibliotheca Indica*.



others are additional forms allowed in Śrīnagar, but not recorded by Īśvara Kaula.

As regards vocabulary, there are two unusual words which I have not met elsewhere. One of these is *rāṭun*, to cause to seize, which is not in Īśvara Kaula's very full Dhātupāṭha. It is the causal of the verb *raṭun*, which is of frequent occurrence. The other is the word *gwāsh*, instead of *gāsh*, the light of dawn, which occurs three times, and is therefore not a slip of the transcriber. The usual negative particle is the standard *na*, not; but *nu* occurs once, and a poetical equivalent is *nau*.

In Persian the words *shāh* and *pādshāh*, a king, sometimes appear with the *ā* of the final syllable shortened, so that we also find *shah* and *pādshah*. The same is the case when these words are borrowed in the language of these tales, though, under the ordinary Kāshmīrī rule, a short *a* after *sh* becomes *ě*, so that we get both *shāh* and *shěh* (in *shāhmār* or *shěhmār*, a python) and *pādashāh* and *pādashěh*. In the second word it will be observed that, as is frequent in borrowed words, the Paisācī Prakrit rule of hardening the sonant *d* to *t* is followed. On the other hand, Sir Aurel Stein always writes the word *pādshāh* or *pādshah* with a *d*. From this we gather that while Hātim, like a good Musalmān, adhered to the original borrowed form of the word, Gōvinda Kaula wrote the word as he was accustomed to hear it in the standard Hindū Kāshmīrī of Śrīnagar.

As regards the vowel-sounds, Gōvinda Kaula almost always indicates the same sounds as those recorded by Īśvara Kaula. According to the latter there is an important group of nouns ending in *ar* which indicate professions (iv, 99), such as *rangar*, a dyer; *sōnar*, a goldsmith; *manar*, a lapidary, and so on. The only noun of this group occurring in the Tales is *sōnar*, a goldsmith, and this G.K. persistently writes *sōnar*, with a full *a*. In Kāshmīrī, when the vowel of a monosyllable is *a* followed by an aspirated surd consonant, the *a* takes the sound of the *a* in the English word "hat" (*Essays*, p. 6). Gōvinda Kaula attempts to represent this sound in the word

*krakh*, outcry, by *ē*, and writes *krēkh*. Possibly this represents a real variation of pronunciation. In villages *ā* followed by *i-mātrā* is often pronounced *i*. G.K. has reproduced this in one instance in the word *panānī* (iv, 7), which he here writes *panin*, and which Sir Aurel Stein represents by *pan<sup>ven</sup>*. Another instance of village pronunciation recorded by G.K. is the substitution of *a* for *u* in *tshanānāwun* for *tshunānāwun*, to cause to cast (x, 13).

In the Kāshmirī of Īśvara Kaula the sound represented by *ō* is changed to *ū* before *i-mātrā*, *i*, or *y*. Thus from *kōd*, imprisonment, we have *kūdī*, a prisoner, with a dative singular *kūdis*. G.K. never indicates this last change. Thus he writes *kōdī*, *kōdis*; *sōty* or *sōtin* for *sūty* or *sūtin*, with; *pōnts<sup>um</sup>* for *pūnts<sup>um</sup>*, fifth.

As regards consonants we may first note that in the villages the letters *ḍ* and *r* are frequently interchanged. This *r* is a dental letter, as elsewhere on the North-West Frontier. We see this clearly in words like *khālun* or *khārun*, to mount; *wālun* or *wārun*, to bring down, in which *r* is in standard Kāshmirī interchangeable with a dental *l*. We thus find that in the villages there is free interchange between a cerebral *ḍ* and a dental *r*, which could not take place were it not that, as in all Dardic languages, in the common village talk of Kashmir there is a weak feeling of the difference between cerebrals and dentals. We shall see that in Hātim's pronunciation this want of differentiation between these two classes of sounds is remarkably evident. Gōvinda Kaula's spelling is more influenced by his literary training and familiarity with Sanskrit, but even he reproduces the interchange of *ḍ* and *r* in several instances, such as *lārun* or *lāḍun*, to pursue; *kūr<sup>u</sup>* or *kūḍ<sup>u</sup>*, a daughter; *mor<sup>u</sup>* or *moḍ<sup>u</sup>*, the body; *thūr<sup>u</sup>-kāni* or *thūḍ<sup>u</sup>-kāni*, backwards; *tshāḍun* or *tshārun*, to seek. In all these the standard form sanctioned by Īśvara Kaula is the first of each pair. The examples *mor<sup>u</sup>* and *moḍ<sup>u</sup>* are very instructive. G.K. gives both forms, and so does Sir Aurel Stein in his transcription, but the two do not always agree. Where G.K. has *ḍ* Sir Aurel often has *r*, and

vice versa. This illustrates how nearly akin these two letters were as they issued from Hātim's mouth.

The pronunciation of the Persian letter *z* *zāl* in borrowed words varies. Sometimes we have *z* as *kākaz*, paper, and sometimes *d* as in *kākad*, paper, and *gudarun*, to happen.

There are two occurrences of the aspiration of a non-final consonant, viz. *bātha* for *bāta*, words (xii, 25), and *thóth<sup>u</sup>* for *tóth<sup>u</sup>*, beloved (vii, 4). There are no other instances of such aspiration or disaspiration, although Sir Aurel's transcription teems with both. We have a solitary instance of the insertion of *w* in the word *gwāsh* for *gāsh*, already mentioned. It is probably connected with the Sanskrit *kāśa*-.

In the declension of nouns there are a few examples of departure from the rules laid down by Īśvara Kaula. According to him the suffix of the indefinite article is *āh*, as in *kālāh*, a time. Musalmāns drop the *h* and write *kālā*. G.K. writes the article in each way with about equal frequency. A list of occurrences will be found in the vocabulary under the article *āh*, *ā*. This is, however, rather a matter of spelling than one of pronunciation, as the *h* of *āh* is *hā-ě mukhtafī*.

The singular agent of the first declension ends in *-an*, as in *tsūran*, by a thief. The word *sōnar* (for *sōn<sup>ar</sup>*), a goldsmith, belongs to this declension, but in the one instance in which the agent of this word occurs (v, 4) it is *sōnar*, i.e. the same as the nominative. Sir Aurel Stein's transcription shows that this is not a slip on the part of Gōvinda Kaula, and there can be no doubt that the mistake (if mistake it be and not a dialectic form) was made by Hātim.

According to the rule laid down by Ī.K. the suffix *un<sup>u</sup>* of the genitive can be used only with nouns that are masculine proper names. But in poetry its use is more extended, and hence in xi, 13 we have *sapharun<sup>u</sup>*, of a journey. More directly contrary to the rule is the phrase *ash<sup>ě</sup>kun<sup>u</sup> tab*, the fever of love, in v, 10, a prose passage.

According to Ī.K. the plural agent of the first and fourth declensions ends in *-au*, and of the second and third declensions in *-yau*. G.K. very often writes these *-av* and *-iv*



respectively. In my opinion these are merely two different ways of recording the same sound, one that it is difficult to represent in the Nāgarī character. Elsewhere in Kāshmirī the diphthong *au* is at the present day pronounced exactly like *ō*, and is, in fact, a superfluous letter. But in the plural agent the *u* of *au* is almost consonantal. Perhaps *w* would represent its sound better than *u*, but *aw* could not represent the sound of the *au*. Sir Aurel Stein generally writes this diphthong *au*, and this is probably the best way of representing the sound. In Kāshmirī the sound of व् is something between a labial (not a dento-labial) *v* and a labial *w*, sometimes tending more to one and sometimes tending more to the other, and accordingly I myself sometimes transliterate it *v* and sometimes *w*, a confessedly inaccurate, if convenient, method. The following are examples of the use of *-av* by G.K. : *asmānav*, *dōyav*, *khābardārav*, *malakav*, *nawav*, *nazar-bāzav*, *phakīrav*, *pīrav*, *satav*, *tsōrav*, *tsūrav*, *yimav*, *zamīnav*. These all belong to the first or fourth declension. For the third declension we have *mōdariv*, *zaniv*. In one instance (x, 1) G.K. gives, in a conversation in the colloquial style, *yimōv* for what Ī.K. would write as *yimau*, and this probably represents the pronunciation as nearly as the Nāgarī character (यिमोव्) will permit. The above list is not complete, but on the other hand it must be understood that there are numerous examples of the more usual spelling with *au* and *yau*.

The postpositions used are those commonly employed. Reference has already been made to the use of *sōty* and *sōtin* for *sūty* and *sūtin*. The word *pēṭh* means "on", and *pēṭha* "from on", but in x, 3 and x, 10 *pēṭha* is exceptionally employed with the meaning of *pēṭh*.

As regards pronouns, the proximate demonstrative pronoun *yih*, this, has a masculine form in the nominative singular, *yuh* (xii, 5) or *yüh* (ii, 9, 11 ; x, 12). In xii, 5 *yuh*, as masculine, is opposed to *yih* as feminine. *Yih*, of course, is also used in the masculine. These masculine forms *yuh* and *yüh* are not mentioned by Ī.K. There are a number of emphatic forms, viz. *yihōy*, *yihuy*, *yuhuy*, *yōhay*, *yuhay* (all masc.); *yihay*

(fem.); and various inanimate emphatic forms such as *yiy*, *yīy*, and *yī*. None of these are mentioned by Ī.K.

The defective pronoun *nōth*, *nōmis*, appears under the form *nēm̐is* for the animate dative singular (v, 9; xii, 15). The other forms used (*nōm*, *nōman*, *nōmav*) all have *ō*. The relative pronoun has its nom. sing. fem. *yěsa* instead of Ī.K.'s *yōssa*. Similarly the interrogative pronoun has its nom. sing. fem. *kusa* instead of *kōssa*. Its inanimate dative singular is the regular form *kath*, with a colloquial form *kathō* (xi, 11).

The indefinite pronoun *kēh*, anything, is pronounced *kēh* by Musalmāns, and this is followed by Hātim. Similarly we have the Musalmān *kēntshāh* for *kēntshāh*, anything. There is a nom. plur. masc. *kēh<sup>i</sup>* which is not given by Ī.K.

The verb substantive is conjugated regularly. In two cases, apparently under the influence of a neighbouring *y*, *u* has been changed to *ě*, so that a masculine form appears under a feminine guise. These are *chěyěy* for *chuyěy*, if there is to thee (ix, 6), and *chěy* for *chuy*, he is verily (xii, 6). In one case *ös<sup>i</sup>*, they were, is changed to *ösī*, metri gratia.

In the standard dialect the 2nd person singular of the imperative is the same in form as the root. Thus *kar*, make thou. But if a pronominal suffix is added, *u* is inserted as a junction-vowel, as in *karu-n*, make thou him. The explanation of this is that the 2nd singular imperative originally ended in *u* (as in \**karu*), and that this *u* has been dropped in the modern language. We have a survival of the old form in *gatshu*, go thou (xi, 11). To this also must be referred the forms *khyuh* (x, 5) and *khyō* (x, 12), eat thou. These represent the modern *khěh* and an older \**khěhu*. The 2nd person plural imperative of *trāwun*, to let go, is *tröviv*. In x, 5 we have a variant *trövyuv*. This is hardly more than a variation of spelling.

In the past conditional the Hindū Śrīnagar dialect makes the 1st person singular end in *hō* (e.g. *karahō*) and the 3rd person singular in *hē* (*karihē*). Musalmāns shorten these final syllables to *ha* and *hě* respectively. G.K.'s transcription generally, but not always, follows the Musalmān idiom. Thus,

while we have *karahö* (viii, 11), we have also *wuchaha* (viii, 10), I should have seen; *māraha-th* (ii, 11), I should kill thee; *wuchaha-n* (ii, 5), I would see it. So, for the 3rd person, we have *tsārihě* (vi, 14), he might pick out; and *shūbihěh* (xii, 5), she would have been beautiful. The final *h* in the last is *hā-ě mukhtafī*.

In the past tenses we have, for the first past, the irregular *pūrun*, he put on (clothes), from *pairun*. For the second past and other pasts in *ōv* there is a strong tendency to weaken the *ōv* by the substitution of a short vowel. Thus *gudariv* (v, 9), it happened, for *guzaryōv*; *gav* (iii, 1), he went, for *gauv*; *khěv* (ii, 2), eaten, for *khyauv*; *pěv* (viii, 9), he fell, for *pyauv*. Similarly, for the plural, we have *khěy* (x, 2), they were eaten, for *khyēy*; *nīy* (v, 9), they were taken, for *nīy*. In *harēyēkh* (x, 5), for *haryēyēkh*, it (fem.) remained over and above for them, the omission of the first *y* is merely a matter of spelling, as a long *ē* is commonly pronounced as if a *y* preceded it.

There is a similar shortening in the perfect participle, as in *gamot<sup>u</sup>* (viii, 1, etc.), gone, for *gōmot<sup>u</sup>*; *mumot<sup>u</sup>* (ii, 4, etc.), dead, for *mūmot<sup>u</sup>*; *pěmot<sup>u</sup>* (viii, 9), fallen, for *pyōmot<sup>u</sup>*.

In the extremely village style of story xi we find the suffix of the *k<sup>u</sup>* genitive, instead of the usual suffix *mot<sup>u</sup>*, added to the past participle in order to convert it into an adjective. This is quite common in the Western Pahārī language spoken immediately to the south-east. The examples are *thöv<sup>i</sup>k<sup>i</sup>*, stationed, and *nyöv<sup>i</sup>k<sup>i</sup>*, dispatched (both nom. plur. masc.) (xi, 6), for *thöv<sup>i</sup>-māt<sup>i</sup>* and *nyöv<sup>i</sup>-māt<sup>i</sup>* respectively.

There is an irregular form of the conjunctive participle in the same poem. It is *kār<sup>i</sup>than* (xi, 10), having made, in place of the standard *karith*.

There are several variations in the forms of the pronominal suffixes added to verbs. Thus we have *mōkalāwahun* (x, 1) for *mōkalāwōn* (*mōkalāwaw* + *n*), we shall complete it. The suffix *wa* of the 2nd person plural very often drops the final *a*, as in *khěyěv* for *khěyěwa*, it (fem.) was eaten by you (x, 12); *karēmav* for *karēm<sup>a</sup>wa*, they (fem.) were made by me for you



(x, 6). This suffix is sometimes used in a very idiomatic sense, like the corresponding Panjābī singular suffix *jē*. It adds no meaning directly to the verb, but, as it were, adds the idea of "I say to you" to the whole sentence. Thus *bani*, it will become, *bani-v*, (I say to you) it will become (ii, 7); *dima-v*, (I say to you) I will give (ii, 8); *tsali-v*, (I say to you) he will escape (ii, 8). Village forms using the suffix of this person in its full form are *wanamōwa* for *wana-wa*, I will say to you (x, 1, 2), and *wañēmōwa* for *wañēm<sup>a</sup>wa*, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for *wanamōwa* (*wanawa*) is *wanōwa*.

Instead of *karukh*, make thou them, we have (xii, 19) *karuhukh*.

Before discussing the details of Hātim's pronunciation as illustrated by Sir Aurel Stein's transcription, it will be well to mention a few general facts.

Words are frequently wrongly divided. Thus the word *amis<sup>u</sup>y*—which is *amis*, to him, combined with the emphatic suffix *y*, to which *ü-mātrā* has been added as a junction-vowel—is invariably divided before the *s*, so that we get *am<sup>i</sup> suy*, *am<sup>i</sup> süy*, or some such form. So *añēhas*, they brought (*añēkh*) to him (*as*), is written *añye has*; the corrupt Arabic *aslāma-laikum*, may the peace be upon you, is written *aslā malaikum*; *bög<sup>a</sup>rēmay*, I divided (*bög<sup>a</sup>rēm*) verily (*ay*), is written *bāge rēmai*; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in *boh<sup>a</sup>sa* for *bōh hasa*, I, Sir; *bebinda<sup>r</sup>* for *bēbi andar<sup>u</sup>y*, within the breastcloth; and *chetal* for *chēh tal*, she is below. In reproducing Sir Aurel Stein's text I have carefully allowed these seeming irregularities to stand. The frequency with which they occur, and the systematic way in which they are recorded, show that they are not slips of the pen, but represent the actual manner in which Hātim, who, of course, knew nothing of Kāshmirī grammar, pronounced the words. To him *amis<sup>u</sup>y* was two words—*ami* and *s<sup>u</sup>y*—and so on for the others. We thus have a valuable illustration of how languages

change in the mouths of their speakers, and how dialectic variations and different stages of language take their rise.

Reference may also be made to one particular word—that for “king”, which Sir Aurel Stein invariably records as *pādshāh*, with a *d*, while Gōvinda Kaula equally invariably records it as *pātashāh*, with a *t*. Hātīm was a follower of Islām, and apparently pronounced this borrowed Persian word in the form in which it was delivered to his language, while Gōvinda Kaula, a Brāhmaṇ affected by no Musalmān prejudices, wrote the word as it is pronounced in Śrīnagar, with the typical Piśāca change of *d* to *t*.

Turning to the vowel *a*, we find that it is occasionally interchanged with *a*-mātrā in an unaccented syllable. Thus we have both *bē bahā* and *bēb<sup>a</sup>hā*, priceless, and *mahala kān* and *mah<sup>a</sup>lakhān*, for G.K.’s *mahalakhān*, the harem of a palace. Much more common is the interchange of *a* and *ā*, as in *bāgas* and *bāgās*, G.K. *bāgas*, to a garden; *dalīla* and *dalīlā*, G.K. *dalīlā*, a story; *dar* and *dar*, G.K. *dar*, in; *saudāgar* and *saudāgar*, G.K. *-gar*, a merchant; *zanāna* and *zanāna*, G.K. *zanāna*, a woman; and many others. Very similarly we have the interchange of *a* or *ā* with *a*-mātrā, as in *jānavār* and *jān<sup>a</sup>vār*, G.K. *jānāwār*, a bird; *khavar* and *khav<sup>a</sup>r*, G.K. *khavar*, news; *kāvandas*, *kāvandas*, *kāvandas*, *khāv<sup>a</sup>ndas*, and *khāvandas*, G.K. *khāwandas*, to a husband; *halamas* and *hal<sup>a</sup>mas*, G.K. *halamas*, to a skirt; and *mārevātalan* and *māravāt<sup>a</sup>lan*, to executioners.

The sounds *a* and *e* seem to be absolutely convertible. Thus we have *ad<sup>a</sup>*, *ada*, *ad<sup>e</sup>*, and *ade* for G.K.’s *ada*, then; *āna* and *āne* for G.K.’s *ōna*, a mirror; *cha* and *che* for G.K.’s *chēh*, she is; *chas* and *ches* for G.K.’s *chēs*, I (fem.) am; *dakhe nāvān* for G.K.’s *ḍakhanāwān*, leaning upon; *guḍ<sup>a</sup>*, *guḍ<sup>a</sup>*, *guḍa*, and *guḍe* for G.K.’s *gōḍa*, at first; *hasa* and *hase* for G.K.’s *hasa*, Sir; *hāv<sup>a</sup>nam* (G.K. *hāwanam*), they will show to me, and *vāle nam* (G.K. *wālanam*), they will cause me to descend, both in the same line; *hazrat*, *hazrat<sup>i</sup>*, *hazrat<sup>i</sup>*, *hazret*, and *hazret<sup>i</sup>*, all for G.K.’s *hazrat-i*, a certain title; *jāya* and *jāye*, G.K. *jāyē*, in a place, in two consecutive lines, also *jai* and *jāy<sup>e</sup>*; *kata*, *katha*,

and *kathe*, G.K. *katha*, words; 1st persons singular future, such as *para*, I shall recite; but *behe*, I shall sit, *kare*, I shall do; *kal<sup>a</sup>*, *kala*, and *kale*, G.K. *kala*, a head; *karta* and *karte*, G.K. *karta*, please do; *mār<sup>a</sup>vātalan*, *mār<sup>a</sup>vātelan*, *māravāt<sup>a</sup>lan*, *mārevāt<sup>a</sup>lan*, *mārevātalan*, etc., G.K. *mārawātalan*, to executioners; *peṭa*, *pyeṭe*, etc., G.K. *pēṭha*, from on; *yil<sup>a</sup>*, *yela*, and *yele*, G.K. *yēla*, from restraint; and hundreds of others.

When *a* precedes *i* it is usually written *a*, as in *raṭit*, G.K. *raṭith*, having seized. Sometimes it is written *a<sup>i</sup>*, as in *a<sup>i</sup>m<sup>i</sup>* or *a<sup>i</sup>m<sup>i</sup>*, G.K. *ām<sup>i</sup>*, by him. It becomes *ā<sup>i</sup>* in *lā<sup>i</sup>r<sup>i</sup>*, G.K. *lari*, at the side, and in one instance we have *o*, in *maris* or *moḍis*, to a body. The change of *a* to *o*, but without a following *i*, occurs in *doh*, *doha*, *doha*, *doh<sup>o</sup>*, or *doho*, G.K. *dōha*, on a day.

Other less common changes are the following. We have in one case *a* lengthened to *ā*, in *khābardārau*, by the watchmen (elsewhere *kha*-). Cf. *lā<sup>i</sup>r<sup>i</sup>* above. We have unaccented *a*-mātrā becoming *i*-mātrā in *ās<sup>a</sup>nas* or *ās<sup>i</sup>nas*, G.K. *āsanas*, for being. In the word *tulari*, for G.K. *t<sup>a</sup>lari*, by a bee, *a*-mātrā appears as *u*.

In standard Kāshmiri, after *sh*, *a* is pronounced as *ě*, and I have in such a case transliterated it by that letter. Thus the Persian *shahr*, a city, is in my transliteration of G.K.'s text shown as *shěhar*. As a rule Hātim preserves the *a*, but there are also several instances of the change to *e*. Thus—

My transliteration of G.K.

*shěh*, six,  
*shěhara*, from a city,  
*shěharāh*, a city,  
*shěrīkh*, a partner,

Sir Aurel Stein's transcription  
of Hātim.

*she*,  
*shah<sup>a</sup>ra* and *sheher<sup>a</sup>*,  
*shehra*,  
*sherīk*,

and others. The number would be increased if we included several words that Hātim pronounced with *a* (it being remembered that *a* and *e* are with him interchangeable), as in *shahan* for G.K. *shěhan*, to the six; *shahmāras*, G.K. *shěh-māras*, to the python.

A final short *a* is sometimes dropped, as in *gar*, *gar<sup>a</sup>*, and



*gara*, G.K. *gara*, a house; *doh*, *doha*, etc., G.K. *dōha*, on a day; *sar*, *sar<sup>a</sup>*, *sare*, and *sera*, G.K. *sara*, investigation.

In standard Kāshmirī a borrowed word ending in a consonant preceded by a long *ā* often adds a final short *a*. Thus *jahāz*, a ship, becomes *jahāza*; *nishān*, a sign, becomes *nishāna*, and so on. Sir Aurel Stein gives three words of this kind to which G.K. does not add a final *a*. These are *chālāna*, G.K. *cālān*, an invoice; *lāl* and *lāl<sup>a</sup>*, G.K. *lāl*, a ruby; *māl<sup>a</sup>*, G.K. *māl*, property. We have also *a* added in *dopusa*, G.K. *dopus*, said to him, and *chuka*, G.K. *chukh*, thou art.

In the standard dialect, when *a* is followed by *ü-mātrā* it becomes *ü*. Sir Aurel Stein usually represents this sound by *a*. A good example is the feminine genitive postposition which G.K. writes *sünz<sup>u</sup>*, and which Sir Aurel usually writes *san<sup>z</sup>*. Occasionally he represents it by *u*. Thus we have also *sun<sup>z</sup>*; *āsus*, G.K. *ös<sup>u</sup>s*, she was to him. For G.K.'s *thüd<sup>u</sup>* or *thür<sup>u</sup>*, on the back, we have *taḍ*, *tor*, *tar*, and *tür*. The syllable *<sup>u</sup>y* is represented by *uy*, *üy*, and *ai*. Thus G.K.'s *tam<sup>is</sup><sup>u</sup>y*, to him verily, becomes *ta<sup>m</sup><sup>i</sup> suy* or *ta<sup>m</sup><sup>i</sup> süy*, while *timan<sup>u</sup>y*, to them verily, becomes *ti<sup>m</sup><sup>a</sup>nai*. Another example of the representation of *ü* by *u* is G.K.'s *wütsh<sup>u</sup>*, she descended, which becomes *vuts* (iii, 2), and the same word also represents G.K.'s *wötsh<sup>u</sup>*, she went up (iii, 1, 3).

The letter *ā* or *āh*, when final and representing the indefinite article, is usually shortened to *a* or *a*, as in *doha*, G.K. *dōhā*, a day; *dalīla* and *dalīla*, G.K. *dalīlāh*, a story; *zāla* and *zālā*, G.K. *zālāh*, a net. Similarly, although there is no suffix of the indefinite article, *shōra ga* and *shōragā*, G.K. *shōra-gāh*, an outcry. Often, however, as, for instance, in some of the above examples, the long *ā* is retained.

When *ā* is followed in G.K.'s dialect by *ü-mātrā*, by *i-mātrā*, or by *i* it becomes *ö*, and this same *ö* also usually represents the pronunciation of the diphthong *ai*. Sir Aurel Stein sometimes represents this *ö* by *ā*, which according to his phonetic system represents approximately the same sound. Thus—

G.K.

*böy<sup>i</sup>*, brothers,  
*död<sup>i</sup>laday*, suffering,  
*dön<sup>u</sup>*, a pomegranate,  
*dör<sup>i</sup>*, holding,  
*göj<sup>u</sup>nas*, he caused me to waste away,  
*khör<sup>i</sup>s*, for a khār weight,  
*kötyāh*, how many?  
*möj<sup>u</sup>*, a mother,

Hātim.

*bāy*,  
*dā<sup>i</sup>d<sup>ve</sup> lada<sup>i</sup>*,  
*dān*,  
*dār*,  
*gāj<sup>a</sup>nas*,  
*khār<sup>i</sup>s*,  
*kā<sup>i</sup>lvā*,  
*māj*, *mōj*,

and others.

For original *ai* we have—

*pöda*, manifest,  
*göb*, hidden,  
*köd*, imprisonment,  
*gör*, different,

*pāda*, *pāda*,  
*gāb*,  
*kād*,  
*gā<sup>i</sup>ri*, *gār*.

About equally often this *ö* is represented by *â*, corresponding to my *ó*, and therefore sounded something like the *aw* in "awful". Thus—

*ölis*, to a nest,  
*ör<sup>u</sup>*, a shoemaker's awl,  
*öziz*, poor,  
*ös<sup>u</sup>s*, she was to him,  
*bölbösh<sup>u</sup>*, chirping,  
*gum-röyī*, losing one's way,  
*āshēnāv*, relations,

*âlis*,  
*âr*,  
*âziz*,  
*âsus*,  
*bölbāsh*,  
*gum<sup>a</sup>rā yiy*,  
*âshnāu*, *āsh<sup>i</sup> nāv*,  
 as if for *ösh<sup>i</sup>nāv*,

and others. For original *ai* we have—

*öna*, a mirror,  
*pöda*, manifest,

*âne*, *āna*,  
*pāda*, *pāda*,

and others.

Very often this *ö* is represented by a simple *ā*, as in—

*böd<sup>i</sup>hāl*, a prison,  
*dazön<sup>i</sup>*, verily burning,  
*gös*, they went for him,  
*judöyī*, separation,

*bānd<sup>i</sup>hāl*,  
*dazān<sup>i</sup>*,  
*gās*,  
*zhudāī*,

G.K.

*kōshir<sup>i</sup>*, Kāshmiris,  
*zōlith*, having burnt,

Hātim.

*kāshir<sup>i</sup>*,  
*zālīt*,

and others. For original *ai* we have—

*gōr*, different,  
*khōrāth*, alms,  
*sōlas*, for an excursion,

*gār*, *gā<sup>i</sup>ri*,  
*khārāt*,  
*sālas*,

and others.

The word *myōñ<sup>u</sup>*, mine (fem.), appears in various forms, viz. *mēñy*, *myē*, *m<sup>u</sup>ēn*, *myēn*, and *m<sup>u</sup>ēñy*, in all of which the *ō* is represented by *ē*; whereas for the corresponding *cyōñ<sup>u</sup>*, thy (fem.), we have *ch<sup>i</sup>ān*, *ch<sup>u</sup>ān<sup>i</sup>*, and *ch<sup>u</sup>ān<sup>u</sup>*.

We have seen that G.K. usually represents *ū* by *ō*, as in *kōd<sup>i</sup>* for *kūd<sup>i</sup>*, *sōty* for *sūty*. Sir Aurel Stein writes for these words *kā<sup>i</sup>d*, *kā<sup>i</sup>d<sup>i</sup>*, and *kūd<sup>i</sup>*, and *sāit*, *sāt<sup>u</sup>*, etc., respectively.

When *ā* is followed in G.K.'s dialect by *u*-mātrā it becomes *ō*, and Sir Aurel Stein almost always gives for it his sign *ā̇*, which represents the same sound. Thus—

G.K.

*ōkhun*, a teacher,  
*ōl<sup>u</sup>*, a nest,  
*ōs<sup>u</sup>*, he was,  
*ōy*, he came to thee,  
*bōwun*, he explained,

Hātim.

*ākhun*, *ākhun*,  
*āl*,  
*ās*, *ās<sup>u</sup>*, *ās*, *ōs*,  
*āy*, *āy*,  
*bāvun*,

and many others. It will be seen from the above that *ā*, *ā̇*, and *ō* are also used to represent this sound. So, for *khótūni*, to the lady, we have *khātūni* and *khātūni*; for *lōyun*, he struck, *lāyun* and *lāyun*; for *sōruy*, all, *sāruy*, *sāruy*, *sō<sup>i</sup>ri*, and *soirā*; for *bōw<sup>u</sup>*, manifested, *bōy*. There are many other similar examples, and from the above it will be seen that G.K.'s *ō* and *ō̇* are represented indiscriminately by *ā̇*, *ā̇*, and *ā̇*.

The vowel *e* is, we have seen, interchangeable with *a*. It is also liable to be shortened to *e*-mātrā when final, as in *bāye*, *bāy<sup>e</sup>*, or even *bai*, for G.K.'s *bāyē*, to a wife.

We have already noticed that in Kāshmirī *a* after *sh* becomes *ē* (i.e. Sir Aurel Stein's *e*). In one instance Hātim



has *ō* for this *ě*, G.K.'s *shěkh*, hesitation, being represented by *shak* or *shōk*.

It is well known that the average Kāshmirī is unable to distinguish between the letters *e* and *i*, whether long or short. In this way Hātim gives *ē* instead of G.K.'s *ī* in the following—

G.K.

Hātim.

*bīth<sup>i</sup>*, seated (m. pl.),*b<sup>v</sup>ēth<sup>i</sup>*, *bēth<sup>v</sup>*, and *bāṭ<sup>i</sup>*,*grīst<sup>i</sup>-bāy*, a farmer's wife,*grēst bāy*,*phīrith*, having returned,*phērith*, *phē<sup>i</sup>rith*, or *phīrit*,

and others. It will be observed that, in the case of *bāṭ<sup>i</sup>*, *ī* has become *ā*. Similarly, G.K.'s *rīnz<sup>i</sup>*, balls, is represented by *rīnz*, *rēnz*, or *rānz*; and his *trēsh*, thirst, by *trēsh* or *trās*. Owing to the confusion of *a* and *e* and of *i* and *ě* (Stein's *e*), we sometimes have *a* for *i*. Thus G.K.'s *grīst<sup>i</sup>-bāyě*, to a farmer's wife, becomes *grēst<sup>a</sup> bāye*, *grēst<sup>a</sup> bāye*, or *grēst bāye*. Similarly, G.K.'s *dāp<sup>i</sup>zihēkh*, thou must say to them, is represented by *dabzi hek* or *dabz<sup>a</sup> hek*; G.K.'s *wās<sup>i</sup>zi*, you should descend, by *vaz<sup>i</sup>z<sup>a</sup>*; and *yith*, to this, by *yet*, *yath*, *yat*, and *yat*.

As regards *u*, we occasionally observe hesitation as to quantity. Thus G.K.'s *dop<sup>u</sup>nas*, he said to him, is represented by both *dop<sup>u</sup>nas* and *dopunas*; and his *yūsūph*, Joseph, by *yūsuf*, *yusūf*, and *yūsūf*.

Just as in the case of *e* and *i*, so ordinary Kāshmirīs are unable to distinguish between *o* and *u*. There are numerous examples of this in Hātim's language. A few will suffice here—

G.K.

Hātim.

*borun*, he filled,*borun* and *burun*,*kodun*, he brought out,*kodun*, *kuḍun*,*kuṭ<sup>a</sup>wālan*, by the policeman,*koṭvālan*, *kuṭvālen*,*noṭ<sup>u</sup>*, a pitcher,*nut*,*byūth<sup>u</sup>*, he sat,*byōth*, *byūth*,*pūrun*, he put on,*pōrun*, *purun*.

The Persian *khūbsūrat*, beautiful, becomes *khōbsūrath* in G.K., for which Hātim has *khōb sūrat* and *khāb sūrat*.

Once or twice we find *u* interchanged with other vowels. Thus we have *che* for *chuh*, he is; and (once each) *chiy* or *chiv*

for *chuy*, he is verily. The imperative *tsun*, cast thou, is represented by *tsün*, but elsewhere the *u* of this word is preserved. After *y*, *u* or *o* has a tendency to become *ü*, as in *d<sup>u</sup>utuk*, *dyutuk*, *d<sup>u</sup>ütuk*, or *d<sup>u</sup>üthuk*, for *dyutukh*, they gave; *h<sup>u</sup>ütun* or *hyütun*, for *hyotun*, he began.

An initial *u* in Kāshmirī is always pronounced *wu*. This is not usually the case with an initial *ō*, but G.K.'s *ōra*, thence, is represented not only by *āra* and similar forms, but also by *vōḍa*.

It is well known that *ě* and *ē* are usually pronounced in Kāshmirī with a short *y* before them. Thus *ṽě*, *ṽē*. This *ṽ* is not usually written in G.K.'s transcription, but it is everywhere to be presumed. Sir Aurel Stein as a rule writes this *ṽ* either as a small letter above the line or as a full *y*. Examples will be found on every page of his text. A few are given here—

G.K.	Stein.
<i>khěkh</i> , thou wilt eat,	<i>kyek</i> ,
<i>khěwān</i> , eating,	<i>khyavān</i> , <i>khyevān</i> , <i>k<sup>y</sup>avān</i> ,
<i>kěth</i> , in,	<i>kh<sup>y</sup>ath</i> , <i>khyath</i> , <i>k<sup>y</sup>et</i> , <i>kyet</i> ,
<i>pětha</i> , from,	<i>peṭa</i> , <i>pyeṭe</i> , <i>p<sup>y</sup>eth</i> , <i>p<sup>y</sup>etha</i> .

It will be observed that *ya* is sometimes used instead of *ě*. Other similar cases are—

<i>kětha</i> , how ?	<i>kyata</i> , <i>k<sup>y</sup>eta</i> , <i>k<sup>y</sup>eta</i> , <i>k<sup>y</sup>ita</i> , <i>kh<sup>y</sup>atha</i>
<i>khōni</i> , on the haunch,	<i>kun<sup>y</sup>a</i> ,
<i>nēza</i> , railings,	<i>n<sup>y</sup>āza</i> ,
<i>zēni</i> , he will conquer,	<i>za<sup>y</sup>ni</i> , <i>z<sup>y</sup>āni</i> .

Turning to consonants, we first draw attention to the well-known fact that, as in all Dardic languages, Kāshmirī possesses no sonant aspirates. Original sonant aspirates are always disaspirated. This is fully borne out by Hātim's pronunciation. There is only one occurrence of an aspirated sonant consonant in the whole of Sir Aurel Stein's transcription. This is in the word *ghāsh* (viii, 9), for *gwāsh* or *gāsh*, light, which Sir Aurel writes elsewhere as *gāsh* (five times).

But Hātim's pronunciation goes further. The aspiration of surd consonants is most irregular, many such sounds that are

written by G.K. and elsewhere as aspirated surds are disaspirated, and many unaspirated surds are aspirated. In some cases this runs uniformly through every occurrence of a word or letter. Thus the verb *gatshun*, to go, is always written *gatshun*, and the letter *c* is almost invariably written *ch*. In other cases the aspiration or disaspiration is more capricious.

In the Kāshmirī of Īśvara Kaula and other Hindūs a final surd is always, with a few specified exceptions, aspirated, while Musalmāns retain the unaspirated sound. Thus we have—

Musalmān.	Hindū.
<i>krak</i> , outcry,	<i>krakh</i> .
<i>thap</i> , seizing,	<i>thaph</i> .
<i>rat</i> , blood,	<i>rath</i> .
<i>nat</i> , palsy,	<i>nath</i> .
<i>kāts</i> , glass,	<i>kātsh</i> .

The transcript of these tales by Gōvinda Kaula follows the Hindū custom and aspirates final surds. With Hātim it is, curiously enough, almost a question of date. The recording of Sir Aurel Stein's transcription commenced on June 16, and continued, with intervals, till July 31, 1896. In the earlier parts of this transcription final surds were not aspirated, but in recording the recitation of July 24, Sir Aurel wrote the word *thaph* (xii, 11), seizing, previously recorded as *thap* or *tap*, and makes a special note on the margin that in this instance the *ph* is a true aspirate. An examination of the rest of the text recorded on that day and on the following and final recitation of July 31, shows that the final surds are here much more consistently aspirated than had been the case previously. It is out of the question to assume that the non-recording of this aspiration in the earlier tales was due to faulty audition on the part of Sir Aurel Stein. He was, I know, perfectly aware at the time of this distinction between Musalmān and Hindū pronunciation, and had previously corresponded with me on the subject.

The following are examples of Hātim's disaspiration :—

For the letter *b* we may take the Arabic borrowed word *sub<sup>a</sup>han*, at dawn, for which H. has *suban*; but how



inconsistent he is in this is shown by the following cognate forms: *subu* for *subuh*; *subahanas* for *sub<sup>a</sup>hanas*; and *subhas* for *sub<sup>a</sup>has*.

We have said that the letter *c* is almost always aspirated to *ch*. Similarly, the aspiration of *ch* (very common in the auxiliary verb *chuh*, he is) is generally retained. But, in one instance (i, 13), *cüy* is written for *chuy*, he is indeed. Another similar case is that of the verb *wuchun*, to see. In this the *ch* is usually retained; but we have *vucehan* (ii, 5) for *wuchahan*, *vucuk* (ii, 4) for *wuchukh*, and *vucun* (ii, 8) for *wuchun*.

Of more frequent occurrence is the aspirate *kh*, and of this disaspiration is frequent. Thus—

Initial.—While the borrowed Persian word *khūb*, well, always preserves its aspiration, *khāb*, a dream, becomes *kāb* and *kāv*; *khabar*, news, is spelt *kabar*, etc., in the first five stories, and *khabar*, etc., afterwards; and *Khōdā*, God, becomes *Kudā*, etc., in i–vi, and *Khudā*, etc., afterwards. Similarly—

*khalat-ě-shōhí*, a royal robe, becomes *kal<sup>a</sup>ti shāhí*.

<i>khām</i> , unripe,	„	<i>khām</i> and <i>kām</i> .
<i>khumār</i> , languishment,	„	<i>kumār</i> .
<i>khān</i> , N.P.,	„	<i>khān</i> (ii, 1) and <i>kān</i> (ii, 12).
<i>khōnī</i> , on the haunch,	„	<i>kun<sup>v</sup>a</i> .
<i>khar</i> , an ass,	„	<i>khar</i> (iii) and <i>kar</i> (v).
<i>khōran</i> , to the feet,	„	<i>kurān</i> .
<i>khash</i> , a cut,	„	<i>kash</i> .

The verb *khasun*, to ascend, retains the aspirate, except in forms derived from the past participle *khot<sup>u</sup>*, in which the aspiration sometimes persists and is sometimes lost, giving forms such as *khot<sup>u</sup>*, *khut*, and *kut*; *khat<sup>i</sup>* and *kā<sup>t</sup>ty*; *kātis*; *khats* and *kāts*.

<i>khōta</i> , than,	becomes	<i>khota</i> , <i>khuta</i> , and <i>kuta</i> .
<i>khōtūna</i> , a lady,	„	<i>kōtūna</i> (v) and <i>khātūn</i> (x, xii).
<i>khatith</i> , secretly,	„	<i>kā<sup>t</sup>tith</i> .
<i>khāwand</i> , a husband,	„	<i>kāvand</i> (i–viii) and <i>khāvand</i> (x–xii).

The verb *khyon*<sup>u</sup>, to eat, as a rule has *k* in the earlier tales and *kh* in the later, but this is not universal. Thus we have *khyāu* for *khěv*, eaten, in ii, 2. Occasionally also the cognate Shina language disaspirates in this word.

*Khazmath* or *khizmath*, service, becomes *khismat* (ii, 3) and *kismat* (xii, 3), and so many others.

It will be observed that the disaspiration occurs whether the *kh* represents the Indian aspirate or whether it represents a Persian خ. It will also be noticed that, generally speaking, but not universally, when there are two forms, one with and the other without the aspiration, the disaspirated forms occur in the earlier stories and the aspirated forms in the later stories. The same is true for the other instances of disaspiration, and I shall not trouble to refer to it again. It will, however, be understood that numerous, though not so numerous, instances of disaspiration occur also in the later stories.

Medial *kh* is not so common, but we can quote *paka* for *pakha*, wings; *tākhīt* (x, 12) and *tākīt* (xi, 13) for *tākhkhīth*, certainly; *vutamak*<sup>i</sup> for *wōtamukh*<sup>i</sup>, upside down.

Final *kh* occurs in *akh*, one, which is represented both by *ak* and *akh* in all parts of the tales, though *akh* occurs only in i, 4, and four times in xii. For *phakh*, a stink, we have only *phak*.

Initial *ph* is preserved in the *phak* just quoted. For *phamb*, cotton wool, we have *phamb* and *pamb*, both in viii. For *phardā*, on the morrow, we have *parda*; while the verb *phērun*, to regret, loses its aspiration twice and preserves it once in viii.

Medial *ph* occurs in *naph̄tsas*, for the belly, which H. pronounced *nap̄tsas* (x, 3).

Final *ph* occurs in the word *thaph*, grasping. It appears under the forms *thaph*, *thap*, and *tap*.

Although not strictly an aspirate, we may here quote the *shh* in the borrowed Arabic word *mashhūr*, celebrated, which H. (xi, 3) pronounced *maushūr*.

Initial *th* occurs in the following: in *thud* (*thod*<sup>u</sup>), erect, it is preserved. For *thūr*<sup>u</sup>, a shrub, we have *tūr*, and for *thūr*<sup>u</sup> or *thūd*<sup>u</sup>, on the back, we have *taḍ*, *tar*, and *tor*; *thūñ*<sup>u</sup>*ā*, butter,

preserves the *th*; but for *thaph*, grasping, we have *thaph*, *thap*, and *tap*. The common verb *thāwun*, to place, generally preserves the *th*, but we have *thāvum* and *tāvum*, and, for *thāv'taw*, *tāiv'tau*.

Medial *th* occurs in the following: *atha*, a hand, becomes both *athā*, etc., and *ata*, etc., the aspirated forms occurring most frequently in the later tales; *buth<sup>u</sup>*, a face, is always *but*; so, for *ath<sup>u</sup>r<sup>u</sup>*, the woodworm, *atar*; for *katha*, stories, *kathā*, etc., and *kata*; *nēth<sup>a</sup>r*, a wedding, *nēth<sup>a</sup>r* (xii) and *n<sup>v</sup>ētar* (viii); *pathar*, downward, *pathar* and *patar*, etc.; *woth<sup>u</sup>*, descended, *vut* and *vuth*, and similarly in derived forms; and similarly *wōth<sup>u</sup>*, ascended, also becomes *vut* or *vuth*. Other examples are *vata<sup>i</sup>rith* for *watharith*, having spread out, but this verb fluctuates as regards the aspirate in other forms; *wōthus*, arose to him, becomes *vothus*, etc., or *votus*; and *wōthith*, having arisen, *vuthit* and *vutit*. *Sāthāh*, a moment, becomes *sātha* or *sāta*.

For final *th* the pronoun *ath* generally becomes *at*, except that we have both *at* and *ath* in xii. Conjunctive participles, such as *wōthith* just cited, almost always end in *t*, the *th*-termination being frequent only in xii; the postposition *kēth*, in, becomes *k<sup>v</sup>et*, etc., except in xii, where we have *kh<sup>v</sup>ath*, etc., with exceptional aspiration of the *k*. The distributive particle *prath* always becomes *prat*. Pronominal datives, such as *tath*, *kath*, etc., follow *ath* in sometimes dropping the aspiration and sometimes (in the later stories) keeping it.

For initial *th* the only real example is *thaharān*, awaiting, for which H. has *tah<sup>a</sup>rān*.

There are more examples of medial *th*, such as *bōnthā*, in front, which always has the dental *t*, as in *bōnt<sup>a</sup>*, etc.; *byūth<sup>u</sup>*, seated, and its derivatives also generally disaspirate the *th*, except in xii, which also retains the aspiration. *Kuth<sup>u</sup>*, a room, also disaspirates except once in x, 7, where we have the dative *kuthis*, while in x, 8 we have *kutis* and *kuṭis*; the ablative postposition *pētha* occurs in several forms, *peṭā*, *pyeṭe*, *p<sup>v</sup>ethā*, *p<sup>v</sup>eth*, and *p<sup>v</sup>ethā*, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of *pōth<sup>i</sup>* or *pōthin*, like,



for which we have *pā<sup>i</sup>t<sup>i</sup>*, etc., and *pā<sup>i</sup>!h<sup>i</sup>*, etc., and *pātin* and *pāthin*. The common word *sēthāh*, very, much, appears as *setā*, etc., and *sethā*, etc., it being noted that both forms occur in xii; *tōth<sup>u</sup>* or *thóth<sup>u</sup>*, beloved, is always *tōt*, and *zūth<sup>i</sup>*, long (m.pl.), becomes *zīt<sup>i</sup>*.

Initial *tsh* is always disaspirated by H. Thus the word *tshunun*, to throw, is always *tunun*, and so for all others.

As for medial *tsh*, in the verb *gatshun*, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun *kēntshāh*, something, which appears under many forms, in none of which does an aspirated *tsh* appear. Similarly, we have *matsa* and *mats<sup>ve</sup>* for *matshi*, on the shoulder; *ratshana* for *ratshi-hanā*, a little; *vuts* for *wōtsh<sup>u</sup>*, she went up, and also for *wūtsh<sup>u</sup>*, she went down, and others.

Turning now to aspiration, we may commence with the general statement that every *c* is aspirated by H. The solitary exception is the word *cēshma*, an eye (i, 3), which appears as *ceshma*. Thus we have—

G.K.	H.
<i>cēnda</i> , a pocket,	<i>chanda</i> .
<i>cīth<sup>i</sup></i> , a letter,	<i>chit</i> .
<i>bacē</i> , young ones,	<i>bachē</i> .
<i>bacāwüñ<sup>u</sup></i> , to be released (fem.),	<i>bachāvin<sup>y</sup></i> .
<i>nayistānūc<sup>u</sup></i> , of the canebrake,	<i>nayis tān nāch</i> .
<i>racēn</i> , she took them (fem.),	<i>rachēn</i> .
<i>zacē</i> , rags,	<i>zache</i> .

Reference has already been made to the aspiration of *g* in *ghāsh*, for *gāsh*, light.

Examples of the aspiration of *k* are :—

G.K.	Hātim.
<i>kūr<sup>u</sup></i> , a daughter,	<i>kūd, khūd</i> .
<i>kōmbakas</i> , for help,	<i>khumba khas</i> .
<i>kētha</i> , how ?	<i>k<sup>v</sup>eta, kh<sup>v</sup>atha</i> .
<i>kēntshāh</i> , something,	<i>kyē tsā</i> , etc., or <i>khyē tsā</i> .
<i>kāsun</i> , to shave (xii),	<i>khāsun</i> .
<i>koṭ<sup>u</sup></i> , a son (xii),	<i>khūth</i> .

For the aspiration of *p*, we have *put*, *puth*, *phot*, or *phut*, for *pot<sup>u</sup>*, back again. *Shiṇā* has *phot* for this word.

For the aspiration of initial *t*, we have *tal* or *thal*, for *tal* below; *tot*, *tut*, or *thuth*, for *tot<sup>u</sup>*, thither; and *thāu* for *tāv*, exhaustion.

Medial *t* is also sometimes aspirated. The termination *ta* of the polite imperative often becomes *thā*, etc., as in *karta* or *kar the*, for *karta*, please to do; *tsunthā* for *tsunta*, please to throw. So also the termination *mot<sup>u</sup>* of the perfect participle becomes *muth* in *on muth*, for *on<sup>u</sup>mot<sup>u</sup>*, brought; *vo<sup>u</sup>mut* or *vōt<sup>u</sup>muth*, for *wōt<sup>u</sup>mot<sup>u</sup>*, arrived. The *t* in *dyut<sup>u</sup>*, given, is aspirated in *dyut* or *dyuth*, for *dyut<sup>u</sup>*; *dvūtuk* or *dvūthuk*, for *dyutukh*, they gave; *dithin*, for *ditin*, he gave them. Similarly—

G.K.

Hātim.

*kyut<sup>u</sup>*, for,  
*rat<sup>a</sup>na*, a jewel (in  
composition),

*kh<sup>v</sup>ut*, *k<sup>v</sup>ut*, *kyut*, *khyuth*, *kyuth*.  
*rotun<sup>a</sup>*, *rothuna*, *roṭhuna*.

*sāta*, at a moment,

*sāt<sup>a</sup>*, *sāthā*.

*sōty*, with,

*sāit*, *sā<sup>i</sup>th*, *sā<sup>i</sup>th<sup>v</sup>*, etc.

*tot<sup>u</sup>*, thither,

*tot*, *tut*, *thuth*.

*wōt<sup>u</sup>*, arrived,

*vōt*, etc., or *vōth*.

The above is in no way a complete list of all the instances of disaspiration and aspiration. It is merely a selection of typical examples.

The Dardic languages as a rule have no cerebral letters. Literary Kāshmīrī, however, preserves the distinction between cerebral and dental almost as carefully as is the case in India. There are, nevertheless, a few striking examples to the contrary, as in *ḍuṭakh* or *duṭakh*, cutting in two; *ḍal* or *dal*, a leaf; and *wōthun*, to arise, as compared with the Hindī *uthnā*. But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India, for in Kāshmīrī poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the *Rāmāvatāracarita*, the proper name *Yindrazīth*, *Indrajita*, rhymes with *ḍīth<sup>a</sup>*, seen, in verse 699, and with *bīth<sup>a</sup>*, seated, in verse 872.

In the village Kāshmīri of Hātim, the state of affairs is altogether different. Here the utmost confusion exists, dentals being used for cerebrals, and cerebrals for dentals, almost at random. From the numerous examples that follow it is evident that Hātim used an intermediate sound that at one time struck Sir Aurel Stein's ears as cerebral and at another as dental. If Hātim had pronounced real cerebral sounds, it is impossible to suppose that Sir Aurel, with his long familiarity with Indian languages, could have failed to notice them, more especially as some of the words written with dental letters, such as *ḍāk*, a stage, are words that are in everyday use in India both in colloquial speech and in literature. It might be thought that here and there Sir Aurel may have omitted a subscript dot by a slip of the pen; but the omissions are too frequent and too regular to permit this assumption to be taken as a general explanation, and, moreover, it will not account for those cases in which he has marked as cerebrals, letters which in the corresponding Hindī or Sanskrit are always dental. The following are examples of this confusion. The list is in no way complete:—

A. Dentals where we should expect cerebrals—

Literary Dialect.	Hātim.
<i>t</i> for <i>ṭ</i> .	
<i>gāṭ<sup>u</sup>j<sup>u</sup></i> , skilful (f. sg.),	<i>gātij.</i>
<i>gāṭ<sup>u</sup>ḷi</i> , skilful (m. pl.),	<i>gātily.</i>
<i>haṭis</i> , to the throat,	<i>hatis.</i>
<i>khaṭith</i> , secretly,	<i>kāṭith.</i>
<i>noṭ<sup>u</sup></i> , a jar,	<i>nut.</i>
<i>phaṭun</i> , to be broken.	
<i>phüṭ<sup>u</sup></i>	<i>phut.</i>
<i>phüṭ<sup>u</sup>wa</i>	<i>phutu.</i>
<i>phuṭ<sup>a</sup>run</i> , to break,	
<i>phuṭ<sup>a</sup>r<sup>u</sup>has</i>	<i>phuṭ<sup>a</sup>rhas.</i>
<i>phuṭ<sup>a</sup>ruk<sup>h</sup></i>	<i>phuṭ<sup>a</sup>ruk.</i>
but <i>phuṭ<sup>a</sup>ryūn</i>	<i>phuṭa r<sup>u</sup>ūn.</i>
<i>raṭun</i> , to seize.	
<i>rāṭ<sup>i</sup></i>	<i>raṭi.</i>



## Literary Dialect.

## Hātim.

<i>rōṭ<sup>u</sup></i>	<i>rōt, rut.</i>
<i>rüt<sup>ū</sup></i>	<i>rat.</i>
<i>roṭ<sup>u</sup>mot<sup>u</sup></i>	<i>ruṭmut.</i>
but (causal) <i>rōṭ<sup>u</sup>mot<sup>u</sup></i>	<i>rot<sup>a</sup>mut.</i>
<i>roṭun</i>	<i>rotun, rutun.</i>
<i>rüt<sup>ū</sup>nakh</i>	<i>rut<sup>a</sup>nak.</i>
<i>raṭith</i>	<i>raṭit, raṭit.</i>
<i>roṭ<sup>u</sup>wa</i>	<i>rutu.</i>
<i>ṭahāl<sup>i</sup></i> , servants,	<i>ṭahāl, ṭahāl<sup>i</sup>, ṭahāl<sup>v</sup>.</i>
<i>troṭ<sup>u</sup></i> , a necklace,	<i>truṭ.</i>
but <i>traṭis</i> (sg. dat.)	<i>traṭis.</i>
<i>tsāṭahāl</i> , a school,	<i>tsāt<sup>a</sup>hāl.</i>
<i>tsaṭun</i> , to cut.	
<i>tsot<sup>u</sup></i>	<i>tsot.</i>
<i>tsaṭān<sup>i</sup></i>	<i>tsaten<sup>i</sup>.</i>
<i>tsaṭun<sup>u</sup></i>	<i>tsatun.</i>
<i>tsaṭ<sup>i</sup>nam</i>	<i>tset<sup>i</sup>nam.</i>
<i>tsaṭanas</i>	<i>tsatanas.</i>
but <i>tsaṭanasa</i>	<i>tsaṭan<sup>a</sup>sa.</i>
<i>tsaṭith</i>	<i>tsaṭ<sup>i</sup>tith.</i>
<i>th</i> or <i>t</i> for <i>ṭh</i> .	
<i>ōṭh</i> , eight,	<i>āth.</i>
<i>bēhun</i> , to sit down.	
<i>bīṭh<sup>i</sup></i>	<i>bāṭ<sup>i</sup>, beth<sup>v</sup>, bvēth<sup>i</sup>.</i>
<i>byūṭh<sup>u</sup></i>	<i>byūt, byūt, byōth, byōth,</i> <i>byūṭh.</i>
<i>byūṭhus</i>	<i>bvuthus.</i>
<i>bōnṭha</i> , before,	<i>bōnt<sup>a</sup>, bōnt<sup>a</sup>, bontā.</i>
but <i>bōnṭh</i>	<i>bōnt.</i>
<i>dēshun</i> , to see.	
<i>dyūṭh<sup>u</sup></i>	<i>dyūt, dyūt.</i>
<i>dyūṭhum</i>	<i>dyūṭhum.</i>
<i>dyūṭh<sup>u</sup>may</i>	<i>dyōt mai.</i>
<i>dyūṭh<sup>u</sup>mot<sup>u</sup></i>	<i>dyūṭmut.</i>
<i>dyūṭhuth</i>	<i>dyūṭhut.</i>

## Literary Dialect.

*kuṭh<sup>u</sup>*, a room.*kuṭh<sup>i</sup>**kuṭh<sup>u</sup>**kuṭh<sup>u</sup>āh**kuṭhis**myūṭh<sup>u</sup>*, sweet,*pēṭh*, on,*pēṭha*, from on,*pōṭh<sup>i</sup>*, like,*pōṭhin*, like,*raṭun*, to seize.*raṭh**raṭhta**sēṭhāh*, very,*ṭaharān*, stopping,*d* for *ḍ*.*ḍakhanāwān*, leaning on,*ḍākas*, for a stage,*ḍēshun*, to see.*ḍēshān**ḍēshun<sup>u</sup>**ḍīshith**gandun*, to tie.*gand**gand<sup>i</sup>**gand<sup>i</sup>māt<sup>i</sup>**gandin**gondun**gond<sup>u</sup>nas**gandith**gand<sup>i</sup>zēs*

## Hātim.

*kuṭi*.*kuṭ*.*kuṭhā*.*kuṭhis*, *kuṭis*, *kuṭis*.*myūt*.*p<sup>u</sup>et*, *p<sup>u</sup>et*, *pyet*, *pyet*,*p<sup>u</sup>eth*.*peṭa*, *pyete*, *p<sup>u</sup>eth*, *p<sup>u</sup>etha*,*p<sup>u</sup>etha*.*pā<sup>i</sup>ṭi*, *pā<sup>i</sup>th<sup>i</sup>*, *pā<sup>i</sup>th<sup>i</sup>*,*pā<sup>i</sup>th<sup>u</sup>*, *pā<sup>i</sup>th<sup>u</sup>*, *pā<sup>i</sup>t<sup>u</sup>*,*pā<sup>i</sup>ty*.*pāthin*, *pātin*.*rat*.*rath ta*.*setā*, *seṭā*, *sethā*, *seṭhā*.*tah<sup>a</sup>rān*.*dakhe nāvān*.*dākas*.*dēshān*.*dēshun*.*ḍēshit*.*gand*.*gand<sup>i</sup>*, *gaṇḍi*.*gand<sup>a</sup>māty<sup>i</sup>*.*gandin*.*gundun*.*gund<sup>a</sup>nas*.*gaṇḍit*.*gand<sup>i</sup> zyes*.

This last change occurs only when *ḍ* is initial or protected by a preceding *n*. A medial *ḍ* is interchangeable with a dental *r*. See below.

B. Cerebrals where we should expect dentals—

Literary Dialect.

Hātim.

*ṭ* for *t*.

*bata*, boiled rice,  
*mě ti*, me also,  
*raṭ<sup>a</sup>na*, a jewel (in  
composition)  
*tati*, there,  
*yětāt<sup>i</sup>*, where,

*bat<sup>a</sup>*, *bata*, *baṭṭa*.  
*m<sup>v</sup>eti*, *maṭ<sup>i</sup>*.  
*rothuna*, *roṭhuna*,  
*rotun<sup>a</sup>*, *rutun<sup>a</sup>*, etc.  
*tati*, *ta<sup>i</sup>ti*, *ta<sup>i</sup>ṭi*, *ta<sup>v</sup>*.  
*ye ta<sup>i</sup>ṭi*.

*ṭh* for *th*.

*bātha*, words,  
*hēth*, having taken,

*bāṭha*.  
*het*, *hit*, *h<sup>v</sup>et*, *h<sup>v</sup>eth*, *h<sup>v</sup>eth*.

Compare *rothuna* and *roṭhuna*, for *raṭ<sup>a</sup>na*, a jewel, above.

*ḍ* for *d*.

*ad<sup>a</sup>la*, from justice,  
*mūd<sup>u</sup>*, he died,

*aḍal*.  
*mōḍ*, *mūd*.

In Kāshmirī the letter *r* is a dental letter, not a cerebral as in the Indian Madhyadēśa. We see this in the frequent interchange with a dental *l*, as in Hātim's *mōl* or *mōr*, for literary *mōl<sup>u</sup>*, father. The same is the case in the North-Western languages, Sindhī and Lahndā. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hātim's dialect, between medial *ḍ* and medial *r*. Thus we have—

A. *ḍ* where we should expect *r*—

Literary.

Hātim.

*ōra*, thence,  
*garun* (G.K. *gaḍun*), to make.

*ār*, etc., *vōḍa*, and even *āḍa*.

*garān*

*garān*.

*gorun*

*guḍun*.

*kor<sup>u</sup>*, a bracelet,

*kār*, *kur*, *kur<sup>i</sup>*, *kud*.

*kūr<sup>u</sup>* (G.K. also *kūd<sup>u</sup>*), a  
daughter,

*kūd*, *khūd*, *kūr*.



<i>kōrē</i>	<i>kōḍ<sup>i</sup>, kōḍ<sup>ve</sup>, kōḍ<sup>ye</sup>, kōḍ<sup>vi</sup>, kūḍ<sup>ve</sup>, kōr<sup>ve</sup>, kōr<sup>vi</sup>.</i>
<i>kōri</i>	<i>kōḍ<sup>ve</sup>, kōḍ<sup>ve</sup>, kōḍ<sup>vi</sup>, kōr<sup>ve</sup>.</i>
<i>kūr<sup>i</sup></i>	<i>kūḍ<sup>i</sup>.</i>
<i>lārun</i> (G.K., also <i>lāḍun</i> ), to pursue.	
<i>lārān</i>	<i>lārān, lāḍān.</i>
<i>lāryōmot<sup>u</sup></i>	<i>lāḍ<sup>o</sup>mut.</i>
<i>lāryāv</i>	<i>lā<sup>i</sup>ryau, lā<sup>i</sup>ḍyau.</i>
<i>lāryēyēs</i>	<i>lāḍēyes.</i>
<i>mōr<sup>u</sup></i> , he was killed,	<i>mōr, mōḍ.</i>
<i>parun</i> , to read, recite.	
<i>porukh</i>	<i>paḍuk.</i>
<i>parān</i>	<i>parān, paḍān.</i>
<i>porun</i>	<i>paḍun.</i>
<i>thar</i> (G.K. also <i>thaḍ</i> ), the back.	
<i>thūr<sup>u</sup></i>	<i>tar, tor, tür, taḍ.</i>
<i>tōra</i> , thence,	<i>tōr<sup>a</sup>, tōra, tōre, tōḍ<sup>a</sup>.</i>

B. *r* where we should expect *ḍ*—

Literary.	Hätim.
<i>kaḍun</i> (G.K. also <i>karun</i> ), to extract.	
<i>kāḍ<sup>i</sup></i>	<i>ka<sup>i</sup>r<sup>v</sup>.</i>
<i>koḍ<sup>u</sup></i>	<i>kur.</i>
<i>kāḍikh</i>	<i>kā<sup>i</sup>ḍik, karik, ka<sup>i</sup>rik.</i>
<i>koḍukh</i>	<i>kuruk.</i>
<i>kūḍ<sup>u</sup>kh</i>	<i>kāḍuk.</i>
<i>kaḍan</i>	<i>karān.</i>
<i>kaḍān</i>	<i>kaḍān, karān.</i>
<i>kaḍōn</i>	<i>korōn<sup>v</sup>.</i>
<i>kaḍun</i>	<i>karun.</i>
<i>kaḍun<sup>u</sup></i>	<i>kaḍun.</i>
<i>koḍun</i>	<i>koḍun, kuḍun, korun, kurun.</i>
<i>kūḍ<sup>u</sup>n</i>	<i>kāḍin.</i>
<i>kūḍ<sup>i</sup>nas</i>	<i>ka<sup>r</sup>vinas.</i>
<i>koḍ<sup>u</sup>nas</i>	<i>kuranas.</i>
<i>kaḍith</i>	<i>kā<sup>i</sup>rit, ka<sup>i</sup>rith.</i>

*tshādun* (G.K. also *tshārun*), to search.

*tshādān*

*tsārān.*

*tshādav*

*tsārau.*

*yědāh*, a belly,

*yerā.*

While Dardic languages show a general tendency to harden sonant consonants, Hātim shows occasional instances of the softening of surds. In every case except one the softened consonant is immediately followed by *z*. In the one exception, it is *s* that is softened to *z*. The examples are—

G.K.

Hātim.

*dāp<sup>i</sup>zihēkh*, thou shouldst have  
said to them,

*dabzā hek, dabzi hek.*

*dāp<sup>i</sup>zēkh*, thou shouldst say to  
them,

*dabzik.*

but *dāp<sup>i</sup>zēm*, thou shouldst say to me,

*dap<sup>a</sup>zim.*

*wās<sup>i</sup>zi*, thou shouldst descend,

*vāziza.*

but *wās<sup>i</sup>zi-na*, thou shouldst not  
descend,

*vā<sup>i</sup>s<sup>i</sup> zina*

*pēs*, they fell on him,

*p<sup>v</sup>ēz.*

On the other hand, Hātim gives occasional instances of the Dardic hardening of sonants. Such are—

G.K.

Hātim.

*tab*, fever,

*tap.*

*rasad*, assembly,

*rasat.*

*mōv lāg*, do not fix,

*maulāk.*

*khazmath*, service,

*kismat.*

*khizmath*, service,

*khismat.*

In this connexion we may again refer to G.K.'s *pātashāh* H.'s *pādshāh*, a king.

Turning to individual consonants, we note—

(1) We have prothesis of *h* before *y* in—

G.K.

Hātim.

*yun<sup>u</sup>*, to come,

*yün, h<sup>v</sup>ün.*

*yuthuy*, as verily,

*yüthuy, h<sup>v</sup>üthuy.*

(2) *kh* becomes *h* in—

*shēkhtsā*, a certain person,

*shahtsa.*

Possibly *shahta* is a slip of the pen, for elsewhere Hātim has *shakhtan*, *shakhtas*, and so on.

(3) The affricative *ts* sometimes becomes *s*, as in—

G.K.	Hātim.
<i>tsöcě</i> , loaves,	<i>suche</i> , <i>su cho</i> , <i>tsuche</i> .
<i>tsöpör<sup>i</sup></i> , in four directions,	<i>so pā<sup>i</sup>ri</i> , <i>tso pā<sup>i</sup>ri</i> .

It becomes *z* in—

<i>pānts</i> , five,	<i>pānts</i> , <i>pānz</i> .
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The representation of G.K.'s *adālūt<sup>s</sup>-pěth*, in court, by *adālat-p<sup>v</sup>eth*, is probably a slip of the pen.

With these changes of *ts* we may compare the interchange of *ch* and *sh* in Hātim's *māch-tular*, a bee, with the *māsh-tulari* of the title of Story IX. Similarly, we have *zh* for *j* in *zhāma* for *jāma*, a coat.

(4) *ny* and *ñy* are interchangeable, as in Hātim's *kanye-phul* and *kañye phul*, a pebble. This is hardly more than a variation of spelling.

(5) Hātim usually preserves a Persian *f*, while G.K. has *ph* instead. Thus, Hātim *fakīr*, G.K. *phakīr*, a mendicant. For "thought" Hātim has both *fik<sup>r</sup>r* and *phikir*.

(6) The letter *sh* is sometimes represented by *s*. Sir Aurel Stein's MS. represents the sound of *sh* by *s*, and the occasional apparent change of *sh* to *s* is probably due to the accidental omission of the subscript dot. An example is the word *shēmshēr*, a sword, for which we have *shamshēr*, *shamsēr*, and *samshēr*.

(7) Vocalization of the semi-vowels *y* and *v* is frequent, as in *gai* for *gay*, they went; *gau* or *gau* for *gav*, he went; *mā<sup>i</sup>ryu* for *māriwa*, (he who) may kill; *tsalau* for *tsaliv*, flee ye; *dimau* for *dimav*, we shall give; and many others.

(8) An example of metathesis is *tsōrastā* for *tsōratsh*, a leather-cutter.

(9) H. uses initial *v* for *b* in *Vikarmājīt-* for G.K.'s *Bikarmājīt-*, Vikramāditya. Cf. *kāb* or *kāv*, for *khāb*, a dream.



(10) Three miscellaneous words are—

G.K.  
*bakh<sup>a</sup>cöyish*, a present,  
*jalwa*, glory,  
 but *jělōy*, even glory,  
*sak<sup>a</sup>th*, hard,

Hātim.  
*bakcāyish*, *bakhshāyish*.  
*jal<sup>a</sup>va*.  
*yala vai*.  
*sak*, *sakh*.

The processes of declension and conjugation employed by Hātim are on the whole the same as those employed by Gōvinda Kaula. The principal differences relate to the pronunciation of the forms, and to the representation of that pronunciation by Sir Aurel Stein's transcription. A few additional points may here be noticed.

In the declension of nouns, Gōvinda Kaula, like Īśvara Kaula, makes the dative singular of nouns of the first declension end in *as*, as in *bāgas*, to a garden. Hātim sometimes has the termination *as*, and sometimes *aś*. Examples of both will be found on almost every page. As a specimen, it will suffice to quote the two forms *bāgas* and *bāgaś* both occurring close together in ii, 1. Similarly, in the genitive of the same declension, H. has *sunasand<sup>i</sup>* (v. 3) and *sunāśand<sup>i</sup>* (v. 4), both for G.K.'s *sōna-sānd<sup>i</sup>*, of gold (m. pl.). In these genitives, also, H. sometimes drops the final *a* of the stem, as in *sunar sañz*, for G.K.'s *sōnara-sūnz<sup>a</sup>*, of the goldsmith (fem. sing.) (v. 1); *pādshāh sund*, for G.K.'s *pādashāha-sond<sup>a</sup>*, of the king (vi. 11). There is a curious example of a feminine noun declined as if it were masculine in *kūdis-sā<sup>i</sup>th* (possibly a slip for *kūdi sā<sup>i</sup>th*), for G.K.'s *kōrē-sūty*, with the girl (v. 10); and in xii, 15, we have the masculine form *ku<sup>i</sup>niy*, used instead of the feminine *kuñ<sup>a</sup>y*, only one. Instances like *rīnz*, *rānz*, and *rēnz*, for *rīnz<sup>i</sup>*, balls; *soira*, *sō<sup>i</sup>ri*, *sāruiy*, and *sāruiy* for *sōruiy*, all; *za*, *ze*, and *z<sup>v</sup>i*, for *z<sup>a</sup>h*, two, belong rather to phonetics than to declension.

Similarly, the variations in pronominal forms are really matters of spelling or pronunciation. *Bōh*, I, is represented by *bo*, *bu*; for *myōn<sup>i</sup>*, my (m. pl. masc.), we have *mēn<sup>v</sup>*, *myē*, and *m<sup>v</sup>ēn*, and for the fem. sing. *myōñ<sup>a</sup>* we have *mēñy*, *myē*, *m<sup>v</sup>ēn*, *myēn*, and *m<sup>v</sup>ēñy*. For *ts<sup>a</sup>h*, thou, we have *su*, *tsa*, *tsa*, *tsi*, and

*tsu*, and for *cyón<sup>u</sup>*, *thy*, *chun*, *ch<sup>u</sup>un*, *chōn*, *chōn<sup>u</sup>*, *chōny*, and *ch<sup>u</sup>ōn*, all with the aspirated *ch*.

The proximate demonstrative pronoun *yih*, this, and the relative *yih*, what, appear under the forms *yi* and *yü*, and the emphatic forms *yihuy*, etc., appear under quite a number of variant spellings. The relative m. sg. nom. *yus* appears as *yiś*, *yus*, and *yüs*, and its fem. *yěsa* as *yesa* (x, 1) and *yasi* (x, 6). In viii, 1, for *yihünz<sup>u</sup>*, of these (fem. sg. nom.), we have *yihās*. As for the remote demonstrative pronoun, its emphatic fem. sg. nom. *say* or *sōy*, she verily, appears as *sai*, *sāi*, *say*, and *sāy*. The indefinite pronoun *kěh*, with its various case-forms, appears under a great variety of spellings. The principal of these have been dealt with under the head of phonetics.

The representation of the various forms of the verb substantive is very irregular. A few examples will suffice.

For *chuh*, he is, we have *che* (v. 4); for *chuy*, he is verily, *chi*, *chī*, *ch<sup>u</sup>*, *ch<sup>u</sup>y*, and *cüy* (sic); for *chwā*, is he?, *cha*; for *chěh*, she is, *chā*, *che*, *chu*; for *chěy*, she is to thee, *che* and *chay*; for *chiwa*, ye are, *chu*; for *chiway*, if ye are, *chu voi* and *chu vai*; and for *chih*, they are, *che*, *chī*, *chu*, and *ch<sup>u</sup>a*.

As regards the conjugation of the active verb, there are numerous departures from G.K.'s spelling, nearly all of which fall under the head of phonetics. Here we may mention the following, which really appear to indicate difference of form:—

G.K.  
*shōlān*, burning,

*yikh-nā*, wilt thou not come,  
*dis*, give to her,  
*kaḍōn*, we shall pass over it,

Hātim.  
*shōlan*. This form of  
the present participle  
is old, and nowadays  
appears only in poetry  
and dialects.

*yihna*.  
*disa*.  
*karōn<sup>u</sup>*.

## III

## ON THE METRES OF HĀTIM'S SONGS

By SIR AUREL STEIN

On my return to Kashmir at the close of 1917 Sir George Grierson asked me to inquire into the system of metrification followed in certain old Kashmiri poems of the Bhakti type in which he is interested. I have tried to comply with his request as far as it lay in me, i.e. in full consciousness of the fact that my philological training had never comprised any special study of metrics. After examining portions from a number of these compositions as recited by professional *cyat-gārī*, I arrived at the conclusion that the metre of these poems is based solely on the number of stress accent syllables counted in each line or *pāda*. No regard is paid to quantity, even where the structure of the verses is apparently modelled on the pattern of Hindi metres dependent on quantity. Pandit Nityānanda Śāstrī, of the Śrī-Pratāp College, Srīnagar, a very competent Kashmiri scholar, to whom I submitted this view, has endorsed it.

In order to test this conclusion with reference to the metres of Hātim's songs I secured a visit of the old storyteller, now in his 62nd year, in June, 1918, when my summer camp was once more pitched on Mohand Marg. I had him recite again the metrified story of Sultām Maḥmūd Ghaznavī, the one which of those heard from his lips in 1896 I had best in my recollection. He also gave me the benefit of several songs of lyrical contents (*ghazal*), some of his own composition, which used to be favourite numbers in his *répertoire*, showing more elaborate versification.

In recording these with special regard to their metre I convinced myself that their verses, whether simple couplets, as in the case of the metrified story just referred to, or built up in more intricate stanzas, have for their constructive principle solely the number of syllables bearing the stress accent of the present colloquial speech. The system is based mainly on the counting of the primary stress accent of each word, but



permits also the counting of secondary stress accents for the sake of metrical convenience. This latitude, which reference to the last words in verses 1, 11, 12, 13 of Maḥmūd Ghaznavī's story may help to illustrate, has its parallel in the rudeness of the rhyme. In this, as verses 3 and 8 show, the vowel sounds of the closing syllables need not agree, as long as the final consonant is the same.

The general rule is that throughout a song the lines, usually rhymed, composing a couplet or stanza, should have a certain fixed number of stress-accented syllables, in conformity with the scheme determining the length of each line. But this simple rule is on occasion ignored through "poetical license", i.e. whenever the rustic poet's skill would be taxed too severely by strict adherence to his metrical scheme. The second line of verse 4 in Maḥmūd Ghaznavī's story with its seven accented syllables instead of the regular six is an illustration.

The lilt of the musical air which, as in the case of Indian poetical compositions generally, is an essential concomitant of the recital, helps, no doubt, to smooth over such irregularities for the not very fastidious ears of the village audience. I regret that my total want of musical knowledge has precluded my ever noting down any of these popular Kashmir airs, often far more attractive to the untrained European ear than the melodies of India proper.

In order to illustrate Hātim's metrical system, the stress-accents in the Maḥmūd Ghaznavī story have been indicated by appropriate marks,

SIR AUREL STEIN'S TRANSCRIPTION

WITH

SIR GEORGE GRIERSON'S TRANSLATION

## I

[The marks of accentuation, acute and grave, indicate the stress-accent on which the metre is based.]

Shāhanshāh Sultān <sup>i</sup> Māhmūd <sup>i</sup> Gāznāvī <sup>i</sup>	
ās <sup>u</sup> kārān pāne mūlken pārāvī <sup>i</sup>	1
fākīr lāgit ās <sup>u</sup> phērān vān <sup>a</sup> vān <sup>i</sup>	
myāni āh <sup>a</sup> dai āsi mā kah nōt <sup>u</sup> vān <sup>i</sup>	2
jāye ākis ās <sup>i</sup> kārān dvōy <sup>u</sup> kār	
ādāl tam <sup>i</sup> sandi sāt <sup>y</sup> āsak ceshma sēr	3
jāya ākis vūcun <sup>a</sup> hānza ākh alīl	
mūhimma sāitin ās gōmmut sūy zālīl	4
mūhimma sāitin ās trāvān āh tavōsh	
mūhimma sāitin tāsna rūd <sup>a</sup> mut kahti hōsh	5
yōra zālā ās lāyān gāta sār	
tōra zālas āsus na kyā khasān	6
dōpusa shāhan kārme sāitin bāj <sup>a</sup> vāt	
lāy zāla yādi Alla dīlas rāt	7
lāyun zāla tōr <sup>a</sup> khūtas gāda hāt	
pād <sup>i</sup> shāhas bōnt <sup>i</sup> kun sūy āu hīt	8
gāda hātas bādāl dyūtanas mōhra dyār	
lāl <sup>a</sup> nigīn māl <sup>a</sup> mūht <sup>a</sup> y vūnta bār	9
rāt bārit pād <sup>i</sup> shāhan dyūtus nād	
sūy chūkā myōn sherīk nā murād	10
mūhim kās <sup>u</sup> vun hēkamāti Pārvardigār	
tāp shūhul sārde garm nōu bahār	11
vāna yey zan bānde mānzūr zās <sup>a</sup> nūy	
kās <sup>a</sup> hēkamāt mūhim tāgi kās <sup>a</sup> nūy	12
āt <sup>i</sup> andar cūy vustāda vānān zār	
jūmalā ālam bānde Āhmaḍ vūmedvār	13



## I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

Sultān Mahmūd of Ghaznī, the king of kings, used himself to watch over the protection of his kingdom.

Disguised as a Faqīr, he used to wander from bazaar to bazaar, to see if any of his subjects were in distress.

In one place were the people making prayers for his welfare, and their eyes were satisfied by his justice.

In another place, he saw a wretched fisherman, brought low by poverty.

5. In his poverty he was uttering sighs and groans. In his poverty even his sense had deserted him.

Even where he skilfully cast his net, even there naught came into it.

Said the King to him, "Make me thy partner, and fling one more cast of the net, keeping firm within thy heart the memory of God."

So he flung one more cast and, behold, within his net he caught a hundred fish, and brought them all before the King.

In exchange for the hundred fish the King gave him wealth of money, rubies and jewels, possessions and pearls in camel-loads.<sup>1</sup>

10. After he had passed the night, the King called for him and said, "Verily thou becamest my partner without hope or expectation of result (and yet thou hast thereby acquired great wealth).

"It is the power of Providence alone that removeth poverty, (and giveth) sunshine and shade, heat and cold, and the new spring.

"Verily I would say to thee, 'Know this, O slave—accept thou (these as coming from the Almighty), for by how much power wouldst thou thyself have been able to remove thy poverty?' "

Concerning this hath a certain teacher uttered this prayer, "The hope of this slave, Ahmad, is (on Him from whom proceedeth) all the universe."

<sup>1</sup> The King rewarded him because instead of bringing him the worst fifty fish, he brought the whole hundred from which the King might choose his share. As a reward the King bought also the fisherman's share of the hundred for a very high price.

## II. TÖTAS ÜNZ KAT

1. Dapān ustād shahar ak gāu shehri Īrān tat<sup>i</sup> ās  
 pādshāh tam<sup>i</sup>süy chu nāv Bahādūr Khān. tam<sup>i</sup> ās  
 kurmut bāg zanānan kyut tat ās nā vat gārzānas  
 tat<sup>r</sup> bāgas manz gau pāda fakīra nazar bāzau kār  
 nazar kabardārau niy kabar āmis pādshāhas dopuk  
 fakīra tsāu bāgas manz bōzun pādshāhan hyütun  
 sāit vazīr gai tat bāgas manz vucun a<sup>i</sup>ti fakīr

2. lache nāu chiy har va<sup>i</sup>ti bīnā ।  
 bōz vuphā dā<sup>i</sup>rī ankā ॥  
 hā fakīrō yōr kōr tsākhu ।  
 kati kōchuk katye peṭa ākhu ॥

fakīr dapān

kurme sālā tuhund khyāu me kya ।  
 bōz vupha dā<sup>i</sup>rī anka ॥

3. pādshāhas bōnt<sup>a</sup> kan<sup>i</sup> pōsh<sup>a</sup> tür at<sup>i</sup> tal momut  
 bulbula yeli yimau āmis fakīras khashim kur til<sup>i</sup>  
 pyau fakīr patar vasit momut bulbul gau thud vutit  
 pādshāhas hōvun yi vir<sup>i</sup>d gau nērit phīrit beye āu  
 bulbul mōd beye fakīr gau beye zinda hyütun nērun  
 yimchis karān zāra pār dapān chis

hā fakīra khismat kare<sup>r</sup> ।  
 dud<sup>a</sup> harik khāsihō bare<sup>r</sup> ॥  
 khās<sup>a</sup> pulāu macāma kyek nā ।  
 bōz vupha dā<sup>i</sup>rī anka ॥

4. yus vir<sup>i</sup>d fakīras ās suy bāvun āmis pādshāhas  
 am<sup>i</sup> pādshāhan bōu vazīras

## II. THE TALE OF A PARROT

1. This is what my Master told me :—

There was a certain country, the land of Persia, and it was ruled by a king named Bahādur Khān. He had made a garden for his womenfolk, into which no stranger was allowed to enter ; but once there came into it a Faqīr. The discerners then discerned him, and the newsmen gave the news to the King. Said they, “A Faqīr has come into the garden.” The King heard, and took with him his Vizier. To the garden they went, and there he saw the Faqīr.

2. The Almighty, who hath a hundred thousand names, watcheth over every path.

Hark ye, loyalty is monstrous rare.<sup>1</sup>

“O Faqīr, how didst thou enter ?

Where dost thou belong ? whence art thou come ? ”

Quoth the Faqīr :—

I came but for a stroll. What of yours have I eaten ? ”

Hark ye, loyalty is monstrous rare.

3. It chanced that before the King there was a flowering plant, and at its foot a dead nightingale. As soon as they spoke angrily to the Faqīr, he fell flat, lifeless to the ground, and as he did so the nightingale arose alive. Such magic power did he show the King. The nightingale flew out of the garden, and returned. Then it fell dead and the Faqīr again became alive. He began to depart, but they entreated him, saying :—

“O Faqīr, let me be thy servant !

Cups of the cream of milk will I fill for thee.

Special *pilaos* and dainties wilt thou not eat ? ”

Hark ye, loyalty is monstrous rare.

4. So the Faqīr confided the secret of his magic power to the King, and the King confided it to his Vizier.

<sup>1</sup> Literally a phoenix, a *rara avis*, the Arabic ‘*anqā*. In the original, the imperative “hark ye” is in the singular ; I have put it into the plural, as more consonant with English idiom.



kar t̄ar̄a byat pādshahan vazīras ।  
 sut<sup>i</sup> mah<sup>a</sup>ram kurun at<sup>i</sup> sīras ॥  
 gai sāl̄as shikār̄as yeg ja ।  
 bōz vupha dāiri anka ॥

tōt<sup>u</sup> momut vucuk dar biyā bān ।  
 hā vaziro āsi he shubān ॥  
 zu amis manz thāv<sup>u</sup>tan sātha ।  
 bōz vupha dāiri anka ॥

dop<sup>u</sup> vazīran pādshaham yi<sup>a</sup> kōl momut ।  
 phak chus yivān kabar kar chu gomut. ॥  
 chus na tah<sup>a</sup>rān vanta sa kare kyā ।  
 bōz vupha dāiri anka ॥

5. pādshāh karān zār<sup>a</sup> pār vazīras am<sup>i</sup> bāpat bo  
 vucehan tōt̄a kyut āsihe shūbān am<sup>y</sup> bōzus na  
 vazīran kyē dapān vustād amis ās dilas manz dagāi.  
 vun<sup>y</sup> tsāu pād<sup>a</sup>shāh amis tōt̄as manz panun mud  
 tunun trāvit tōtu vut thud chu phērān vazīran kar  
 kōm tsāv at pādshāh<sup>a</sup> sandis modis manz yi<sup>y</sup> ās amis  
 dar dil.

pyau pitarun pādshahas pānas ।  
 bōr ludun vazīras nā dānas ॥  
 āsus dagāye zāgān dād kha ।  
 bōz vupha dāiri anka ॥

6. tōt<sup>u</sup> chu havāye asmān vazīr chu pādshahas  
 sandis maris manz vut thud.

khut guris ~~khāl~~ kan manz gau ।  
 dopu nak vazīr mūd gur<sup>i</sup> pyete vasit pyau ॥  
 kabar dārau niy<sup>o</sup> sāy kabara ।  
 bōz vupha dāiri anka ॥

The King gave instructions to the Vizier,  
And he thus became proficient in the secret.  
They went out hunting together.  
Hark ye, loyalty is monstrous rare.

In the forest they saw a parrot lying dead.  
"O Vizier, how beautiful this must have been.  
Put thou, I beseech thee, thy life into it for but a moment."  
Hark ye, loyalty is monstrous rare.

Said the Vizier :—

"My King, for long hath it been dead.  
A stink cometh from it; who knoweth when it died?  
Stay here I cannot; Sir, what am I to do?"  
Hark ye, loyalty is monstrous rare.

5. For this did the King make urgent entreaty to the Vizier.  
"Fain would I see how beautiful the parrot was," but the Vizier refused to listen to him.

And, further, my Master told me :—

In his heart there was treachery. At length the King himself abandoned his own body and entered into the parrot. Up rose the parrot, and flew about. Then the Vizier did a deed: he himself entered into the King's body. That was what had all along been in his heart.

The burden which had been the King's to bear,  
That became laid upon the foolish Vizier.  
Treachery was watching in him like a petitioner.  
Hark ye, loyalty is monstrous rare.

6. The parrot is flying in the air, and the Vizier is in the body of the King. He stood up.

He mounted the (King's) horse and went into the army.

He said to them :—

"The Vizier fell from his horse and is dead."  
That was the news that the newsman brought.  
Hark ye, loyalty is monstrous rare.

7. am<sup>i</sup> vazīraṇ yel<sup>i</sup> kar kōm tsāu pādshaha sandis  
maris manz tu<sup>j</sup>ye<sup>n</sup> atas kyet shamshēr at panānis  
maris korun rēza at lashkara dopun nē<sup>i</sup>ryu tīraṇ  
dāz beye bandūk bāz yus mā<sup>i</sup>ryu tōta tamis bañyau  
bakeāyish am<sup>i</sup> tōtan yel<sup>i</sup> bōz ta tsul gau tas fakīras  
nish yus tat bāgas manz ās tam<sup>i</sup> doho.

hukum dyutanay tīraṇ dāzaṇ ।  
kan tāivtau myānen nāzan ॥  
tōta māraṇas dyutanak photu va ।  
bōz vupha dā<sup>i</sup>ri anka ॥

8. yus asal ās pādshāh su chu tōtas manz fakīras  
nisaṇ su tōta ka<sup>i</sup>sī mōr na doho aki drāu yi pādshāh  
sālas shikāras vōt jāye akis at<sup>i</sup> vucum suna sanz  
ming<sup>o</sup> mar am<sup>i</sup> süy karuk lār ānyik lashkar<sup>i</sup> manz  
dopunak am<sup>i</sup> pādshahan yas kan<sup>i</sup> yi tsalau tas dimau  
gardan.

9. dopān vustād am<sup>i</sup> ming<sup>yo</sup> mari tuj vuṭ pād-  
shahasandi kala pyet tsīnyen vuṭ tsājy lāris pata  
yus su tōta ās fakīr ās sāhib<sup>i</sup> āga dopun amis tōtas  
yas manz yi pādshāh ās dopuṇas gat<sup>i</sup> sa nēr az  
labak panun mud yim che amis ming<sup>yo</sup> mari pata  
lārān nakh<sup>a</sup> rōzān chek na.

10. dopān vustād at<sup>i</sup> ās momut hāput pādshāh  
tsāu amis hāpatas manz lā<sup>i</sup>ryau yus yi pādshāh<sup>a</sup>sund  
mud ās yi trāvun at<sup>i</sup>.

shod bōzun tōtan lā<sup>i</sup>ryau ।  
kul<sup>i</sup> dad<sup>a</sup>ri manz ho prā<sup>i</sup>ryau ॥  
mud lobun kar<sup>i</sup> tōs marhaba ।  
bōz vupha dā<sup>i</sup>ri anka ॥



7. When this Vizier had done the deed, and when he had entered into the King's body, in his hand he raised his sword, and into small pieces did he cut his own dead body. Then said he to his army, "Go forth, ye archers, and ye gunmen. Whoever of you killeth a parrot, to him will be given a reward." When the parrot heard this order he fled afar, and went to the Faqir, who on that day had been in the garden.

He gave the order to the archers,

"Pay ye heed, I pray, to my coaxing."

He gave an order that the parrot should be killed.

Hark ye, loyalty is monstrous rare.

8. Now, as for the real king, he was in the parrot, and had taken refuge with the Faqir; so that parrot was not killed by anyone. One day the Vizier-King sallied forth to hunt; and when he had reached a certain place he descried a hind. After it they made pursuit. They brought it into the army, and he said to them, "I will cut off the head of him who letteth her escape."

9. And, further, my Master told me:—

But the hind gave a sudden spring and leaped over the head of the Vizier-King himself. They pursued her. Now the parrot-King was with the Faqir,<sup>1</sup> and that Faqir was a magician clairvoyant. Quoth he to the parrot-King, "Go forth, your Majesty, to-day wilt thou regain thine own body." Meanwhile the hind had far outdistanced her pursuers.

10. Furthermore, my Master told me:—

There there lay a dead bear. The Vizier-King entered into the bear and pursued the hind, leaving the real King's body lying on the ground.

The news of the Vizier-King's coming was heard by the parrot.

Thither did he run.

He waited, watching from a tree-hole.

He again entered into his own body; wish ye him all good luck!

Hark ye, loyalty is monstrous rare.

<sup>1</sup> A few words are here missing in Sir Aurel Stein's text.

11. tōṭa pyau at<sup>i</sup> patar yi ṭāu pādshāh panānis  
 maris manz yus yi vazīr ās su chu hāpaṭas manz  
 khut pād<sup>a</sup>shāh asal yus ās su khut guris pyeṭ dopun  
 yiman lōkan mā<sup>i</sup>ryūn hāput lōy<sup>a</sup>has bandūk phut<sup>a</sup>rhas  
 zang anuk raṭit pādshahas nish dopunaṣ pādshahan  
 ṭik<sup>a</sup>r tam dagāy bo mār<sup>a</sup>hat na kya kare ha lōk  
 dapaṇam hāput chus vazīr ṭye chi<sup>r</sup> panun muḍ  
 gālmūt vuma thāvat ṭa hāput vazīr boha se mārāt.

12. dapaṇ vustād anuk zyūn zāluk hāput.

hat vā<sup>i</sup>nsi gau kam ya zhāday ।  
 āu Bah<sup>a</sup>dūr Kānas pyāday ॥  
 kar Vahab Kāre Allāh Allāh ।  
 bōz vuph dā<sup>i</sup>r<sup>i</sup> anka ॥

11. Down fell the parrot dead, and the King entered his own body, but he who had been the Vizier was now in the bear. The real King mounted his horse, and said to his men, "Shoot ye that bear." They fired with their guns at him, and brake his leg. They seized him and brought him before the King. Said the King, "Treachery was done by thee to me. What can I do but kill thee? Otherwise people will say of me, 'He hath a bear for a Vizier.' Thou hast destroyed thine own body. Now no longer can I keep a bear like thee as a Vizier. Sir, I am about to kill thee."

12. And my Master further said :—

They brought firewood, and they burnt the Vizier to ashes.

A hundred years passed, less or more.

And then came the messenger of Death to Bahādur Khān.

O Wahb, the blacksmith,<sup>1</sup> cry "Allāh, Allāh!"

Hark ye, loyalty is monstrous rare.

<sup>1</sup> The name of the author of the story.



### III. SAUDĀGARASÜNZ KAT

1. Saudāgar gau sōdahas ga<sup>i</sup>ri āsus zanāna sāy gaye mushtāk fakīras akis vāryahas kālas doh° aki āu saudāgar gar panun māl het pādshahas gaye kabār saudāgar vōt pādshāh drāu sālās rāt kyut vōt saudāgara sund chu at<sup>i</sup> vud<sup>a</sup>nye pahar chu gomut rāt hund yi saudāgar bāi vuṭ vōdye pyet h<sup>y</sup>eten bata trōm pādshāh chu vuchān tūri pātin saudāgar bāi drāye bro-bro pādshāh chu pakān pata pata vāt<sup>i</sup> maidānas akis manz at<sup>i</sup> ās fakīr nār<sup>a</sup>han zālīt karis am<sup>i</sup> salām bata thōunas bōnt<sup>a</sup> kan<sup>i</sup> dopunas k<sup>y</sup>e am<sup>i</sup> tul tōt<sup>a</sup> lāyun amis saudāgar bāye dop<sup>u</sup>nas tīr<sup>y</sup> kyāzi āyak dop<sup>u</sup>nas am<sup>i</sup> phīrit az āsum āmut panun kāvand tam<sup>i</sup> gōm tēr k<sup>y</sup>e tam vuñy bata dop<sup>u</sup>nas am<sup>i</sup> fakīran bo k<sup>y</sup>emāy na gudā<sup>i</sup>ny dim anit amis saudāgarasund kal<sup>a</sup> ad° k<sup>y</sup>emai bat<sup>a</sup> pādshāh ās vuchān yi k<sup>y</sup>ēnt<sup>a</sup> yimau doyau kata ka<sup>i</sup>ri ti bōz pādshahan sārūy.

2. dapān vustād drāye saudāgar bāi vāt panun gar<sup>a</sup> khat hyūr pādshāh chu bun<sup>a</sup> kan<sup>i</sup> am<sup>i</sup> tōt amis saudāgaras kale vuṭ h<sup>y</sup>et rumāli k<sup>y</sup>et che pakān bro-bro pādshāh chu pata pata vāt amis fakīras nish tulun tōt<sup>a</sup> lāyun amis saudāgar bāye dop<sup>u</sup>nas ta sap<sup>a</sup>zak na amis pananis kāvandasunz vuñy sap<sup>a</sup>dak<sup>a</sup> mēñy.

3. pādshāh drāu vōt panun gar<sup>a</sup> trāvun arām gāsh phul vuṭ krāk dopān che saudāgar vatsau panun gar<sup>a</sup> suy mōr tūrau vāt atuy saudāgar bāi dapān che pādshahas kāvand āyām suy mōrham tūrau pādshahas che kabār yi saudāgar kam<sup>i</sup> mōr

### III. THE TALE OF A MERCHANT

1. A Merchant once went forth to trade, leaving his wife at home, and she for long became filled with love for a beggarman—a Faqir. One day the Merchant came home with the chattels he had bought, and to the King came the news that “the Merchant hath returned”. At night the King went forth to wander through the city, and he reached the Merchant’s house. While he was standing there, at the end of the first watch of the night, the Merchant’s wife got up and went forth carrying a dish of cooked rice upon her head. The King watched her in secret. On ahead went she, and along after her followed the King. They arrived at a certain open space where the beggarman was seated over a little fire. She made salutation to him, and laid the dish of rice before him. Quoth she : “Eat !” But straightway he raised a cudgel and with it struck the Merchant’s wife. He said unto her, “Why hast thou come so late ?” She made reply to him, “My husband came home to-day, and hence was I delayed. Eat now, prithee, this dish of rice.” But the beggarman said to her, “I will not eat. First bring me that Merchant’s head. Then, and not till then, will I sup.” Now all this time the King was watching, and he heard all this talk that passed between them.

2. Furthermore, my Master told me :—

The Merchant’s wife went off, and came to her own home. She went upstairs, while the King stayed down below. She cut off her husband’s head, and came down with it wrapped in a handkerchief. On ahead went she, and along after her went the King. She came to the beggarman. He raised his stick and struck the Merchant’s wife. Said he to her, “Thou wast not true to thine own husband. Now wilt thou be true to me ?”

3. The King departed. He returned to his palace and went to his bed. Morning blossomed forth, and there was raised a cry. They say : “The Merchant came home and thieves have killed him.” To the palace came the Merchant’s wife. She saith unto the King, “My husband came home to me, and he hath been killed by thieves.” The King knoweth well who killed the Merchant, while

ṭārān che pai saudāgar kam<sup>i</sup> mōr k̄ā<sup>i</sup>si chu na khasān zima.

4. dapān vustād kuruk yi saudāgar zāluk atuy drāu pādshāh bay<sup>i</sup> sār<sup>i</sup> chu vuchān āya amisanz kulai yi che karān gat dapān che bot<sup>ye</sup> zāla pān āye hitān vut ṭaneñy nāras manz pādshāh gōs karānas tap dapān chus pādshah yey tā ti kya? t̄ey tā yi kya dopunas m<sup>ye</sup> trāu yil<sup>a</sup> bo zāla pān dopunas nāgas akis p̄et chai m<sup>yen</sup> dod<sup>a</sup> bañye sār<sup>i</sup> vanē amyuk mā<sup>i</sup>nye trāvun yile zōl am<sup>i</sup> pān pananis kāvandas sāt<sup>i</sup> gay<sup>e</sup> khalās pag<sup>a</sup> drāu pādshah vōt at nāgas p̄et vuchin at<sup>i</sup> zanāna am<sup>i</sup> say zanāna chu dapān pādshah t̄ey tā yi kya yey tā ti kya dop<sup>u</sup>nas am<sup>i</sup> zanāna āth<sup>i</sup> duh<sup>y</sup> dapāi bo amyuk javāb.

5. dapān vustād āth doh gai pat<sup>a</sup> kun pādshahas pyau yād lā<sup>i</sup>dyau pādshah tat nāgas p̄et vuchin sa zanāna dop<sup>u</sup>nas vanum tam<sup>i</sup> kat<sup>ye</sup>hund mā<sup>i</sup>ni dopunas gat an ṭāvul beye nut anun ṭāvul tā nut dop<sup>u</sup>nas vasyat nāgas manz nut ṭūn phirit dop<sup>u</sup>nas beye anun ṭāvul kana ratit thāvus natis p̄et kal<sup>a</sup> dop<sup>u</sup>nas lāyus shamsēri hanz ṭund.

6. dapān lā<sup>i</sup>yinas samshēri hanz ṭund am<sup>i</sup> sāt<sup>a</sup> gatān pādshāh gāb hangat<sup>a</sup> manga gāb.

7. dapān vustād yi che vātān bāgas akis manz at<sup>i</sup> chu vuchān palang pā<sup>i</sup>rit at<sup>i</sup> p̄et pādshāh trāvun arām at<sup>i</sup> āsa pā<sup>i</sup>riye yim<sup>a</sup> vuy nyu tulit pādshāh ṭānuk akis jāye manz sapud bēdār vuchān



the people are seeking for a clue to find the murderers. But on no one can they fix the guilt.

4. And, further, my Master said :—

They brought out the Merchant's body and burnt it. The King went forth to the place of cremation and watched everything that should come to pass. There came up the widow, on her way to burn herself upon her husband's pyre. She was saying : " I also will burn my body." She came and prepared to leap into the flames ; but the King went near unto her, and caught her by the hand. He said unto her, " If this, then why that ? If that, then why this ? " Said she to him, " Let me go free, I will burn my body." Again said she to him, " By such and such a spring dwelleth my milk-sister. She will tell thee the meaning of this." So he let her go, and she was burnt beside her husband, and became released from the sorrows of the world. Next day went forth the King, and came to that spring. There saw he a certain woman, and to her he said, " If that, then why this ? If this, then why that ? " The woman made reply, " After eight days will I give to thee the answer."

5. Said my Master :—

Eight days passed, and then the King called to mind the woman's words. He ran to the spring. There saw he her and again asked he of her the meaning of those words. Quoth she, " Go thou, and bring hither a goat and a jar." He brought the goat and the jar, and then said she, " Descend thou into this spring and therein set thou the jar upside-down." And further said she to him, " Lead thou down the goat by the ear, and put its head upon the jar." (He did so), and she cried, " Strike thou it a blow with the sword."

6. And my Master said :—

He struck it a blow with his sword, and on the instant did the King of a sudden disappear.

7. And furthermore my Master told me :—

He found himself in a garden, and there was there spread a bed. On the bed he climbed and lay down and fell asleep. Now there were fairies there. They lifted him up and carried him off into a certain place. There he awoke, and seeth all round him

chu janatach jāy<sup>e</sup> at<sup>i</sup> lāgimat<sup>y</sup> nagma pādshāh chu mushtāk at<sup>i</sup> tamāshas kun.

8. dapān gay<sup>e</sup> yima pa<sup>i</sup>riye pānas amis diṭuk kunz dop<sup>u</sup>has yet kutis thāu kulup vut aṭ andar ṭāu andar at<sup>i</sup> vuchun gur zīn ka<sup>i</sup>rit koḍun neḅar tap ka<sup>i</sup>rit neḅar yeli korun chu vud<sup>a</sup>ñye tap ka<sup>i</sup>rit dop<sup>u</sup>has khas yemis guris khot<sup>u</sup> amis guris yi chu vuchān satau zemīnau tā<sup>i</sup>lti navau asmānau p<sup>y</sup>eti yi kēṭā Kudā sāḅan pāḍa kurmut ti vuch pādshahan tat sā<sup>i</sup>th<sup>y</sup> gau mushtāk gōs pāḍa Shētān dop<sup>u</sup>nas kya chuk vuchān dop<sup>u</sup>nas pādshahan yi kēñ<sup>y</sup>ṭā Kudā sāḅan pāḍa kur ti chus vuchān dop<sup>u</sup>nas Shētānan phīrit a<sup>m</sup>i kuta hāvai bo yi chāy mēñy kunz yat kutis thāu kulup vut aṭ andar ṭāu pādshāh andar vuch<sup>u</sup>n at<sup>i</sup> khar gandit dop<sup>u</sup>nas karun neḅar khas a<sup>m</sup>i say yi kēñ<sup>y</sup>ṭā Kudā sāḅan pāḍa kur tam<sup>i</sup> p<sup>y</sup>eth kan<sup>i</sup> vuchak beye kyē kut pādshah amis kharas.

9. dapān vustād barāḅar vatanāvun panun gar kut hyūr phīrit vut vuchun at<sup>i</sup> na khar pādshahas āu armān tam<sup>i</sup> bāguk<sup>u</sup> voh k<sup>y</sup>eta pā<sup>i</sup>th<sup>y</sup> vāt<sup>y</sup>o tut dapān gau at<sup>i</sup> nāgas p<sup>y</sup>eth dopun tamis zanāna m<sup>y</sup>e vante yey tā ti kya t<sup>y</sup>ey tā yi kya dop<sup>u</sup>nas ami zanāna anun panun n<sup>y</sup>echu beye an nut beye an shamshēr dop<sup>u</sup>nas vasyat nāgas manz vālun panun n<sup>y</sup>echu pāvun pathar thāvus nātis p<sup>y</sup>eth kale kanas kar<sup>a</sup>nas thap a<sup>m</sup>i pādshahan tuh jin shamshēr lāye amis n<sup>y</sup>ech<sup>a</sup>vis karis a<sup>m</sup>i zanāna thap at shamshēr<sup>i</sup> dop<sup>u</sup>nas yih gau ti ti gau yi ṭa gāk mushtāk bāgas beñye mēñy gaye mushtāk fakiras.

a region of paradise. Fair women were dancing there, and smitten with love for the entrancing spectacle did the King become.

8. And further saith my Master :—

Departed these fairies and left him all alone, but before they went gave they him a key. Said they to him, “Unlock thou this room. Arise, and go within.” He went within, and there he saw a horse ready saddled. He led it without, and stood there holding it by the bridle. Said they to him, “Mount this horse.” He mounted it, and, lo ! at once he seeth everything that God, the Master, hath made both below the seven earths and above the seven heavens. All that did the King see, and for it did he become smitten with love. Then before him appeared Satan ; and Satan asked him saying, “What is it thou dost see ?” Quoth the King, “Whatever God, the Master, hath created, that do I see.” And Satan said to him in answer, “More than this will I show thee. Behold, here is my key. With it unlock thou this door. Arise and go within.” The King went within and there saw he an ass tied. Said Satan to him, “Bring thou it forth, and mount it, and thou shalt see something more even than all that God, the Master, hath created.” Thereupon did the King mount that ass.

9. Furthermore said my Master :—

Straightway the ass carried the King back unto his palace. He dismounted and went upstairs, and when he came down again, behold, he saw no ass there. Great longing for that garden of paradise came unto the King, but how was he to reach it ? They tell me that he went at once unto the spring and asked the woman, “Tell me, prithee, ‘If that, then why this ? If this, then why that ?’” And that woman said unto him, “Bring thou thine own son, and bring also a pitcher, and also bring thy sword.” Said she to him, “Descend thou into this spring, and take down with thee thy son. Cast him down, and upon the pitcher lay thou his head.” So the King took the lad by the ear, and drew his sword. With it would he have struck his son had not the woman seized it. Cried she, “This it is that is that ; and that it is that is this. Thou becamest smitten with love for the garden, and my sister became smitten with love for the beggarman.”



## IV.—LĀLA MAL'KUN UNMUT G'AVUN

Dapān chu:—

Daye zār van<sup>u</sup>mai Kudāye bōz tam tātī ।

samsār bāzi gār ॥

1

hazratī Ādam guḍe lud<sup>a</sup>nam tātī ।

mal'kau kur hai taiyār ॥

phurtas Yib<sup>a</sup>līs tatī kur<sup>u</sup> nam tātī ।

samsār bāzi gār ॥

2

hazratī Nu chi vulādi Ādam tātī ।

phīrit gās kuphār ॥

ah tamī kur nayī sarīgau ālam tātī ।

samsār bāzi gār ॥

3

hazratī Īsā kyē chu na kam tātī ।

Sāhib<sup>a</sup>sund tōt yār ॥

tun as<sup>a</sup>mānan pyeth tamī sabak dopu nam tātī ।

samsār bāzi gār ॥

4

hazratī Musāi trāvuy kaḍam tātī ।

Sāhib<sup>a</sup>sund kare dīdār ॥

Koh<sup>yē</sup> Tūra pyetha tamī kathe ka'ri nam tātī ।

samsār bāzi gār ॥

5

hazratī Ibrāhim kyē chu na kam tātī ।

puṭalin kurun nakār ॥

tamī kur dīnī Mahamad mahkam tātī ।

samsār bāzi gār ॥

marit kab<sup>a</sup>ra yeli vāle nam tātī ।

panyen bai kya yār ॥

tatī Lāla Mal'kas kya hāv<sup>a</sup>nam tātī ।

samsār bāzi gār ॥

7

*Chunghwa*

## IV. A SONG OF LĀL MALIK

1. He saith :—

O God, supplication make I unto thee. Ah ! hear Thou me !  
For this world is a deluder.

2. First sent He the holy Adam ; yea, by the Angels was he made complete. Then Iblis ruined him, and thence (i.e. from Paradise) was he thrust forth. This world is a deluder.

3. From Adam was sprung the holy Noah, and from him the infidels became estranged. A sigh he uttered, and the whole universe was flooded in his tears. This world is a deluder.

4. In no way less than him was the holy Jesus. He was the beloved friend of God, the Master. Seated upon the four heavens did He utter His teaching. This world is a deluder.

5. The holy Moses stepped forward, crying, "I would see the Master with mine own eyes." He gave forth (the ten) words from Mount Sinai. This world is a deluder.

6. In no way less than him was the holy Abraham, who forbad the worship of idols. He it was who established the faith of Muḥammad. This world is a deluder.

7. When I shall die, and my brethren and friends will lower me into the grave, then what can they show to me, Lāl Malik, but that this world is a deluder.

## V. SUNERASÜNZ KAT

1. Vustād dapān Shehra ak chu āsmut tat<sup>i</sup> chu sunar suy ās tatas bahan hatan hund zyut yūhay ās garān vast pādshahas sanzi kōḍye kit<sup>i</sup> tot ās gatān sunar sanz zanāna h<sup>y</sup>et ak<sup>i</sup> doho dopus am<sup>i</sup> pādshāh kōḍ<sup>yo</sup> sōzun gate panun kāvand doho aki drāu sunar sunasanz vāj<sup>y</sup> h<sup>y</sup>et pādshāh sanzi kōḍ<sup>yi</sup> kit<sup>i</sup> am<sup>i</sup> pasand karus na dop<sup>u</sup>nas yat chi vad āu put phirit vōt panun gar<sup>a</sup> pyau bimār.

2. amis ās pādshāhasanzi kōḍ<sup>i</sup> hund ashik gomut pādshāh kōḍ<sup>yi</sup> ās gomut amis sunarsund ashik dod<sup>a</sup>māj<sup>i</sup> kun vanān pādshāh kūḍ:—

zargar nichuva pūr kumār ।

dēshit log<sup>a</sup>mai dod<sup>a</sup>māj muthai amār ॥

dod<sup>a</sup>māj ches vanān phirit:—

mai kar kūḍye shūri bāshe ।

lagak ashkanye vāle vāshe ॥

ā<sup>u</sup>re kane dithai kūḍ<sup>i</sup> ~~kane~~ dā<sup>i</sup>li ।

ār mā lag<sup>a</sup>ham vu bā<sup>i</sup>lī ॥

3. sunar chu bimār amis chu askun tap amis sunarsanz kulai che gātij amis tug bōzun amisund dōd dapān ches ta hech lāyin rīnz beye gar sunasand<sup>i</sup> rānz ze.

4. dapān vustād gar<sup>i</sup> am<sup>i</sup> sunasandi rānz ze drāu atas k<sup>y</sup>et hitan rānz lāyān che apā<sup>i</sup>r<sup>i</sup> ta yipā<sup>i</sup>r<sup>i</sup> lāyān kānyev<sup>i</sup> ta shastrev<sup>i</sup> vōt ot pādshāhasanzi dā<sup>i</sup>ri tal lāyin at<sup>i</sup> sunasand<sup>i</sup> rēnz ze pādshāhasanzi kōḍ<sup>yo</sup> halamas manz ami hāvus āre phirit tad kan<sup>i</sup> āna beye trāvun dā<sup>i</sup>ri kan<sup>i</sup> āb beye trāvun pōshe gund beye trāvun kih beye tujen shast<sup>a</sup>ro salai



## V. THE TALE OF THE GOLDSMITH

1. Now this is what my Master saith :—

In days of yore there was a certain city, wherein there lived a goldsmith. He was head of his guild with twelve hundred guildsmen under him. He used to make articles for the King's daughter, and these his wife would take to her. One day the princess told the goldsmith's wife that in future her husband must himself bring the things, so one day he set out to her with a ring. When the princess saw it she took exception to it. "It is crooked," said she. So he took it back and went home, and there fell sick.

2. The truth was that he had fallen in love with the princess, and she too had become enamoured of him. She cried to her foster-mother :—

"Full of sweet languishment is that son of a goldsmith.  
I have seen him, O nurse, and mad is my longing for him."

But the foster-mother replied :—

"Utter not, O daughter, childish talk,  
Or thou wilt be caught within the net of love.  
Close thine ear, O daughter, to such words,  
Or else thou wilt find thyself a mark for blame."

3. The goldsmith lay sick of the fever of love, and his wife was a clever woman. She understood the cause of his pain, and said to him, "Practise thou pitching balls, and make two balls of gold."

4. Saith my Master :—

So he made two balls of gold and went out holding (them and other) balls in his hand. Hither and thither he pitched balls of stone and balls of iron as he went along, till he came below the princess's window, and through it he flung into her lap-cloth the two balls of gold. On this she turned her back towards him and showed him a mirror. Then she threw some water out of the window. Then she threw out a posy of flowers, and again a hair.

dʸutun at<sup>i</sup> dā<sup>i</sup>ri haṇdis dāsas kash am<sup>i</sup> sunar vuch  
 āu phīrit vōt panun gara dop<sup>u</sup>nas paneñye zaṇāṇa  
 dop<sup>u</sup>nas kyaho karut am<sup>i</sup> vununas phīrit rēnz hai  
 lāy<sup>a</sup>mas tim hai gās hal<sup>a</sup> mas manz tōre hai haunam  
 phīrit tor kan<sup>i</sup> āne beye hai trāunam dā<sup>i</sup>ri kan<sup>i</sup> āb  
 beye traunam pōshe gund beye trāunam kih beye  
 dyutun shītaravi salaya sā<sup>i</sup>th dāsas pash dop<sup>u</sup> nas  
 am<sup>i</sup> phīrit tar kan<sup>i</sup> hau hāunai āṇa kustāny āsmut  
 chus vupar āb hau trāu nai āb dava kan<sup>i</sup> gāse  
 atun pōshe gund trāunai bāgas manz salaya sā<sup>i</sup>th  
 hāunai anun gāse pahre vāv tat chiy polādev<sup>y</sup>  
 nʸāza tim gatan taten<sup>i</sup> kih trāunai ches vālān  
 kangañ<sup>y</sup>.

5. dapān vustād drāu ye sunar shāman bā<sup>i</sup>g<sup>i</sup>  
 tāvat bāgas manz vuchun at<sup>i</sup> palang kut at<sup>i</sup>  
 palangas p<sup>y</sup>eth shikasta sā<sup>i</sup>th p<sup>y</sup>eyes nindar āyes  
 yi pādshāh kūḍ shāṇḍa ches karān khur khurachas  
 karān shāṇḍ yi k<sup>y</sup>e hushār gās na yutāñy gāsh  
 lug phulen<sup>i</sup> pādshāh kūḍ taj gar<sup>a</sup> panun patkun gāu  
 hushār sunar yivān chu yit<sup>i</sup> panun gar<sup>a</sup> vanān ches  
 panen kulai kyaho karut yichus dapān phīrit sanai  
 k<sup>y</sup>ē āyem dopunas am<sup>i</sup> zaṇāṇa talau yūr<sup>i</sup> hund vula  
 gau vuchus ami paneñ<sup>y</sup>e zaṇāṇa vuchus chandas  
 vuchān at<sup>i</sup> rēnz ze sunasand<sup>i</sup> timai yim tam<sup>i</sup> doho  
 lāyānas hal<sup>a</sup>mas manz dop<sup>u</sup>nas sa chai āmut su  
 chuk na gomut hushār vo beye yeli gatak kāl<sup>a</sup>chen  
 teli dapai bo sabak.

6. dapān vustād nam da tulinas athan haṇd<sup>i</sup> akis  
 ās nas dyutmut sun kash dop<sup>u</sup>nas mōr thas am<sup>i</sup>  
 dop<sup>u</sup>nas phīrit ma<sup>i</sup>l māji che sa tuñye mut nāyid

Finally she lifted up an iron stiletto and with it scratched the sill of the window. When the goldsmith had seen all this he returned home, and his wife said to him, "Well, dear, what did you do?" Said he to her, "I flung, my dear, the balls to her, and they fell, my dear, into her lap-cloth. Then, my dear, she turned her back to me and showed me a mirror. Then, my dear, she threw some water out of the window. Then she threw out a posy of flowers, and then a hair. Then she made a scratch upon the window-sill with an iron stiletto." Replied she, "When she turned her back and showed the mirror, she meant that someone else was there; when she threw out water, she meant that you must come in by the water-drain; when she threw the posy of flowers, she meant that it was the garden into which you must come; when she showed the stiletto, she meant that you must bring a file, as there are iron railings to be cut through; and when she threw a hair, she meant that she was combing her locks."

5. Moreover the Master said:—

At eventide the goldsmith went forth, and entered the garden. There he found a bed and got up on to it. He was weak from illness, and fell asleep. While he so slept, there came the princess. From the pillow she walked to the foot of the bed, and from the foot back again to the pillow, but he never awoke to welcome her. By that time the dawn began to blossom forth, and the princess ran off home. Thereafter the goldsmith awoke, and returned to his house. Says his wife to him, "What, dear, did you do?" Says he in reply, "She never came to me." Says she to him, "Come here, my dear." He went up to her, and she looked into his pocket, and found there the two golden balls that on the day before he had thrown into the princess's lap-cloth. Says she to him, "She did come to you, but you never stayed awake. Now, when you go again this evening, I will tell you what to do."

6. And the Master further told me:—

She set to work paring the ten nails of his hands, and as she did so, she gave to one of them a deep gash. Cried he, "You've been and killed me!" But she replied, "I was never taught barber's



sabakas vu yeli gatsak teli dimai davāhan am<sup>i</sup>  
 dyut<sup>a</sup>nas marṣevāngan raṣeh<sup>a</sup>na beye nuna raṣe  
 h<sup>a</sup>na dop<sup>u</sup>nas beye yeli tat palaṅgas p<sup>y</sup>eṭh khasak  
 teli yeyiy nindar yi dava raṣa han gand<sup>i</sup> zyes ada  
 p<sup>y</sup>eyiy nindar shahij drāu at<sup>i</sup> yi sunar davā raṣ<sup>a</sup>  
 han hitun sā<sup>i</sup>th vōt at bāgas manz kut at palaṅgas  
 p<sup>y</sup>eṭh chu prārān ṣēr tāny yi kuni yivān ches na  
 hitanas yiny nindar atas chus dōd at chu karit tap  
 dopun vuñy āyina yeṣana ha bo dā<sup>i</sup>dis davā shahij  
 karaḥa nindar yūthuy at dā<sup>i</sup>dis tunun davā tithuy  
 pyōs vālīnj<sup>i</sup> v<sup>y</sup>e chu lalaṅvān thud vuthit.

7. dapān vustād āyiye pādshāh sanz kūḍ amis mut  
 sāruiy dōd karun amis sā<sup>i</sup>th yi karun guṣ p<sup>y</sup>eyak  
 nindar yutāny gāsh lug pholen<sup>i</sup> kuṭvāl chu vasān  
 apār kan<sup>i</sup> āgaye. vuchun at<sup>i</sup> pādshāhasanz kūḍ  
 beye sunar raṭ<sup>i</sup> am<sup>i</sup> koṭvālan nīny raṭit karin havāla  
 ṣrālin karik kād at<sup>i</sup> ās pakān vat<sup>i</sup> akha ami süy  
 dopuk yimau kādyau doyou ṣahasā dīzi krēk sunar  
 ata p<sup>y</sup>eṭha dābzik pādshahas kar pyau kuṅg<sup>a</sup>vār<sup>i</sup>  
 kabar cha loṭ ṣaṭan<sup>a</sup>sa k<sup>y</sup>inna hot ṣatanas.

pādshahas kar pyau kuṅg<sup>a</sup>vār<sup>yē</sup> ।

pakān dil gōm tat<sup>i</sup> tārē ॥

vir het vātun gōṣ sulli gār<sup>yē</sup> ।

natatas pādshāh tat<sup>i</sup> mārē ॥

bōz sunarsanza zanāna drāye bāzar hitan ṣuche lazan  
 krañj<sup>o</sup> drāye h<sup>y</sup>et.

shen kād kānan su cho bāge rēmai ।

satyamis atayo Bār Kodāyu hāy ॥

work by my father and mother. When you go to-day, I'll give you a little remedy." So she gave him some red-pepper and salt, saying, "Next time you get up on to that bed and you feel sleepy, apply a little of this medicine to your cut finger and your sleep will become cool."<sup>1</sup>

So the goldsmith went out, taking with him the medicine, and came to the garden, and got up on to the bed. He waited a long time, yet no one ever came. At length he began to feel sleepy, but his hand was too sore, and he caught hold of it (to relieve the pain). He said to himself, "She hasn't come. If I had only put some of that medicine on my sore finger I should have had a cool and refreshing sleep." So he put some of the medicine on the cut, and the smart was like a fiery poison in his heart. He jumped up, nursing his aching hand.

7. And my Master went on to say :—

Just then came the princess, and all his pain was forgotten. He did with her what was proper to the occasion, and they fell asleep in each other's arms. Meantime the dawn began to blossom forth. The chief constable came by on his rounds of inspection, and found there the princess and the goldsmith. He arrested them, making them over to his henchmen, and put them into jail. Just then a man happened to be passing along the road, and they called out to him, "Please, sir, make an outcry in the goldsmiths' market. You must say, 'The King's ass has trespassed in the saffron field, and who knows whether they will cut off its tail or cut its throat.'"

"The King's ass was caught in the saffron field,  
And as I went there, my heart became all full of anxiety.  
Thou must come at dawn with money to pay the fine,  
Otherwise the King will kill it there and then."

The goldsmith's wife heard this outcry. She went out into the market and bought some loaves. She put these into a deep basket, and went off (to the jail), crying :—

"In six prison have I distributed loaves.  
Now, O God, would I enter a seventh."

<sup>1</sup> She means that the desire for sleep would become cool, and he would remain awake. But the silly fellow misunderstands her, and imagines that the medicine would bring him cool and refreshing sleep.

8. dapān vustād bāg<sup>a</sup>ren yima<sup>a</sup> suche dopunak  
 kāvand chum bīmār at<sup>i</sup>kyā dop ham pīrau fakīrau  
 suche gaṭan bāg<sup>a</sup>ranye satan kādkhānen yi k<sup>y</sup>ēṭa  
 dapun chu ti dap<sup>a</sup>zim yōra aṭ<sup>a</sup>vunuy āra nēravun  
 k<sup>y</sup>ē dap<sup>a</sup>zim na me gaṭe shak dop<sup>u</sup>nak beye mā  
 chu kā<sup>i</sup>d<sup>i</sup> yeti dop has yimau pat<sup>y</sup>ami pahara<sup>a</sup> ani  
 mot<sup>i</sup> kuṭvālen ze kā<sup>i</sup>d<sup>i</sup> tim che patkun vāṭ yiman  
 nish dopun amis panānis kāvandaṣ vony k<sup>y</sup>ita  
 pā<sup>i</sup>t<sup>i</sup> mokli yeti pādshāh kūḍ tag<sup>y</sup>e mokalāvañy yi  
 pādshāh kūḍ dop<sup>u</sup>nas am<sup>i</sup> phirit ti yeli tag<sup>y</sup>eham  
 ade kyāzi lagaha kād.

9. dapān vustād kuḍun nāla panun poshāk ṭunun  
 pādshāh kōḍ<sup>y</sup>e pādshāh kōḍ<sup>y</sup>e hund kuḍun ṭunun  
 pānes k<sup>a</sup>rand diṭanas vutamak<sup>i</sup> drāye nebar pādshāh  
 kūḍ gaye panun gar kuṭvālen d<sup>y</sup>ut rapaṭ pādshahas  
 dop<sup>u</sup>nas pādshāh kūḍ beye ās sunar bāgas manz  
 timai kyā karim kād pādshāh drāu adālat p<sup>y</sup>eth  
 anik yim rātik kūḍ<sup>i</sup> ze vuchuk yim bāṭ ze sunar  
 sanzi kulaye gand<sup>i</sup> gul<sup>i</sup> ze pādshahas dop<sup>u</sup>nas  
 pādshaham as<sup>i</sup>kyā ās<sup>i</sup> gamat<sup>i</sup> sālas tōre kyā āi ta  
 vāt<sup>i</sup> yat ch<sup>y</sup>ānis sheharas manz gau ṭēr ada ṭāi  
 ch<sup>y</sup>ānis bāgas manz at<sup>i</sup> vuch palang khat<sup>i</sup> at<sup>i</sup> p<sup>y</sup>eth  
 kur arām āre āu chōn kuṭvāl am<sup>i</sup> kya niy raṭit  
 karin kād vut kuṭvāl dopun pādshahas pādshaham  
 ch<sup>i</sup>ān kūḍ karnam kasam vigñya nāge p<sup>y</sup>etha dapān  
 yus at<sup>i</sup> apuz kasam karehe su vutehena tat<sup>i</sup> thud  
 sū ās tat<sup>i</sup> marān dop am<sup>i</sup> sunar sanzi zanāna amis  
 sunaras tag<sup>y</sup>e yi pādshāh kūḍ bachāviny dop<sup>u</sup>nas



8. And my Master said :—

She went about distributing these loaves, saying, "My husband is sick. And what did holy men and medicants say to me but to distribute loaves in seven jails. If ye have ought to say to me, say it to me as I go in ; but say not ought to me as I go out, for that will risk the fulfilment of my vow." And then she continued, "I wonder if ye have any prisoners herein." They replied, "At the last watch of the night the chief constable brought hither two prisoners. They are in there at the back." So she came up to them, and said to her husband, "How can we now get the princess free ? Have you any plan for releasing her ?" Said he, "If I had any plan, would I now be in prison ?"

9. Said my Master :—

She took off her clothes and put them on the princess, and took off the princess's clothes and put them on herself. Then she turned the basket upside down (over the princess's head, so as to conceal it) and the princess went straight out of the jail, and came home. In the meantime the chief constable reported to the King that the princess and goldsmith had been found in the garden, and, of course, had been put in prison. The King went forth into the judgment hall. They brought the two prisoners before him, and, lo and behold, they were the husband and wife ! The goldsmith's wife respectfully folded her arms and said to the King, "Your Majesty, we had gone to a marriage feast, and on our way back happened to pass through this city of yours. It was then late, so we went into your garden. There we chanced to see a bed, and got on to it and went to sleep. Well, your chief constable came along, and, as you see, arrested us and put us into prison." Then the chief constable got up and said to the King, "Your Majesty, let your Majesty's daughter make oath at the *Vigñāh Nāg*.<sup>1</sup> People say that if anyone make a false oath there, he never rises up again, but falls down dead on the spot."

Said the goldsmith's wife to the goldsmith, "Have you any plan for saving the princess ?" Said he to her, "Please tell me how ?"

<sup>1</sup> *Vigñāh* or *Vigñā* is the name of the tutelary goddess of the *Kāśmīr* forests. In the good old times she was often seen as she roamed over the mountains, but nowadays she is always invisible. A *Vigñāh Nāg* is a *Nāg*, or spring, sacred to her.

hāvtam vat dop<sup>u</sup>nas ak trāu sārūy poshāk kuraṇ  
 būn krāu beye mat sūr lāg gosōny yeli ut vāt<sup>a</sup>nāvan  
 amis pādshāh kūḍ<sup>e</sup> chōn gāṭe gaṭun amis pādshāh  
 kūḍ<sup>e</sup> gāṭe karin<sup>y</sup> tap dāmānas dopun gāṭes mā  
 ditta gude khārāt sa kya hāivi ada kasam chōnuy  
 mokraṭit dapi yāhazi vigñya nāge nāmis mātis siva  
 kya karūm na kāsī dāmānas tap.

vigñya nāgas vaṭāyās srānas ।

kuv<sup>a</sup> zāna maṭima ludnam ra ॥

mat<sup>i</sup> tap lāyinam doili dāmānas ।

kuṭ<sup>a</sup>vāl gānas gud<sup>a</sup>ryau kya ॥

sā<sup>i</sup>ri yār<sup>a</sup> goi pānas pānas ।

kuṭ<sup>a</sup>vāl gānas gud<sup>a</sup>ryau kya ॥

10. pādshāh kūḍ gaye gar kuṭ<sup>a</sup>vāl d<sup>y</sup>utuk phahi  
 sunarsandi bāṭ ze che gar<sup>i</sup> panān<sup>i</sup> yi gau sunar  
 bimār kurnas yāhoi aṣhkun tap yi ās sunarsanz  
 zanāna gātij gudun moh<sup>a</sup>ra hathas akis rush yi  
 gundun panānis kāvandas pāna lōgun saṇnyās amis  
 pāraṇ gupāl<sup>i</sup> vātānāvun pādshāha sund gara dopun  
 amis pādshahas yi chām bāy kākin<sup>y</sup> yi chai te  
 havāla mye chiy gaṭun bāyis nish su chum gōmus  
 (sic) sōdahas yi chai myē gupāl<sup>i</sup> havāla yu tāny as<sup>i</sup>  
 yimōy yi chai pāk yi thāivzin panān<sup>e</sup> kūḍis sā<sup>i</sup>th  
 āye phirit panen gar<sup>a</sup> k<sup>y</sup>ē kāla gau āu yi sunar  
 beye gar<sup>a</sup> punun.

11. dapān vustād lōgun sōdāgār am<sup>i</sup> zanāna vāt<sup>i</sup>  
 at<sup>i</sup> pādshaha sandis sheharas manz lōg ami beye  
 saṇnyās kāvand thāvun dēras p<sup>y</sup>eth saudāgār lāgit

Said she, "In the first place, pull off all your clothes, and put wooden pattens on your feet. In the second place, rub ashes over your whole body, and pretend to be a mendicant devotee. As soon as they shall bring the princess to the Nāg, you must go up to her and catch hold of her skirt, saying, "First of all, pray give me alms." She can then safely take oath and say, "O holy Vigiñāh Nāg, save and except this mad fellow no one hath ever seized my skirt."<sup>1</sup>

She went down to bathe in the Vigiñāh Nāg.

"I know not why this charge was brought against me.

Only this mad one hath caught the skirt of my garment."

Then what happened to the vile chief constable?

All the folk took their several ways to their homes.

Then what happened to the vile chief constable?

10. So the princess went home in peace, and they took the chief constable and impaled him. The goldsmith and his wife also returned to their own house, and there he fell sick. He was sick with the fever of love for the princess. But the goldsmith's wife was very clever. She made a necklace worth a hundred *dīnārs* and put it on her husband. She dressed herself as a mendicant ascetic, and him as a dancing girl, and brought him to the King's palace. Said she to the King, "Here is my brother's wife, and I am putting her in thy charge. I must be off to my brother who has gone away on a trading expedition. So here is my dancing girl placed in thy charge until I return. She is yet a virgin and thou must keep her with thine own daughter." Saying this she (left the goldsmith there disguised as the girl and) returned to her own house. Shortly afterwards the goldsmith himself slipped away, and also went home.

11. And again my Master said:—

The goldsmith's wife dresses her husband up as a merchant, and arrives as if from a journey at the King's city. She herself is again made up as the mendicant ascetic. She leaves the pretended

<sup>1</sup> "To seize the skirt" has also a metaphorical meaning, which can be imagined. Hence, the princess was quite safe in saying it.



pāne gaye pādshahis gund<sup>a</sup>nas dāvā dim gupālī  
divān achān dū dapān ches dim gupālī.

prārān doh gau me bāl<sup>yē</sup> ।  
sanyās āmut gupāl<sup>yē</sup> ॥

yi chus dapān pādshāh phīrit.

sanyās<sup>a</sup> maulāk jande lolo ।  
kōtūna ak dimai dandā lōlō ॥

sanyās chus dapān chus phīrit.

sanyās chusai bē vāstu lōlō ।  
dand himai dukhtarē khās lōlō ॥

12. dapān vustād moh<sup>a</sup>ra hatas gudun rush gundun  
paneñye kūd<sup>yē</sup> karān havāla sanyāsas.

tānnaṇa tannana tanā nai ।  
yim kār che karān zaṇānai ॥

niyanta karān havālē panānis kāvandas dop<sup>u</sup>nas tu  
zān ta yi zān.

merchant in the tent, and herself goes to the King. She makes her petition to him. "Give me," said she, "my dancing girl." The King replies with abuse, and throws curses at her eyes, but she reiterates, "Give me my dancing girl" :—

"Longing have I been for my girl as the days went by.  
The mendicant has come for his dancing girl."

And the King replies to her :—

"O mendicant, fix not the banner of thy claim, tol-lol-lay.  
I will give thee another lady in compensation, tol-lol-lay."

But the mendicant answers :—

"An ascetic I am without worldly ties, tol-lol-lay.  
In compensation I'll take thine own daughter, tol-lol-lay."

12. And finally said my Master :—

He made a necklace worth a hundred *dīnārs*, and putting it on his own daughter, made her over to the mendicant ascetic.

Taradiddle, taradiddle, tol-lol-lay,  
It is only womenfolk who can act this way.

She took the princess and made her over to her husband. And she said to them, "You must learn, and she must learn."<sup>1</sup>

<sup>1</sup> i.e. learn the truth of the verse just quoted. They two must learn and know the power of women's wiles. There is perhaps an indication that the wiles would continue, and that the life of the husband and of the second wife might not be happy as they expected.

## VI. SHĀHĪ YŪSUF ZALĪKHĀ

1. Shāhī Yūsuf Zulīkhā yār<sup>a</sup> bōzak nā ॥
- Z. 2. Sālas yihna polāu k<sup>ve</sup>knā ।  
Yitam gah begā yār<sup>a</sup> bōzak nā ॥
3. Sat kuṭi larichim chān<sup>ve</sup> lō larichim ।  
Beh tam sātha yār<sup>a</sup> bōzak nā ॥
4. Puṭal khānas biyun biyun pānas ।  
Kurnak parda yār<sup>a</sup> bōzak nā ॥
- Y. 5. Ati kya thāvut as<sup>i</sup> kōna hāvut ।  
Z. Dop<sup>u</sup>nas chum Kūdā yār<sup>a</sup> bōzak na ॥
- Y. 6. Kūdā gau suy mane paneñye kās duy ।  
Shōlan chu shamā yār<sup>a</sup> bōzak nā ॥
7. Kūdā chu kunuy jal<sup>a</sup>va dit drāu nunnuy ।  
Kanye manz chā mudā yār<sup>a</sup> bōzak nā ॥
8. Hazrat Yūsuf tul pat<sup>a</sup> lādēyes Zalīkhā ॥  
Z. Yūsuf talān Zalīkhā lārān ।  
Dop<sup>u</sup>nas yi pazyā yār<sup>a</sup> bōzak nā ॥
9. Nālas tap karit nyūn hā tā karit ।  
Gai pēshe pādshāh yār<sup>a</sup> bōzak nā ॥



## ✓ VI. THE STORY OF YŪSUF AND ZULAIKHĀ<sup>1</sup>

1. Wilt thou not hear, O beloved, (the tale of) Yūsuf and Zulaikhā?
2. (Zulaikhā) "To the feast wilt thou not come? Dainty meats wilt thou not eat?  
In season or out of season, come thou to me. Wilt thou not hear, O beloved?"
3. "Seven rooms have I in the palace; in my longing for thee have I prepared them.  
Sit thou, I pray, for but a moment. Wilt thou not hear, O beloved?"
4. One by one she herself in the idol-house  
Covereth (each idol) with a veil.<sup>2</sup> Wilt thou not hear, O beloved?
5. (Yūsuf) "On what hast thou put a veil? What hast thou displayed to us?"  
(Zulaikhā) "It is my god (that I have veiled). Wilt thou not hear, O beloved?"
6. (Yūsuf) "There is but one God. Cast from thy mind the belief in dualism.<sup>3</sup>  
He is burning bright as a lamp. Wilt thou not hear, O beloved?"
7. "There is but one God, who hath manifested Himself in glory.  
What purpose can there be in a stone? Wilt thou not hear, O beloved?"
8. The holy Yūsuf fled, and after him ran Zulaikhā.  
Yūsuf fleeing, Zulaikhā pursuing.  
Cried she, "Is it thus that thou shouldest act? Wilt thou not hear, O beloved?"
9. She caught him by the neck. She made an accusation against him.

They went before the King. Wilt thou not hear, O beloved?

<sup>1</sup> Yūsuf is Joseph, and Zulaikhā is Potiphar's wife.

<sup>2</sup> When Zulaikhā tempts Joseph she puts a veil before the image of her household idol, that it may not become aware of her unchastity. This arouses Joseph's suspicions.

<sup>3</sup> *Dōy*, duality, is a technical term of Kāshmīrī Śaiva monotheism, and is here borrowed by Musalmān theology.

10. Azīza Misar ās pādshāh amis ās zid Hazret<sup>i</sup> Yūsūf<sup>a</sup> sund.

Yūsūf kād khān kahchus na bōzān ।

Mukli az Kūdā yār<sup>a</sup> bōzak nā ॥

11. Yeli Yūsūf lug kād at<sup>i</sup> ās prāñy kād timau dyūt kāb akis kurun tā<sup>i</sup>bīr timā<sup>i</sup>ri pādshāh mōd pādshahan beyis kurun tā<sup>i</sup>bīr ṭa sapadaḥ pādshāh sund pēshkār maṭ<sup>i</sup> hasa pā<sup>i</sup>vzi yād.

Kā<sup>i</sup>dyau kāv dyūt tā<sup>i</sup>bīr drāk myūt ।

Moklai parda yār<sup>a</sup> bōzak nā ॥

12. Pādshāh Azīza Misar dēshān kāb.

Azīza Misar kāb<sup>a</sup>nish ābtar gau bedār ।

Vut shōra ga yār<sup>a</sup> bōzak nā ॥

13. Kam<sup>y</sup>ūk vut shōragā ?

Malan bāban pīran fakīran ।

Banina hakīma yār<sup>a</sup> bōzak nā ॥

14. Kam<sup>y</sup>ūk hakīm at<sup>i</sup> kābus yus mānye ṭārihe yus am<sup>i</sup> Azīza Misren kāb ās dyūtmūt dop<sup>u</sup>nas gulāman kābuk tā<sup>i</sup>bīr zāne Hāzret Yūsūf.

Kābuk tā<sup>i</sup>bīr Yūsufas chu vāphīr ।

Dāden chiy davā yār<sup>a</sup> bōzak nā ॥

15. Unuk Hazret Yūsūf dop<sup>u</sup>nas pādshahan me dyūt kāb at<sup>i</sup> vanum tā<sup>i</sup>bīr dop<sup>u</sup>nas Yūsūfan kya dyūṭhut dop<sup>u</sup>nas pādshahan ak dyūṭhum huk<sup>i</sup> nāg

10. Azīz-ē Misr was the King, and he had enmity against Yūsuf. Yūsuf is in prison, no one heareth his complaint.

But he will be released by the power of God. Wilt thou not hear, O beloved ?

11. When Yūsuf was put in prison there were there old prisoners. They each saw a dream. To one he interpreted it, saying, "Of a surety the King will kill thee," and the King did kill him. To the other he made interpretation saying, "Thou wilt become the King's chief clerk. Then, sir, I beseech thee, bear thou me in mind."

The prisoners saw a dream. The interpretation turned out true<sup>1</sup> for them.

On the morrow they were released from jail. Wilt thou not hear, O beloved ?

12. King Azīz-ē Misr saw a dream.

Azīz-ē Misr became terrified by the dream.

He awoke, and there was made proclamation. Wilt thou not hear, O beloved ?

13. What was the purport of the proclamation ?

Among the priests, among the calendars, among the saints, among the mendicants.

Can there not be found one learned man ? Wilt thou not hear, O beloved ?

14. Of what science was a learned man required ? One who could interpret this dream that had been seen by Azīz-ē Misr. His servant said to him, "The holy Yūsuf knoweth how to interpret a dream."

"Mighty is Yūsuf in interpretation of dreams.

Verily he is the remedy of all pains. Wilt thou not hear, O beloved ?"

15. They brought the holy Yūsuf, and the King said to him, "I have seen a certain dream. Tell thou me the interpretation thereof." Said Yūsuf, "What didst thou see ?" Replied the King, "In the first place saw I seven dry water-springs drinking

<sup>1</sup> Literally, "sweet."

sat yivān bart<sup>en</sup> nāgan satan ch<sup>avān</sup> beye dyūṭhum  
 kām sat hil vuchun pukhtan satan helen ning<sup>ālān</sup>  
 beye vuchun lāgar gāu sat yivān mast satan gāvun  
 ning<sup>ālān</sup> am<sup>i</sup> kuy vanum tā<sup>ibīr</sup> dop<sup>nas</sup> Yusūfan  
 drāg vuthi.

16. Dapān vustād Yusūfan moklau tā<sup>ibīr</sup> vanit  
 pādshahas gāu asar lajis boche dop<sup>nak</sup> dīyūm bata  
 am<sup>i</sup> vaktā pādshah k<sup>avān</sup> ās nā am<sup>i</sup> asr<sup>a</sup> sā<sup>ith</sup>  
 dop<sup>nak</sup> jal a<sup>nyūm</sup> dapān gai tā anuk bata yi kyōn  
 dop<sup>nak</sup> bey a<sup>nyūm</sup> a<sup>nye</sup> has dēga vok<sup>vit</sup> anhas  
 tā kyōn taslikā ās nā dapān at<sup>i</sup> bo che sā<sup>ithi</sup> gau  
 marit dapān pagā diṭs vazirau vurdī pagā vas<sup>u</sup> sā<sup>irē</sup>  
 idgāh yas host nam<sup>i</sup> pāz behe nyeche suy sapad<sup>i</sup>  
 pādshāh dapān vot<sup>i</sup> idgāh āu host nam<sup>au</sup> Yusūfas  
 pāz āu b<sup>yūthus</sup> n<sup>yeche</sup> banāu Yūsūf pādshāh.

Yala vai hāvun host<sup>u</sup> mange nāvun ।

Yūsūf pādshāh yār<sup>a</sup> bōzak nā ॥

17. Tā<sup>irīf-i</sup> Yūsūf par Wahab Kāra khūb ।

Gat parān lā illāh yār<sup>a</sup> bōzak nā ॥



up seven full water-springs. In the second place saw I seven unripe ears of corn swallowing up seven ripe ears. Again I saw coming seven lean kine, and they were swallowing up seven fat kine. Tell thou me the interpretation of this." And Yūsuf said unto him, "A famine will arise."

16. And my Master said :—

Yūsuf finished telling the interpretation, and as he did so the power of the famine seized the King. He felt hunger, and cried out, "Give me food," although that was not his time for eating. Through the power of the famine he cried to them, "Speedily bring ye it to me." And people say that they hastened forth and brought him food. He ate it, and cried, "Bring ye more!" They hauled it to him in cauldrons, and he ate it but could not be satisfied. And people say that (for all he ate) he died of starvation. They say that next day the Viziers gave forth this command, "Let all ye citizens descend to-morrow to the 'Īd-plain, and he to whom the royal elephant will bow, and on whose thumb-ring the royal hawk will alight, shall become King. They say that they went down to the 'Īd-plain. The elephant came and bowed to Yūsuf, and the hawk came and alighted on his thumb-ring. So Yūsuf became King.

Majesty he displayed, he sent for the elephant.

Yūsuf became King. Wilt thou not hear, O beloved ?

17. O Wahb, the blacksmith, well recite thou the praise of Yūsuf. Ever as thou goest recite the creed. Wilt thou not hear, O beloved ?

## VII. NAYE HANZ KAT

1. Bana yas dōd tas chu pānas tīnanān ।  
Naye hund dōd nay che pānai tī vanān ॥
2. Nai che dapān Bār Sāhib chi kunuy ।  
Diya ta tsakh<sup>ye</sup> nishi pānai chī b<sup>yū</sup>nuy ॥
3. Nāi che dapān Bār Sāhib mun<sup>a</sup> zāt ।  
Pāne suy kun chi mushtāk dokht<sup>a</sup>rāt ॥
4. Hamud gasyu tas Khudāyas kun parān ।  
Pād<sup>a</sup> kurun tōt Muhammad mēz<sup>a</sup>mān ॥
5. Bār Sāhiban sā<sup>i</sup>th dit<sup>a</sup>nas sāmān ।  
Tsōr yār chas sā<sup>i</sup>th sā<sup>i</sup>th shōbān ॥
6. Nūr<sup>a</sup> tam<sup>i</sup>sandi pāda kurun Ādam ।  
Ād<sup>a</sup>mas sā<sup>i</sup>th pāda kurun īdam ॥
7. Nai che dapān lodun Ādam bē navā ।  
Ās mashīyat lā<sup>r</sup>i tala drāyas Havā ॥
8. Nai che dapān kya zabar ās suy sāth ।  
Yam<sup>i</sup> sāthai pād<sup>a</sup> karun zur yāt ॥
9. Nai che dapān hāl myō nuy bōz tuy ।  
Dā<sup>i</sup>d<sup>yo</sup> ladai ch<sup>yū</sup>ta sāta rōz<sup>i</sup> tuy ॥
10. Nai che dapān pat vanan āsus pin hām ।  
Shāk<sup>a</sup> burgau sā<sup>i</sup>th<sup>i</sup> āsus shōbān ॥
11. Nai che dapān thud me āsum bāla pān ।  
Sune kanānuy grāye dūran ches divān ॥
12. Gai mā gum<sup>a</sup>rā yiy ta tam<sup>i</sup> kuy gōm badal ।  
Pyōm<sup>i</sup> guṭlā lā<sup>i</sup>ni tsūr vātīt azal ॥

## VII. THE TALE OF THE REED-FLUTE

1. Only to him is the burden of woe manifested who suffereth woe himself.  
The reed-flute herself is telling the reed-flute's woe.
2. Quoth the reed-flute, "The Almighty is one and only one. God alone is of His own will devoid of wrath."
3. Quoth the reed-flute, "Pure is the Almighty;  
(As He alone is free from imperfection) only towards Himself can he yearn day and night.
4. "Ever go ye giving forth praise to that God,  
In that He created Muhammad, the Beloved Guest.
5. "The Almighty gave him instruments to be with him.  
Four friends<sup>1</sup> are illustrious as his companions.
6. "By His glory He created Adam,  
And with Adam was created this world."<sup>2</sup>
7. Quoth the reed-flute, "Adam was sent forth into the world all alone,  
And at his wish Eve issued from his side."
8. Quoth the reed-flute, "How excellent was that moment,  
In which the world with all its offspring was created!"
9. Quoth the reed-flute, "Hear ye, I pray, the tale of my woe.  
If ye suffer pain, remain, I pray, a moment by me."
10. Quoth the reed-flute, "At the back of the forest was I hidden,  
Beautiful with my branches and my leaves."
11. Quoth the reed-flute, "Upright was my youthful form,  
As (in the breeze) I waved the pendants of my golden ears.
12. "I went astray, and thus happened that change of my estate.  
A woodcutter chanced upon me, a doom, a thief of my destiny."

<sup>1</sup> Muhammad's four friends were Abū Bakr, 'Umar, 'Uthmān, and 'Ali. The last two were his sons-in-law, and the first two his dearest friends.

<sup>2</sup> The word *yīdam* is a corruption of the Sanskrit *idam*, and comes curiously in a Musalmān poem.

13. Nai che dapān sakhme gōm au suy kosūr ।  
Naz<sup>a</sup>ri tam<sup>i</sup> sanzi sā<sup>i</sup>th<sup>i</sup> sapānum tok<sup>a</sup> sūr ॥
14. Nai che dapān tsakh<sup>i</sup> hut mak chum<sup>a</sup> divān ।  
Phal<sup>a</sup> b<sup>y</sup>ün b<sup>y</sup>ün chale māzas chum tulān ॥
15. Mad<sup>a</sup> me āsum had<sup>a</sup> pānas ches karān ।  
Bāl<sup>a</sup> pānas vāle nai kās chum karān ॥
16. Gay<sup>e</sup> zhudā sai zhudāi chai vanān ।  
Ās vadān al vida ās suy karān ॥
17. Tat<sup>i</sup> vālit vat<sup>i</sup> vat<sup>i</sup> tam chum divān ।  
Vāle vunuy turke ch<sup>y</sup>ānas chum<sup>a</sup> kanān ॥
18. Nai che dapān lā<sup>i</sup>ri phī<sup>i</sup> phī<sup>i</sup> chum vuchān ।  
Dūri rōz<sup>i</sup> rōz tō<sup>i</sup>ri dab sak chum divān ॥
19. Nai che dapān lit<sup>a</sup>ri sā<sup>i</sup>th yeli gāj<sup>a</sup>nas ।  
Atar peyem yeli char kas khāj<sup>i</sup>nas ॥
20. Dalil :—  
Yeli charkas kaṣ amis turke ch<sup>y</sup>ānas nishi amis  
p<sup>y</sup>evān panen ham nishīn yād yim<sup>a</sup>nuy kun che  
vanān k<sup>y</sup>ēṣa tā kya vane.  
Nai che dapān ham nishīn mēn<sup>y</sup> rōd<sup>i</sup> kat<sup>y</sup>e ।  
Van<sup>y</sup> bo dim<sup>a</sup> hak tūri mā rōd<sup>i</sup> ad vat<sup>y</sup>e ॥
21. Ham nishīnan sīr panunuy bāva ha ।  
Sīn<sup>a</sup> muṣ<sup>a</sup>rit dōd panunuy hāv<sup>a</sup> ha ॥
22. Nai che dapān kya ban<sup>y</sup>ām kūt ches rivān ।  
Dā<sup>i</sup>de panane nāl<sup>a</sup> pharyād ches divān ॥



13. Quoth the reed-flute, "Terrible was the fault (i.e. calamity) that befel me.

At once on his seeing me, I became crushed to dust."

14. Quoth the reed-flute, "Wrathfully he striketh me blows with his axe,

Bits of my flesh in splinters is he raising.

15. "I had been full of pride, I had looked upon myself as the limit (of beauty),

And how much humiliation doth he cast upon my fair young form!"

16. Far from the forest was she sundered, and of that sundering she tells.

Lamenting was she, as she made her last farewell.

17. "Down from the mountain forest he bringeth me, and wearith me with the long, long road.

And when he is come down, he selleth me to a carpenter."<sup>1</sup>

18. Quoth the reed-flute, "He turneth me round and round sideways and inspecteth me.

He standeth apart and giveth me terrible blows with an axe."

19. Quoth the reed-flute, "When he melted my flesh with a saw, When he set me on his lathe, 'twas as though a wood-worm had attacked me."

20. When she was set on the lathe in that carpenter's shop, the memory of her friends and companions comes to her. She says some words to them. What is it she would say?

Quoth the reed-flute, "Where stayed my friends and companions?

Messages would I send them. Would that I knew if they stayed half way.

21. "I would tell my secret to my friends and neighbours, I would open my bosom, and display my grief."

22. Quoth the reed-flute, "What hath befallen me! How much do I lament!

In my woe, I pour forth cries and calls for help."

<sup>1</sup> A *törka-chân* is a carpenter who works on his own account in his own workshop, and who is not a village servant.

23. Nai che dapān nāla dim<sup>a</sup> ha mār<sup>a</sup>kan ।  
Banāṇa rust<sup>a</sup>nau kah ti rōzān marda zan ॥
24. Dapān vustād kya vanahe yiman ham nishīnan  
yiman vanahe yiy:—  
Naram kar kar barām pānas chum karān ।  
Vāre vuch tōm māz kōta chum harān ॥
25. Vade nā bo zade pānas tā<sup>i</sup>ri nam ।  
Khām pāsān zī<sup>t</sup>i ata kāt<sup>i</sup> dā<sup>i</sup>ri nam ॥
26. Dapān vustad vu yeli khām pāsān āyi kaṇana  
vuchus p<sup>y</sup>ivān panun ṇayis tān<sup>y</sup> yād at<sup>i</sup> ṇayis tāṇas  
kun che vanān k<sup>y</sup>ēṭa kya vane:—  
Nai che dapān ṇayis tānuk chum tamā ।  
Gar ze panāne tān<sup>y</sup> jāṁ arzo samā ॥
27. Nai che dapān ṇayis tān myān kyah chu jān ।  
Zāne kyah tat māne bōzit gā<sup>i</sup>ri zān ॥
28. Nai che dapān ṇayis tān myān kyah zabar ।  
Zāne kyah tat māne bōzit bē khabar ॥
29. Nai che dapān ṇayis tān nāch yas che zān ।  
Zāṇa suyyus ās<sup>i</sup> vot<sup>u</sup>mut Lā Makān ॥
30. Nai che dapān kyah che vun<sup>y</sup>muṭ masnavī ।  
Zāne suyyas ās<sup>i</sup> p<sup>y</sup>imaṭ ashka chī ॥
31. Nai che dapān mudur mas kā<sup>i</sup>tya ch<sup>y</sup>avān ।  
Sudar balai nāye Subhān chiy vanān ॥

23. Quoth the reed-flute, "In the assemblies cries would I give forth.

No man or woman ever liveth free from his fated sorrow."

24. And my Master saith:—

What would she have said to her friends and companions?  
To them verily would she have said this:—

"He planed me and he made me smooth, and with an auger bored he my body.

Prithee, behold me well. How much of my flesh is dropping from me!

25. "Shall I not weep? Holes hath he made all o'er my body.  
For a petty farthing how often hath he stretched his arms upon me."

26. Moreover my Master saith:—

When she had been sold for petty farthings there came to her the memory of the canebrake where she was born. She addresses some words to it. What is it she would say?

Quoth the reed-flute, "Yearning have I for my canebrake,  
For this purpose searched I earth and heaven."

27. Quoth the reed-flute, "How fair is my canebrake!  
Can one who knoweth it not, understand its meaning, if he hear thereof?"

28. Quoth the reed-flute, "How excellent is my canebrake!  
Can an ignorant man understand its meaning, if he hear thereof?"

29. Quoth the reed-flute, "He only will have knowledge of my canebrake  
Who hath arrived at the true knowledge of God the Omnipresent."

30. Quoth the reed-flute, "What hath been said in these verses?  
Only he will understand on whom hath fallen a particle of love."

31. Quoth the reed-flute, "Many are they who drink sweet wine,  
But only on Sōdarbal doth Subhān sing the tale of the reed-flute."

## VIII. PĀDShĀH SŪNZ KAT

1. Dapān vustād suy pādshāh ās nērān prat doho at<sup>i</sup> zūn<sup>a</sup> dabi p<sup>y</sup>eth at<sup>i</sup> ās p<sup>y</sup>eth kani āl janavāran hund yim ās<sup>i</sup> prat doho yihās bōlbāsh bōzān yim ās<sup>i</sup> pādshah<sup>a</sup> sand setā khush gaṣān doho aki ās na bōlbāsh k<sup>y</sup>ē gaṣān dop am<sup>i</sup> pādshāh bāye pādshahas az kōne che gaṣān bōlbāsh dapān vuchuk at<sup>i</sup> ālis at<sup>i</sup> manz bache ze momut<sup>y</sup> vālik bun setā p<sup>y</sup>ūr yiman pādshahas sandyan don bāṣan anik vazīr gātily gātily. dophak noman vuch tuy kya chu gomut vuch hak yiman rot<sup>a</sup>mut kund hatis dānā vazīran ak<sup>i</sup> dop<sup>u</sup> nak yi che yiman panen<sup>y</sup> māj momut<sup>s</sup> am<sup>i</sup> naran kurmut<sup>s</sup> b<sup>y</sup>ēk vurudz am<sup>i</sup> chu nak dyutmut āmpa kane dyut<sup>a</sup>mut kund ami chi yim momut<sup>y</sup> pādshāh vanān pādshāh bāye buy marai ṭa kar<sup>i</sup>zana kun<sup>i</sup> pādshāh bai vanān pādshahas buy marai ṭa kar<sup>i</sup>zana kun<sup>i</sup> kur yimau driy kasm pāne vāny yi kyā ze kuruk driy kasm dopuk as<sup>i</sup> che gabar ze timan kya ka<sup>i</sup>rē vur māj yā mōl yiy.

2. kyē kāla gau pādshāh bai moye pādshāh kun<sup>i</sup> karān chu na ti kyā zi pāne vān<sup>y</sup> āsuk doyou bāṣau driy kasm kurmut vārya kāla gau āy vazīr dopuk pādshahas pādshaham n<sup>y</sup>ētar gaṭe karun vārya kāl bōzān chuk na kur has zōr vazīrau kurun n<sup>y</sup>ētar.

3. yim pādshāh zāde ze ās tim<sup>i</sup> ās padān sabak doh ak<sup>i</sup> kar yimau pāne vāny bār<sup>a</sup>nyau doyou muslahat māji gaṣau salām h<sup>y</sup>et bar<sup>a</sup>k trām<sup>y</sup> lālau nigīnau gai h<sup>y</sup>et salāmi māje trām<sup>y</sup> rut<sup>a</sup>nak vuchuna



## VIII. THE TALE OF A KING

1. Once upon a time there was a certain King, and my Master tells me that every day he used to go out to take the air in the roof summer-house of his palace. Now some birds had built their nests in its thatch, and each day the King and Queen used to listen to the chirping of the chicks, and much joy did the two derive therefrom. One day they heard none, and said the Queen to the King, "Why is there to-day no chirping?" And my Master tells me that they looked into the nest, and that they found therein only two dead chicks. They took them out and full of grief brought them down into the palace. There they summoned all their wise Viziers, and commanded them to inspect the dead chicks, and to say what had happened to them. So the Viziers inspected them, and found that a thorn had been stuck into the throat of each. Then said a very sage among the Viziers, "It is evident that the mother of these chicks died, and that the cock sought another mate and wedded her. She has been giving each of them a thorn to eat for food, and that is why they are dead." Said the King to the Queen, "If I die, thou must not wed again," and said the Queen to the King, "If *I* die, *thou* must not wed again." And so they mutually made vow and oath. Now, why was it that they made this vow and oath? "Because," said they, "we have two sons, and who knoweth but a stepmother or a stepfather may do this very thing to them."

2. In the course of time the Queen died, and the King wedded not again, because of the mutual vow and oath that the Queen and he had made. A long time passed, and at length his Viziers came to him and said, "Verily, your Majesty should once more make espousal," but for a long time he paid no heed to them. Then at last his Viziers became urgent, and he took to himself a new Queen.

3. Now, as we have heard, there were two young princes, and they were occupied in their lessons. One day the two brethren took advice of each other and decided to bring a complimentary present to their stepmother. So they filled a tray with rubies and other jewels and offered it to her. She accepted the tray, and as she did so her glance fell upon them. The princes then went off

kurnak gai yim pādshāh zāde ze sabakas yim che  
 doha doha ithai pāthin karān doha aki gau amis  
 pādshāh bāye khātir yiman vura n<sup>ye</sup>ch<sup>a</sup> vin hund  
 yiman dopun tuh thā<sup>i</sup>v<sup>y</sup>u ma sā<sup>i</sup>th<sup>i</sup> salā yimau  
 dop<sup>u</sup>has ṭa chak mōj as<sup>i</sup> chi gabar ṭa ta as<sup>i</sup> vāt<sup>i</sup> na  
 gai pāṇas sabakas āu pādshāh panun mah<sup>a</sup>lakhān  
 pādshah bāye trop<sup>u</sup>nas kut dop<sup>u</sup>nas bar kyā<sup>i</sup>z<sup>i</sup> kurut  
 band yi ches dapān pādshāh bai bu chasa ch<sup>y</sup>ān<sup>y</sup>  
 kulai k<sup>y</sup>in na ch<sup>y</sup>ānyen nech<sup>a</sup>vin hunz pādshāh chus  
 dapān ti kya gau dop<sup>u</sup>nas tim ām lekan guḍ<sup>a</sup> dim  
 ti hanza vālinje ze ada muṭ<sup>a</sup>rai bar.

4. dyutun hukum vazīraṇ tim ās<sup>i</sup> sabak parān  
 ṭat<sup>a</sup>hāl dop<sup>u</sup>nak māre vāt<sup>a</sup>lan karūk havāla timai  
 mārenak dapān vōt vazīr yiman pādshāhzādan  
 nishan setā gōs yin sāf dop<sup>u</sup>nak vasyu bun ṭat<sup>a</sup>hāl<sup>a</sup>  
 dop<sup>u</sup>nak ṭal<sup>y</sup>u yemi shah<sup>a</sup>ra tim<sup>y</sup> ṭal<sup>y</sup> vazīraṇ kar  
 kōm dopun māre vāt<sup>a</sup>lan mā<sup>i</sup>ryūk hōni ze karik  
 yiman vālinje ze lazak tā<sup>i</sup>kis gai h<sup>y</sup>et pādshāh bai  
 dop<sup>u</sup>has ānyai nomā pādshāh zādan hanza vālinje  
 ze thāu darvāza ta rat thāvnak darvāza rachen  
 yima vālinje ze dop<sup>u</sup>has yim<sup>a</sup> chai pādshāh zādan  
 don hanza byūt at<sup>i</sup> pādshāhī karna.

5. yim bai bāraṇ ze vāt<sup>i</sup> biyas pādshahas akis  
 nish dop<sup>u</sup>nak pādshahan tuh chu sh<sup>a</sup>hzāda me yivān  
 bōz<sup>a</sup>ne tuh vaṇ<sup>i</sup> tōv tuh k<sup>y</sup>eta pā<sup>i</sup>t<sup>y</sup> chu yōr laḡ<sup>i</sup>mat<sup>i</sup>  
 kya sabab chu yimau dop<sup>u</sup>has yi panun guḍ<sup>a</sup>run  
 dop<sup>u</sup>nak bihu m<sup>y</sup>enish nōk<sup>a</sup>rī dapān bēth<sup>y</sup> hazūri  
 naukar amis ās pādshahas prān<sup>y</sup> gulām ze yim zvi  
 ti gai ṭōr ṭun zanen karin zima rāṭas ṭōr pahar

to their lessons, and after that, day by day, they brought her a similar offering. One day, there arose in the heart of the Queen a passionate desire for the two youths, and she made proposals to them for an unlawful intrigue; but they replied, "Thou art our mother! We are thy children! Between thee and us such may not be," and went off again to their lessons. In the evening the King came to the harem, but the Queen locked the door of her room and refused to allow him to enter. Said he, "Why hast thou shut the door?" and she replied to him, "Is it of thee that I am the wife, or am I the wife of thy two sons?" Said the King, "What is it that hath happened?" Replied she, "They came to me and asked of me indecent things. Nor will I open the door to thee till thou give me their two hearts."

4. And my Master saith :—

He gave an order to his Viziers while the boys were studying their lessons in the school. Said he to the Viziers, "Make the princes over to the executioners, and let the executioners kill them." And my Master tells me that a Vizier went to the princes, and became filled with pity for them. Said he to them, "Come ye down from the school." Then he said, "Flee ye from this city." So they fled, and then the Vizier did a deed. He told the executioners to kill two dogs. So they killed two dogs, and tore out their hearts. These they put upon a charger and took to the Queen. Said they to her, "Here are the two hearts of those princes. Open thou the door and take them." So she opened the door and took the two hearts, as they said to her, "Here are they for thee straight from the bodies of the two princes." And thereafter the King lived on with her to sway the sceptre.

5. The two brothers sought refuge with another king, and he said to them, "Ye appear unto me to be princes. Prithee tell ye me how are ye come hither, and what is the cause thereof." So they told him all their happenings, and he thereupon took them into his service. And my Master tells me that they were entered into the King's bodyguard. The King had already two old servants in his bodyguard, and with these two princes they made four. Each had to guard the king during one of the four watches of the



gud nyukuy pahar chu lagān amis pādshāh zādas  
zyithis hihis dapān pādshaha sandyau doyau bātau  
trāvuk arām.

6. dapān gulām chu vudnye nazar ches pādshaha  
sandin don bāten kun yim vuy syud log vasani  
shahmār tāl va kane. gulām chu vuchān yeli yi  
shahmār log vātane amis pādshāh bāye hādis  
badanas nēzik āu lārān gulām lāyin shamshēr amis  
shah mārās hani hani karinas tukra tunun palangas  
thal shamshēr hādis tēgas vulun phamb log amis  
pādshāh bāye hādis badanas vutherani dopun amis  
ās shahmār sund zehar lādōmut ami mōjūb ās yi  
vutherān pādshāh gau bēdār vuchun gulām āmut  
nēzik shamshēr hēt nānyi amisund pahar mukalyau  
āu duyamis gulāmasund pahar āu nēzik dopnas  
pādshahan ai gulām yus akha āgas pēth bēvophāi  
ka're tas kya vāt karun yi vuthus gulām phirit  
pādshahan tas gati kale tatun beye basta vālāny  
pādshaham bo vanāi dalīla tā thāv tam tat kan.

7. dopnas gulāman su ās pādshaha ak suy gau  
doha aki sālās shikāras kunuy zun sāth āsus pāz  
vōt jāya akis lajis trās banān ches nā kuni vuchun  
jāye akis āb sreha hyu at dyutun barsha sāth  
dobhāna kurun bagala manza pyāla lodun at pyālas  
āb hūtun chun ās pāz tununas trāvit beye borun  
yi āb pyāla hūtun chun ās beye yi pāz tununas  
trāvit doye lati tununas trāvit pādshahas khut  
zahar treyimi lati burun dachina atha chu at pyālas  
tap karit khāvur atha thāvun nebar yūthuy hūtun  
chun tūthuy āu pāz tununas trāvit dithas am tap



night. Now the first watch of the night fell to the elder of the two princes, and my Master tells me that at this time the King and Queen went to their bed.

6. Furthermore, my Master tells me :—

The guard stood by, watching and warding the royal pair, and straight in front of them he saw a great python begin to lower itself from the ceiling. He fixed his eyes upon it, and as it approached the body of the Queen he ran up and struck at it with his sword. He hacked it into little pieces and thrust them under the bed. He then wrapped the blade of his sword in cotton-wool, and some of this he used to wipe the body of the Queen, "For," said he to himself, "haply some of the python's poison may have touched her." This, you must understand, was his sole and only reason for wiping her. But just then the King awoke, and he saw that his guard had come near him with a naked sword in his hand. By this time the period of his watch had passed, and the watch of the second guard was due. He approached, and the King said to him, "O guard, what should be done to the man who is traitor to his lord?" Replied the guard, "Sire, his head should be cut off, and he should be flayed alive. But, your Majesty, I would tell to thee a story. Prithee, lend thou me thine ear."

7. Said the guardsman :—

"Once upon a time there was a King. One day he went a-hunting all alone. He took with him his falcon, and when he had come to a certain spot he fell athirst, but could find no means of alleviation. A length he saw in one place a little moisture (on the face of a cliff). He thrust in his spear to make a hole, and pulled forth a cup from his pocket, which he filled with the water as it trickled forth. As he began to take it up to drink his falcon flew at him and upset it. So he filled the cup again, and was about to drink when again the falcon upset it. Poisonous anger rose in the heart of the King. The third time he filled the cup, holding it with his right hand, leaving his left arm free. Just as he began to drink, again came the falcon

pādshahan rutun latan thal hiṣanas pakā ze kar<sup>y</sup>inas  
tān yi yeli mōrun pat<sup>a</sup> p<sup>y</sup>ūrus atāt<sup>y</sup> vuny trēsh  
chayen na gau vuch<sup>i</sup> ne at ābas āsi na kuna āgur  
pakān chu pādshāh vōt<sup>i</sup> jai akis vuchun at<sup>i</sup> shah  
māra ak shungit am<sup>i</sup> suy nērān ās<sup>u</sup> ka<sup>n</sup>i lāl yi āb  
ās zahar yi chus vanān amis pādshahas har ga kyēy  
su pādshāh sa trēsh ch<sup>y</sup>aye h<sup>y</sup>e su marih<sup>y</sup>e vun<sup>y</sup>ai  
sargēh kari h<sup>y</sup>e su pādshāh tas pāzus mā mār<sup>i</sup>he  
pādshaham sāy che dalīl sargi gatē kari<sup>ny</sup>.

8. muk<sup>a</sup>lyau amisund pahar t<sup>y</sup>e āu treyimi sund  
pahar ze gai pānas b<sup>y</sup>ēth<sup>i</sup> pādshāh chu bēdār dapān  
chu amis treyimis pah<sup>a</sup>ra vālis dapān chus ai gulām  
yus akha āgas p<sup>y</sup>ēth dagāi ka<sup>r</sup>i tas kya vāt<sup>y</sup>e karun  
dop<sup>u</sup>nas phirit am<sup>i</sup> gulāman su gatē pādshaham sang  
sār karun pādshaham sargi gatē kari<sup>ny</sup> bu vanāi  
dalīla ṭa thāvum pādshaham kan.

9. dapān chus su ās sōdāgār<sup>a</sup> ak su sōdāgar ās  
setā bakhtāvār tam<sup>i</sup> süy pyau muh<sup>y</sup>im tam<sup>i</sup> süy  
ās hūn byāk sōdāgāra ās dop<sup>u</sup>nas yi hūn mā  
ka<sup>n</sup>han dop<sup>u</sup>nas ka<sup>n</sup>an dop<sup>u</sup>nas karus mul kurānas  
mul rupia hat nyū sōdāgāran yi hūn drāu sōdā h<sup>y</sup>et  
vōt jāye akis lajis rāt rāt<sup>li</sup> p<sup>y</sup>ēz tūr nyū has yi  
māl hūn chu vuchān am<sup>i</sup> kur<sup>i</sup> na k<sup>y</sup>ē ti sadau phul  
ghāsh sōdāgar gau bēdār vuchun tā māl na kuni  
dapān chu yat kya gōm āu yi hūn am<sup>i</sup> kar nas tap  
pushākas chus lamān hūn drāu bro-bro pata-pata  
chus sōdāgar vāte nō vun maidānas akis manz  
vuchun at<sup>i</sup> tūrau thāu mut am<sup>i</sup> sund māl parze āu  
vun anun panun māl yi āsus tā ti beye ās yimau  
tūrau beyen sōdāgāran hund nyumut titi anun  
vāt<sup>a</sup>nāvun panānas dēras gau setā khush dopun

and upset it. The King grasped the bird, and holding it under his feet tore off both its wings. As soon as he had killed it he was filled with regret, and could not drink the water. He went to look for the source of the spring, and when he had found it he saw there a huge python lying asleep, and from its mouth spittle was dripping into the streamlet. The water was poisonous." And, added the guard to His Majesty, "If that King had drunk that water he would have died, and if he had only inquired into the matter beforehand he would not have killed the falcon. Sire, that is my story. Thou shouldst scrutinize before deciding."

8. His watch also came to an end, and there came the third watch. The first two sat down to rest themselves, but the King was still wakeful, and he spoke to his third guard, saying, "O guard, what should be done to him who showeth faithlessness to his lord?" Said he in answer, "He should be stoned to death, but first, sire, investigation should be made. I would tell to thee a story. Lend thou me, sire, thine ear."

9. Said the third guardsman:—

"There was once upon a time a merchant blessed with all prosperity. But evil times befell him, so that he had naught left of his possessions but a dog. Another merchant asked him if he would sell it, and thereto did he agree. 'What is the price?' and they fixed it at a hundred rupees. So the second merchant paid the price and took away the dog. Shortly afterwards he went on a journey with some goods to do merchanting, and halted for the night at a certain place. In the night-time there came thieves and took away all his property. The dog watched them, but made no sound. When the morn blossomed forth the merchant awoke, and could not find his goods. While he was wondering what had befallen him, the dog came up and caught hold of his coat and pulled it. The dog led him out, going in front, while the merchant followed along behind. He brought him to a certain plain, and there he saw the spot where the thieves had stored his goods. He recognized them, and brought back to his lodging not only what had been taken from him, but all that these thieves had stolen from other merchants. He was filled with joy, and said to himself, 'That



tāmis saudāgāraṣ tōg<sup>u</sup>na āmis hūnis mul karun  
tāmis ās pyūmut muhim tami mukhe togus na.

10. dapān vustād āmis hūnis kurun mul rupias  
pānz haṭ lichin chit yi hāy tīn<sup>y</sup>an āmis hūnis nāl  
dop<sup>u</sup>nas tā gaṭ panānis kāvaṇdas nishin yi chit  
h<sup>y</sup>et gau hūn vōt nazdīk āmis sōdāgāraṣ sōdāgarān  
vuch parze nā vun yi hūn dopun panenen bāṣen  
dop<sup>u</sup>nak hūn āu phīrit ām<sup>i</sup> kur<sup>i</sup> k<sup>y</sup>a tāny tahsīr ami  
ṭunuk ka<sup>i</sup>rit balki chus chālāna nāl sōdāgār gau  
phikri dopun vun kya kare rupia haṭ gōm kharj  
koḍun baṇḍūk lāy<sup>a</sup>nas tā mārun yeli mārun tā ada  
ph<sup>y</sup>ūrus gōs nazdīk bo vuch<sup>a</sup> ha āmis kya kākad  
chu nāl<sup>i</sup> yohāy kurānas nāla muṭ<sup>a</sup>run tā vuchun  
at<sup>i</sup> lyūkhmut rupias pānz haṭ ad<sup>a</sup> ph<sup>y</sup>ūrus setā  
pādshaham sāy che dalīl sargī gaṭe karin<sup>y</sup> harga  
hāy su sōdāgār guḍen<sup>y</sup>i vuch<sup>a</sup>he āmis hūnis kyah  
chu nāl su hūn ma mārihe gau āmisund paḥar.

11. āu tūrimis gulāmaṣanz dalīl tūrimis gulāmaṣ  
vanān pādshah ai gulām yūs akha āgaṣ p<sup>y</sup>eth bē  
vuphāi ka<sup>i</sup>ri tas kya vāt<sup>i</sup> karun dop<sup>u</sup>nas gulāman  
pādshaham tas gaṭi sar ṭatun shehera manza dūr  
kaḍun pādshaham bu vanai dalīla tā tāvum kan  
dopān chus gulām su ās pādshaha ak āmis suy ās  
nechiv za tīmaṇai moye panen<sup>i</sup> mōj pādshahan kar  
vurudz zaṇāna sa gaye pādshāh zāḍan don vur<sup>a</sup>mōj  
pādshāh zāḍa za ās<sup>i</sup> sabakas tōra āy āmis vura māj<sup>i</sup>  
niyak salām lālaū nigīnau trām thāvuk āmis bōnt<sup>a</sup>  
kan<sup>i</sup> yim gai beye sabakas doha doha che karān  
pādshāh bāye ḍaj panen<sup>y</sup> rāy kya ḍajis bo karaḥa  
yiman pādshāh zāḍan sā<sup>i</sup>th guna doḥa aki vunun  
yimaṇ pādshāhzāḍan don me sā<sup>i</sup>th ka<sup>i</sup>r<sup>y</sup>u guna



merchant was not able to put the true value on his dog. Hard times had fallen on him, and he had to take what he could get."

10. Moreover my Master said :—

"He put the value of the dog at five hundred rupees, and wrote a note of hand to that amount. This he tied to the dog's neck, and told him to go home with it to his old master. The dog set forth and arrived at his old master's house. The latter saw him and recognized him. He said to his people, 'Here is this dog come back. No doubt he hath done some fault. Moreover, there is an invoice to that effect tied to his neck.' So he became filled with anxiety. 'What,' cried he, 'am I to do? For I have spent the hundred rupees.' So he went and got a gun, fired it at the dog, and killed it. When he had killed it, he felt sorry and went up to look at the paper that was tied to its neck. When he took it off and opened it he saw written on it an order for five hundred rupees. Then, indeed, he felt very sorry. Your Majesty, that is my story. One should always scrutinize. If that merchant had first looked to see what was tied to the dog's neck he would not have killed it."

With that the term of his watch expired.

11. Now came the watch of the fourth guard, and this is his story. The King said to the fourth guard, "O guard, what should be done to the man who is a traitor to his lord?" Replied the guard, "Your Majesty, his head should be cut off, and he should be banished from the city. But, sire, I would tell thee a story. Lend thou me thine ear."

And the fourth guardsman said :—

"Once upon a time there was a King who had two sons. Their mother died, and the King made a second marriage, and thus gave the two princes a stepmother. While they were still at their lessons they brought her a tray filled with rubies and other jewels as a complimentary present. They laid it before her, and then went back to their lessons. They passed each day in this manner, and at length a design was aroused in the Queen. And this was her design. She said to herself, 'I would do sin with these young princes.' One day she said to them, 'Come ye and do sin with

yimau duphas t̃a chak s̃āñ<sup>y</sup> mōj t̃<sup>y</sup>eta asi vāt<sup>i</sup> na  
 pādshāh zāda gai sabakas pādshāh āu darbār  
 murkhas ka<sup>i</sup>rit vōt mahala k̃ān pādshāh bāya  
 trup<sup>a</sup>nas darvāza darvāza ches na thāvān dop<sup>u</sup>nas  
 yi kyāzi vut̃sus pādshah bāy dop<sup>u</sup>nas bu chasa  
 ch<sup>y</sup>ān<sup>i</sup> kulai kinā chān<sup>y</sup>en nechevin hanz dopunas  
 pādshahan ti kya gau dop<sup>u</sup>nas tim ām l<sup>y</sup>ekan  
 pādshāh chus dapān vun<sup>y</sup> kya chu salā pādshāh  
 bāy ches dapān me gāse tā hanza vālinja za tima  
 kh<sup>y</sup>ema bo ada kya thāvai darvāza pādshahan  
 dyut hukm vazīras dop<sup>u</sup>nas yim shahzāda za dik  
 marāvāt<sup>a</sup>lan at<sup>i</sup> yiman karān vālinja za gau vazīr  
 vōt t̃āt<sup>a</sup>hāl yet<sup>i</sup> yim shahzāda za ās yiman kun  
 karān nazar setā gās yim pādshah zāda za khush  
 dilas pyōs insāf dop<sup>u</sup>nak t̃al<sup>y</sup>u yami shah<sup>a</sup>ra  
 dūr t̃al<sup>y</sup>.

12. dapān vustād mārevātalan dyut hukam  
 vazīran mār<sup>y</sup>ūk hūn za mārāvāt<sup>a</sup>lau mā<sup>i</sup>r<sup>y</sup> hūn za  
 ka<sup>i</sup>rik yiman vālinja za lazak t̃akis manz gai h<sup>y</sup>et  
 pādshāh bāye thāu darvāza pādshah chu karān  
 pādshāhi tāt<sup>i</sup>.

13. shahzāda za āy t̃alān biyis pādshahas nish  
 pādshahan rā<sup>i</sup>t<sup>y</sup> yim gulām guḍēnyuk pahar āu amis  
 baḍis hihis shahzādas chu shamā dazān pād<sup>a</sup>shāha  
 sand<sup>i</sup> za bāt̃ che palangas p<sup>y</sup>eth arāmas yimaniy  
 s<sup>y</sup>ud vasān chu shahmār yi gulām chu kaḍān  
 shamshēr amis shahmāras chu karān tukra ami  
 pata chu shamshēr<sup>i</sup> handis t̃ēgas valān pamb amis  
 pādshah bāye handis badanas ās vutherān yi zahar  
 amis shahmāra sund dopun amis mā āsim shahmāra  
 sund zahar ās vutharān<sup>y</sup> tā pādshah gau bēdār

me'; but they replied, 'Thou art our mother, between thee and us such may not be,' and then went off to their lessons. After this the King came home, when he had dismissed his court, and went to the harem; but the Queen locked the door against him and refused to open it. Said he, 'What meaneth this?' Then up and answered she, 'Is it of thee that I am the wife, or am I the wife of thy two sons?' Said the King, 'What is it that hath happened?' Said she, 'They came to me and asked of me indecent things.' Said he, 'What wouldest thou have me to do?' and she replied, 'I must have their two hearts, that I may eat them. Then, and then only, will I open for thee the door.' So the King gave the command to his Vizier, and said to him, 'Make these two princes over to the executioners, that they may tear out both their hearts.' So the Vizier took his leave and came to the school where the princes were doing their lessons. He took one look at them and saw that they were both exceeding fair to behold, and pity filled his soul. He said to them, 'Flee ye far from this city.' So they fled."

12. And moreover my Master said:—

"The Vizier told the executioners to kill two dogs. They did so, and tore out their hearts, which they placed upon a charger and carried to the Queen. Then she opened the door, and the King went in, and there did he sway his sceptre.

13. "The two princes in their flight came to another King, who appointed them to be his bodyguards. The first watch of the night falls to the elder prince. A lamp is burning, and shows the King and Queen asleep upon their bed. Straight in front of them is descending a huge python. The guard draws his sword, and hacks it into little pieces. After this he wraps up the blade of his sword in cotton-wool, and some of this he uses to wipe off the python's poison from the body of the Queen. 'For,' said he to himself, 'haply some of the python's poison may be on her.' While he was still wiping her the King awoke. Said the King to himself, 'he hath

dop pādshāḥan yi ām māraṇi pādshāḥam say che  
 dalīl har<sup>a</sup>gāk<sup>yē</sup> su pād<sup>a</sup>shāh sar<sup>a</sup> ka<sup>i</sup>rihe panen<sup>yē</sup>n  
 nechevin p<sup>yē</sup>th mā diyehe hukm mār<sup>a</sup>vātalan tuh<sup>yē</sup>  
 mār<sup>yū</sup>k ada gai tim hūṇa za māra pādshāḥam agar  
 bāvar karak na su pād<sup>a</sup>shāh ās sōnuy mōr yi  
 pādshāh gāk ṭa yi kya che shamshēr at<sup>i</sup> kya chiy  
 palangas thal shāhmār gan<sup>yī</sup> ka<sup>i</sup>rit.

14. setā gāk pādshah khush ak bōy thāvun vazīr  
 byāk boy banāvun pādshah.





come to kill me.' Sire, that is my story. If that King had made inquiry he would not have ordered the executioners to kill his own sons, nor would those dogs have gone to death. Sire, if you believe not my story, then know that that King was our father, and this King wast thou. So, here is the sword, and there under the bed is the python cut to pieces."

14. The King became mightily pleased on hearing this explanation. And one brother he made his Vizier, while the other he made a Pasha.

# IX. GRĒST BĀYE HANZ TA MĀSH TULARI- HANZ KAT

1. Dapān vustād yi grēst bāy ās šajmaš kami  
bāpat kārāran muka daman āsus kurmut zulm ami  
bāpat che šajmaš vāš vanas akis manz otuy vāšus  
māch tular amis āyi zabān dapān che amis grēsta  
bāye ša kyāzi chak šajmaš dop<sup>u</sup>nas grēst<sup>a</sup> bāye  
m<sup>e</sup> chu gaṃut zulm ami dop<sup>u</sup>nas phērit māch  
tulari m<sup>e</sup> ti chu gaṃut zulm bo ches vadān ša  
thāutam kan vanān māch tular grēst bāye kun.

yi tai vesī paran p<sup>r</sup>imōs karōs zār<sup>a</sup>pār ।  
budai che sai māch tular vanuk jāṇavār ॥

2. koh<sup>a</sup> kohāy yūra ānyām āsus ayāl bār ।  
balai p<sup>r</sup>iyen hāpat gānas vanān šāny nam lār ॥

3. pōtven tasānden āl<sup>i</sup>nāsh kurun sāhībō āyna ār ।  
budai che sai māch tular vanuk jān<sup>a</sup>vār ॥

4. dapān amis grēsta bāye yi māch tular dop<sup>u</sup>nas  
yi hāl kur nam vana manza hāpatan vun<sup>y</sup> šajēs  
vašās grēsta garas dap<sup>y</sup>ām kare rahat vuch ta vuny  
kya kairim yi grost thāu ta kan bu kya vanai.

thanyā matit kuṭha thāunam mōteny chem  
bānd<sup>i</sup>hāl ।

bāgen<sup>i</sup> āyas grēst garas sāi m<sup>e</sup> gayem gāl ॥

5. drātis sā<sup>i</sup>tin kash<sup>a</sup> yeli šet<sup>i</sup>nam kā<sup>i</sup>tya kātis  
mār ।

budai che sai māch tular vanuk jāṇavār ॥

## IX. THE TALE OF THE FARMER'S WIFE AND THE HONEY-BEE

### 1. Saith my Master :—

Here was a farmer's wife who had fled from her home. And why had she done this ? It was because the village overseer and the headman had shown her tyranny, and so she had fled. She reached a forest, and there there came a honey-bee. Behold, speech came to the honey-bee, and she saith to the farmer's wife, "Why hast thou fled ?" And she replied that tyranny had been shown to her. Then answered her the honey-bee, "I also have suffered tyranny, and therefore do I lament. Prithee, lend thou me thine ear." And thus speaketh the honey-bee to the farmer's wife :—

Prithee hither come, my friend. Let us fall at God's feet, and make our prayers to Him.

Lo, I am thy honey-bee, a poor winged creature of the forest.

### 2. From hill to hill did I collect my flower-nectar, and become possessed of manifold progeny.

May ruin seize that ruthless bear, for he it was that drove me to the forests.

### 3. He utterly destroyed my little ones. O God, why came there no pity to Thee ?

Lo, I am thy honey-bee, a poor winged creature of the forest.

### 4. Quoth the honey-bee to the farmer's wife, "Thus and thus was I driven from the forest by the bear, and now I fled. Then alighted I at a farmer's house, and he said unto me, 'I will give thee peace and comfort.' Behold what that farmer did unto me. Prithee, lend thou me thine ear. What shall I say unto thee ?"

He made ready a hive as an abode for me, and rubbed it o'er with fresh butter. It became a prison of death for me.

It was my fate that brought me to the farmer's house, and, of a truth, that fate was humiliation.

### 5. With a sickle he cut off my honey-combs, and thereby there rose upon him the guilt of countless murders.

Lo, I am thy honey-bee, a poor winged creature of the forest.

6. moklau ami mäch tulari vanit panun dād vu  
che dapān amis grēst<sup>a</sup> bāye chiyai kyē gamut tati  
van vanān che vo vanān grēst<sup>a</sup> bāy dapān ches bōz  
m<sup>ye</sup> kya zulm chu gamut.

azaḷ chāvun chu samsāras chetal vasaṇ<sup>i</sup> jāi ।  
budai chesai grēst<sup>a</sup> bāy yōr nai rōzaṇ<sup>i</sup> āy ॥

7. sōnta yeli mut<sup>a</sup>sā<sup>i</sup>th<sup>i</sup> grēst<sup>en</sup> dīlāsa dina hai āy ।  
mudr<sup>au</sup> kathau yerā barak zālas valena āy ॥

8. harde vizē dard motuk lāyine tim hai āy ।  
budai chesai grēst<sup>a</sup> bāy yōr nai rōzaṇ<sup>i</sup> āy ॥

9. yim phal vavim māje zemīni tim hai papit āy ।  
sumbrit sā<sup>i</sup>rit kalas ka<sup>i</sup>rim hata bud<sup>i</sup> khāris drāy ॥

10. chakla chakla mukadam ta paṭ<sup>a</sup>vār<sup>i</sup> tōlaṇi tim  
hai āy ।

budai chesai grēst<sup>a</sup> bāy yōr nai rōzaṇ<sup>i</sup> āy ॥

11. āziz ta miskīn kái t<sup>a</sup> visyāi halam dār dār āy ।  
halam dit<sup>a</sup>mak mebar bari suy chu muklan pāy ॥

12. kalama sā<sup>i</sup>tin savāb likhan yit<sup>a</sup>nai lagik grāy ।  
budai chesai grēst<sup>a</sup> bāy yōr nai rōzaṇ<sup>i</sup> āy ॥



6. So finished that honey-bee the story of her pain, and now saith she to that farmer's wife, "If aught hath happened unto thee, do thou also tell it." Then speaketh the farmer's wife and saith to her, "Hear what hath happened unto me."

Each soul must dree its weird, and there is a place below to which it must descend.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

7. In the spring the tax-gatherers came to the farmers with soft encouragement.

With sweet words did they fill their bellies, and enclosed them as in a net.

8. In the autumn they forgot all their kindness. They it was who came to beat us.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

9. Crops sowed I in mother earth, and they it was that sprung up and ripened.

I collected and piled them on the threshing-floor, hundreds of *kharwārs*<sup>1</sup> in weight.

10. From village-circuit to village-circuit to weigh the produce came the headman and the accountant.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

11. How many of the poor and needy, O friend, came as beggars holding out their lap-cloths!

Their skirts I filled and filled, for that giveth an assurance of salvation.

12. The recording angels will write down with their pens the reward of these good actions, so that they may ne'er be shaken.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

<sup>1</sup> A *kharwār* weighs about a hundredweight and a half.

## X. RĀJA VIKARMĀJITEṆY KAT

1. dapān vustād mahñyiu tōr ās<sup>i</sup> pakān vat<sup>i</sup> āk  
 broho maidān at<sup>i</sup> maidānas yeli hñütuk pakun laḡ<sup>i</sup>  
 vaneni pānevāñy talau van<sup>itō</sup> dalila yim maidān  
 karōn<sup>y</sup> pata kan<sup>i</sup> āk byāk shahta amis dopuk ta  
 vanta dalila yi maidān muk<sup>a</sup>lāva hun am<sup>i</sup> dop<sup>u</sup>nak  
 phērit boh<sup>a</sup>sa vanemo<sup>v</sup> dalil dalil hasa vanemau  
 kathe pānt<sup>s</sup> pānt<sup>sen</sup> kathen gase nam din<sup>i</sup> rupias  
 pānt<sup>s</sup> hat yimau dop<sup>u</sup> has phērit tōr hat dimoi tōr  
 zan<sup>i</sup> pānt<sup>v</sup>ūm hat gai panenuy vanse kathe pānt<sup>s</sup>  
 dop<sup>u</sup>nak.

dyār hase chu saf<sup>a</sup>ras ।

yār hase chu na ās<sup>a</sup>nas ॥

āsh<sup>i</sup>nāv hasa chu ās<sup>a</sup>nas ।

gaye tre kathe beye ze kathe hasa ch<sup>y</sup>au

sa zanāna ch<sup>y</sup>auvna paneñy ।

yesa na āsi pānes sāt<sup>h</sup> ॥

beye hasa

yus rātas bēdār rōzi ।

suy hasa za<sup>i</sup>ni rāje Vikarmājiteñy kūr ॥

vañye nak yima kathe pānt<sup>s</sup> yim chus dapān van  
 sa dalil yi chuk dapān me hasa vañye mōv kathe  
 pānt<sup>s</sup> mil<sup>e</sup>vuk laḡāi yim chus dapān rupias tōr hat  
 n<sup>y</sup>it dalil k<sup>y</sup>e vañyit na ma<sup>i</sup>dān chu vuñye pakenai  
 amis lāyuk yimau tōrau za<sup>i</sup>nyau am<sup>i</sup> dop<sup>u</sup> nak pakyu  
 sa yeti kis pādshahas nish yisu dapi ti karau.

## X. THE TALE OF RĀJĀ VIKRAMĀDITYA<sup>1</sup>

1. This is what my Master saith to me :—

Four men were once going along the road, and they came to a wide open plain. As they entered it they began to say to each other, "Come, let us tell a story to while away the journey across the plain." After a time they were joined by another man, and they asked him to tell a story to help the journey along. Said he, "Sirs, I will tell you a story. Moreover, sirs, as a story I will tell you five things,<sup>2</sup> but for the five things you must pay me five hundred rupees." Replied they, "We are four, and will give thee four hundred. The fifth hundred must be paid by thee as the fifth of us. So tell us, prithee, sir, the five things." Said he to them :—

"Money, sirs, is for a journey.

A friend, sirs, is for when there is no money.

A near relation, sirs, is for when there is money.

That makes three things, and, sirs, there are two others :—

Thou canst only call thy wife thine own so long as she be with thee.

And, again, sirs :—

He only will win Rājā Vikramāditya's daughter

Who keepeth awake by night."

When he told them these five things, they say to him, "Now, sir, tell a story." But he replies, "I have told you, sirs, the five things." At this they began to quarrel. Cry they, "You have taken our four hundred rupees; but, sir, you have not told us any story. We have not yet got across the plain." So the four gave him a drubbing. Then he made this proposal, "Come, sirs, to the King of this country, and let us abide by what he says."

<sup>1</sup> The Indian monarch of glorious, pious, and immortal memory. He is throughout entitled "Rājā", as opposed to the Musalman word "Pādshāh" used for the real hero of the story. In translating I retain "Rājā" unchanged, and translate "Pādshāh" by "King".

<sup>2</sup> The whole of the subsequent quarrel depends on the double meaning of the word *kath*, which like the Hindi *bāt* means not only "story" but also "statement" and "thing". The four thought they were buying five stories, but the fifth was only selling five statements. I translate *kath* by "thing", as the nearest English word with a similar indefinite meaning. On the other hand I translate *dalil* by "story". Its meaning is not indefinite.

2. dapān vustād vāt<sup>i</sup> pādshahas nish d<sup>u</sup>t pheryād  
 sorau za<sup>i</sup>nyau dop<sup>u</sup>has pādshaham yim shakhtān  
 kh<sup>y</sup>aiy asi rupias tōr hat dopun vanemō<sup>u</sup> kathe  
 pānt<sup>s</sup> pādshahan dop amis shakhtas van<sup>a</sup>sa kya  
 vunthak yi votus phērit pādshaham bo vanai kathe  
 pānt<sup>s</sup> rupias pānt<sup>s</sup> hat gabe nam din<sup>y</sup> ada vanai bo  
 kathe pānt<sup>s</sup> pādshahan ka<sup>r</sup>y rupias pānt<sup>s</sup> hat dithin  
 amis shakhtas yim ka<sup>r</sup>in yim band pāne ka<sup>r</sup>in  
 kāma am<sup>i</sup> pādshahan pādshāhīhund poshāk trāvun  
 gadoi yiye hund poshāk pōrun beye gandin lāl<sup>a</sup>sat  
 gandin mat<sup>y</sup>e drāu yima kathe pānt<sup>s</sup> sar kar<sup>a</sup>ni.

3. dapān vustād gudeñy drāu beñye hādis  
 shah<sup>a</sup>ras kun gur chus khasun vōt<sup>i</sup> yeli n<sup>y</sup>azik at  
 beñye hādis shah<sup>a</sup>ras lazun shech<sup>y</sup> amis beñye me  
 kyā chu p<sup>y</sup>ūmut mohim bo kya yimaha tōr<sup>i</sup> ami  
 lazanās beñye phut phērit shech<sup>y</sup> me kya rōzan  
 pāma vār<sup>a</sup>vis manz phut phērit laz<sup>a</sup>nas beye shech<sup>y</sup>  
 me yeli na bani tōr<sup>i</sup> yūn tōt<sup>y</sup>i gat<sup>y</sup>em ladun naptas  
 k<sup>y</sup>ēbā lade hamai tat gabe gand karun p<sup>y</sup>etha  
 gat<sup>y</sup>es mohar kareñy paneñy ami kar beñye kāma  
 lodun paneñye kyenzi bata hana yā t<sup>y</sup>ut yā shūt<sup>s</sup>  
 p<sup>y</sup>etha kar<sup>a</sup>nas paneñy mohar korun revāna amis  
 bāyis tam<sup>i</sup> yeli vuch beñye hanz mohar rotun at<sup>i</sup>  
 thāvun dabāvit.

4. drāu yārisanzi vat<sup>i</sup> yeli vōt n<sup>y</sup>azik sōzun amis  
 mahñyu yār hasa āy pādshāhī chesna so hasa chi y  
 mohim zad yāran yeli bōz drāu vōt amis yāras nish  
 dapān chus hā yāra kat<sup>y</sup>i gōham yōr pā<sup>i</sup>da pakān  
 chi dunuvai. amis ās miskīnī hund poshāk nāl<sup>y</sup>  
 dapān chus yār yi kal<sup>a</sup>ti shāhī ditta m<sup>y</sup>e yi myōn



2. Saith my Master :—

They went to the King and the four laid their complaint before him. "This fellow," said they, "hath cheated us to the tune of four hundred rupees, for he promised to tell us five things." The King asked him, "What was it that thou saidst to them?" And he up and replied, "Sire, I will tell thee the five things, but thou must pay me for them rupees five hundred. Then, and only then, can I tell these five things to thee." So the King sent for five hundred rupees, and gave them to him. (After he had told them) he tied up the money in his pouch, and the King did a deed. He doffed his royal garments, and donned those of beggary. Then he tied seven rubies under his arm and went forth to test these five things.

3. Moreover my Master said :—

First of all he went to the city where dwelt his sister. He mounted his horse, and when he arrived there he sent her this message, "I am fallen into poverty; so what else could I do but come to thee." And this was the word which she sent back, "Verily, I shall be put to shame in my father-in-law's house (if thou come to me)." Again he sent her these words in answer, "If it be not possible for me to come to thee, thou shouldst at least send me somewhat wherewith to fill my belly; and if thou send it, fasten thou it up carefully, and set thine own seal upon it." So this sister did a deed. She sent him a little rice in her bowl—it may have been orts, or it may have been fresh food. Upon it she set her own seal, and despatched it to her brother. As soon as he saw his sister's seal he accepted it, and there and then he buried it and hid it in the ground.

4. Then he set forth upon the road to his friend. When he came near he sent a man on to say, "My friend, I am come to thee. I have no more royal state, for I have been struck by the blow of poverty." And when his friend heard this he went forth and came to his friend, and cried, "Ah, my friend! Wherefore hast thou come to show thyself here (so far from my door)?" So together the two walk on. As they walked the friend seeth that the King is clothed in the weeds of poverty, and saith to him, "My

poshāk t̄unthā t̄a yi ās<sup>a</sup>na bōz<sup>a</sup>na yi chu amis  
miskīnī hund poshāk yi ās bōz<sup>a</sup>na kal<sup>a</sup>ti shāhī kami  
mukhā mahabat s̄ā<sup>i</sup>th gau vā<sup>i</sup>t<sup>i</sup> yārasund gara  
yāran kūr<sup>a</sup>nas ziāfat lāy<sup>a</sup>ka pādshāh sap<sup>a</sup>ñyes  
ottāñy za katha sar.

5. drāu vuñy zanāna handis shah<sup>a</sup>ras kun vōt  
at sheharas and kun at<sup>i</sup> ās bud zanāna byūt  
amisandi ga<sup>i</sup>ri dopun amis buje zanāna ditam drōt  
bu ana yamis guris kh<sup>y</sup>ut gāsa drāu gāsa anani  
vuchun at<sup>i</sup> gāsa maidāna at<sup>y</sup> chu lōnān yi ās rakh  
pādshahasunz ās lādān tahaly nyūk ratit pananis  
mējeras nish koruk kād rāt āye amis chu gatān  
pā<sup>i</sup>da zanāna ak amis mējeras ziāfat h<sup>y</sup>et yi chu  
bihit palangas p<sup>y</sup>eth ziāfat thāunas bōnt<sup>a</sup> kan<sup>i</sup> at<sup>i</sup>  
vat<sup>i</sup> khyeni don<sup>a</sup> vai hana h<sup>a</sup>rēyek yi dyutuk amis  
kā<sup>i</sup>dis kurhas ālau hatō kā<sup>i</sup>dyau yi khyau s̄ā<sup>i</sup>ñy  
t̄ethan kā<sup>i</sup>d rut khyān at<sup>i</sup> chu panani jāye behit  
yimau doyau kar tamis kuri at palangas phut tar  
kuruk ālau amis kā<sup>i</sup>dis t̄a vuch t̄a yat palangas  
phut tar t̄ima tagi am<sup>i</sup> dop<sup>u</sup>nak phirit āñy tagimna  
hamsai ch<sup>y</sup>um ch<sup>y</sup>ān dophas vula vōt ot amis  
zanāna parza nāu panun khāvand am<sup>i</sup> ās parza nāu  
mut̄ brōnt yeli yi battahan di<sup>a</sup> has yi zanāna che  
dapān amis mējeras vuñy kya karau yi chu myōn  
khāvand yi gatse mārūn rātas rāt hukm d<sup>y</sup>ūtun  
māravāt<sup>a</sup>lan dop<sup>u</sup>nak nīyūn yi kā<sup>i</sup>d gatse mārūn  
vālinje gatyes yūr<sup>i</sup> anan<sup>y</sup> nyūk yi kā<sup>i</sup>d shah<sup>a</sup>ras  
nebar am<sup>i</sup> dyut<sup>a</sup>nak savāl m<sup>y</sup>e trāv<sup>i</sup>toh yela bo  
chalaha ata but Khudāyas kun karaha zāra pār  
trāvuk yela vuchan āb<sup>a</sup> hanā cholun atih ata but

friend, prithee present me with this royal robe that thou dost wear, and put on my poor garment instead thereof." For he looked upon the King's garb not as the garb of beggary, but thought of it as a royal robe. And wherefore that? It was because of the love he bare him. They went on and reached the friend's house, and there the friend made him a feast—such a feast as one should lay before a King.

In this way the King had tested two of the things.

5. Then went he forth to the city where dwelt his wife. When he had reached the outskirts he made his lodging in the house of an old woman, and asked of her a sickle that he might cut grass for his horse. So he went out to fetch the fodder, and came to a mead where he began to cut the grass. Now this mead was in the home farm of the king of that land, and the grooms ran up and seized him, and carried him to their officer, the Master of the Horse. They shut him up in prison, and when night fell he seeth a woman coming along with a dish of dainty meats for the Master of the Horse. He was sitting on a bedstead. She laid the dish before him, and they both sat down upon the floor to eat it. A few scraps remained over, and these they gave the prisoner. They called to him, "Ho, thou prisoner, eat thou these scraps and orts of ours." The prisoner accepted them and ate. And while he remained sitting by himself the two clipped and toyed together till the joint of the bedstead broke. Again they called to the prisoner, "Prithee see, the joint of this bed hath broken. Haply thou hast wit enough to mend it." He answered, "Yea, why should I not have wit therefor? My neighbours are carpenters." Said they, "Come hither." So he came, and then the woman recognized him as her own husband; though he had recognized her before when they gave him the scraps of food. So saith she to the Master of the Horse, "What now are we to do? This is my husband, he must be killed this very night of nights." So the Master of the Horse gave his command to the executioners, "Take ye away this prisoner. He must be slain. Bring ye us back his heart." So they led him forth outside the city, and to them made he a petition. "Let me free," quoth he, "that I may wash my hands and face and make my prayers to God before I die. So they loosed his bonds, and he



Khudā sābas kun korun zāra pār ata p<sup>ṛ</sup>ōs yiman  
lālan satan p<sup>ṛ</sup>eth yim tat<sup>ṽ</sup> āsis gand<sup>ṁ</sup>maty<sup>i</sup> maṣa  
yiman dopun māravāt<sup>ā</sup>lan tun hata sa m<sup>ṽ</sup>e trāvyu  
yela nom chu lāl sat tōr chu toh<sup>ṽ</sup>i tun zan<sup>ṽ</sup>en tre  
chu m<sup>ṽ</sup>ēn tohi nish.

6. ot<sup>ṽ</sup>tāny ka<sup>i</sup>rin tōr kathe sare pānt<sup>ṁ</sup>sim kath  
gayas mashit āu vōt panen gara beye vanān chu  
timan pānt<sup>ṁ</sup>sen zanen vanyu sa kya van<sup>ṽ</sup>au toh<sup>ṽ</sup>i  
pānt<sup>ṁ</sup> kathe yi votus phot phērit pādshāham kase  
kathe ka<sup>i</sup>rit sare dop<sup>ṽ</sup>nak pādshāhan tōr kathe  
yimau dophas kusa kusa dop<sup>ṽ</sup>nak pādshāhan.

ās<sup>i</sup> nāv ch<sup>ṽ</sup>a paz<sup>i</sup> pā<sup>i</sup>th<sup>ṽ</sup> ās<sup>i</sup>nas ।

yār chu na ās<sup>i</sup>nas titi puzuy ॥

zanāna sa chena paneñy yasina pānas sā<sup>i</sup>th che  
titi puzuy ।

dyār che bakār safaras titi puzuy ॥

yima tōr kathe karimau sar vuñy van<sup>ṽ</sup>ūm pānt<sup>ṁ</sup>um  
kath dop<sup>ṽ</sup>nas am<sup>i</sup> shakhtan phut phērit rup<sup>i</sup>ya hat  
gat<sup>ṽ</sup>em dyun dyutanas pādshāhan dop<sup>ṽ</sup>nas.

yūs rātas bēdār rōzi ।

suy zyāni rāje Vikarmājiteñy kūr ॥

7. pādshāhan kar kām lāgun fakīr gau vōt rāja  
Vikarmājitun gara nazar bāzau kar nazar khabar  
dārau niye khabar amis rājas dop<sup>ṽ</sup>has rāja sāba  
fakira ak gomut pā<sup>i</sup>da yohoi dapān bu z<sup>ṽ</sup>ēnan rājasanz  
kūr rāja vanān chuk phut phērit az tāny kā<sup>i</sup>tya  
rāja zāda gamat<sup>ṽ</sup> at<sup>ṽ</sup>e māre vun gau yi fakīr havālay  
Khudā ada yā lasa yā mari gat<sup>ṽ</sup>u khā<sup>i</sup>lyūn kuṭhis  
manz yat<sup>i</sup> yi rājasunz kūr ās palang trāvhas shērit  
khut fakīr palangas p<sup>ṛ</sup>eth amis khātūni ditan z<sup>ṽ</sup>ēr



found a little water, wherein he washed his hands and face, and made his prayers to God, the Master. As he thus did his hands fell upon the seven rubies that he had tied beneath his arm when setting forth upon his journey. Then said he to the executioners, "O sirs, let ye me go free. Here be these seven rubies. Keep ye four of them, one for each of you four, and keep the remaining three for me."

6. In this way he had tested four of the things, but the fifth he had forgotten. So he returned home, and asketh the five men, "Sirs, tell ye me what those five things were." Then up and answered that man, "Sire, how many of these things hast thou tested?" Quoth he, "Four." "Which ones?" they asked. Said the King:—

"True is it—a near relation is for when there is money.

True also is it—a friend is for when there is no money.

True also is it—thou canst only call thy wife thine own so long as she be with thee.

True also is it—money is useful on a journey.

These four things that ye told me have I tested. Now tell ye me the fifth." Replied that man to him, "A hundred rupees must thou give me." The King gave it, and he said:—

"He only will win Rājā Vikramāditya's daughter  
Who keepeth awake by night."

7. And the King did a deed. He put on the garb of a mendicant faqīr. He went forth and reached Rājā Vikramāditya's palace. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, there hath appeared a faqīr, and he saith, 'The Rājā's daughter I would win,' " And the Rājā said to them in answer, "Up to to-day, how many princes have gone to their death! Now hath this faqīr committed himself to God, that He may decide whether he live or die. Go ye, and lead ye him up to the chamber." And in the chamber where was the Rājā's daughter, a bed was ready spread. The faqīr climbed up upon it, and gave the lady a push. He conversed with her, and

ka'rin amis sā'ith kathe kathe ka'rit ka'run kām at  
 poshākas korun shakal insān hish pāne drāu dūr  
 pahan byūt nazari shamā chu dazān amis khātūni  
 handi shikma manza drāu azhda t̄au at poshākas  
 manz yat yi am<sup>i</sup> fakīran yinsān h̄u kurmut ās yiy  
 chu dōnān t̄ap<sup>y</sup> h̄evān at<sup>i</sup> yelina insān ās beye t̄au  
 yi azhda amis khātūni shikmas manz am<sup>i</sup> fakīran  
 ka' sargi balai che amis khātūni handis shikmas  
 manz neba' k<sup>yē</sup> che na āu fakīr vōt beye at palangas  
 nishi khātūni dīsan zēr kathe ka'rin amis sā'ith at  
 poshākas korun beye insān h̄u gau beye fakīr  
 byūt dūri pahan. shamā chu dazān<sup>i</sup> athas k<sup>yē</sup>t kaḍin  
 shamshēr amis khātūni handi shikma manza log  
 nā'rini yi azhda log at poshākas manz aṣani tujen  
 shamshēr chu amis azhdaḥas kat<sup>r</sup>ān mōrun ka'rinās  
 gañye t̄unūn at<sup>i</sup> palangas tal khut pāne at palangas  
 p<sup>yē</sup>th shamshēr dīsan shānd tā shung.

8. rāt gaye āda subu log yini rāja Vikarmājitan  
 dop mār<sup>a</sup>vātelan gat<sup>y</sup>u yi fakīr āsi momut yohoi  
 vālyūn az tāny k̄a'tya rāja zāda gamat<sup>y</sup> mārā tā yi  
 ti āsi momut k̄a't<sup>y</sup> at kutis manz vuchuk fakīr vāre  
 k̄are zindai nazar bāzau ka' nazar khabar dārau  
 niye khabar rājas dop has rāja sa fakīr chu zindai  
 rāja s̄ab khut pāne at kuṭis manz karān chu mubārak  
 amis fakīras dapān chus fakīra t̄a vante k<sup>yē</sup>eta p̄a't<sup>y</sup>  
 bachōk dapān chus fakīr bēdār rōzana sā'ith rāja sa  
 kar. nazar palangas tal rājan ka' nazar vuchun  
 palangas tal balāya ak trau mut fakīran mā'rit  
 dapān chu fakīr amis rājas zabān kyah che karmut  
 rāja chus dapān puz chu Khudā chu kunuy fakīr

when they had finished conversing he did a deed. He folded his garments into the shape of a man, and went a short way off and sat down to watch. A lamp was burning, and by its light he saw a python issue from the lady's mouth.<sup>1</sup> It entered the garments which he had folded into the shape of a man. It shook them, and bit them over and over again, but when it found that there was no man within them, it retreated and again entered the lady's mouth. In this way did the faqīr satisfy himself by his perscrutation that it was within the lady that there was an evil calamity dwelling, and that there was nought else outside her. Up came the faqīr to the bed. He gave the lady a push, and held converse with her. He made his garments again into the shape of a man, and again went away a short distance to sit and watch. A lamp was burning, and in his hand he held his drawn sword. The python issued from the lady's mouth, and began to enter the garments. He raised his sword and smote it to pieces and slew it. He cut it into gobbets and thrust them under the bed. Then he climbed himself upon the bed, laid the sword beneath the pillow, and fell asleep.

8. The night came to an end, and dawn began to come, and to the executioners said Rājā Vikramāditya, "Go ye. This faqīr is surely dead. Bring him too down, as ye did the others. Up to to-day how many princes have gone to their death, and he, too, must have died!" They went up into the chamber, and saw the faqīr alive and safe and sound. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, that faqīr is of truth alive." His Majesty, the Rājā, himself ascended to the chamber, and made him gratulations, crying, "O faqīr, tell me, prithee, how thou didst escape." Quoth the faqīr, "By remaining awake. Your Majesty, cast thou a glance below the bed." The Rājā looked, and there saw he the calamity as the faqīr had thrust it after he had killed it. Said the faqīr to the Rājā, "What was the promise made by thee?" And quoth the Rājā, "True it is. There is no God but the one God." Then

<sup>1</sup> Literally, "belly," but as the python certainly came out viâ the mouth I use a word more suitable for Western ears when dealing with a lady.



chus dapān yi hasa chay at<sup>i</sup> paneñy kūr ma disa  
panun nishāna diṣanas vāj amis fakīras fakīrasanz  
vāj rat am<sup>i</sup> rājan.

9. drāu fakīr vōt panun shahar fakīri hund  
zhāma sunun ka<sup>i</sup>rit pādshāhī hund poshāk purun  
dyūtun hukum lashka<sup>i</sup>ri nēru sa m<sup>ye</sup> sā<sup>i</sup>th.

10. dapān vustād gudeñyī gau at beñye haṇdis  
shaharas yi pādshah ti ās bāja tārān ami suy  
pādshahas anyin beñye paniñy thāunas bōnta ka<sup>i</sup>ni  
sa tami dohuch ziāfat yat tami beñye mohar āsus  
p<sup>re</sup>etha karmut dapān chus yi ch<sup>ya</sup>ā mohur chāny  
dop<sup>u</sup>nas phērit myeñyīy che dapān chus yi pādshah  
buy kya gās tami dohuk miskin paz pā<sup>i</sup>ty chu  
āshnāu ās<sup>a</sup>nas.

11. hiṣan amis pādshahas ti lashkar dyūtun  
kadam yārasund kun vōt yāras nish yāran kar  
ziāfat yiman don pādshahiyan kit. rat kaḍuk at<sup>y</sup>  
suban drāy.

12. dyūtun kadam at h<sup>ya</sup>ahara sandis shaharas  
kun anān nād dit amis pādshahas dapān chus anuk  
sa taḥaly timau chu ch<sup>ya</sup>ānye rakh<sup>ye</sup> manza tūr  
rutmut su kati chuk thāumut anik taḥal<sup>i</sup> dop hak  
yus tohi tūr rutu rakhi manza su kati chu thāumut  
yimau vun pādshaham asi chu kurmut havāle panenis  
afsaras mējaras anuk mējar dop has nomau taḥalyau  
kuruy havāla tūr su kati thāvut yi chuk dapān  
m<sup>ye</sup> dyūt na taḥal chus karān gavai pādshaham asi  
kur tākhīt amis havāla dop<sup>u</sup>nak am<sup>i</sup> pādshahan yus  
tami doho fakīr lāgit ās suy chuk dapān anyūk  
māravātal tūr tim vanan pānai anik tim dapān



said the faqīr to him, "Here, sire, is this thy daughter. Sire, give thou me the token (that I may claim her as my wife)." Then gave the Rājā his ring to the faqīr, and took in exchange the faqīr's ring from him.

9. Then departed the faqīr and came to his own city. He put off his mendicant's weeds and clothed himself in royal robes. He gave the command to his army to set forth with him.

10. And my Master said :—

First of all went he to his sister's city. The king, her husband, was one of those that paid him tribute. He had his sister brought to him, and put before her the bowl of food that she had sent to him on that day, and on which she had set her seal. Quoth he to her, "Is this thy seal?" Replied she, "Mine it is." Then said to her the King, "It is I who was the beggar-man of that day. True it is that a near relation is for when there is money."

11. He took the army of that king also with him, and turned his footsteps towards his friend. And the friend made a feast in honour of the royalty of both these kings. The night they passed there, and at dawn they again set forth.

12. He turned his footsteps towards the city of his father-in-law. He sent for that king and said to him, "Prithee, send thou for thy grooms. They have caught a thief in the mead of thy home farm. Where have they put him?" They brought the grooms. Quoth he to them, "Where did ye put that thief whom ye seized in the mead of the home farm?" Said they, "Sire, we made him over into the hands of our officer, the Master of the Horse." They brought before him the Master of the Horse. They said to him, "These grooms made over to thy custody a certain thief. Where hast thou put him?" But he denied that he had seen him. Then the grooms gave testimony, "Sire, of a surety, we did make him over to this man's custody." Then quoth the King—the one who formerly had been dressed as a faqīr—"bring ye the four executioners. They themselves will say what happened."

chuk yi pādshah tohi nish chu amānat tas fakīrasund  
 su diyu yūr<sup>y</sup> yimau māravātalau kar kām ka<sup>i</sup>dik  
 yim lāl sat thāvik pādshahas bōnt<sup>a</sup> kani satau manza  
 tulin tōr ka<sup>i</sup>rinak havāla dop<sup>u</sup>nak yim kam<sup>i</sup> āsyu  
 d<sup>y</sup>itamaty dop<sup>u</sup>has fakīran ak<sup>i</sup> tam<sup>i</sup> kami bāpat sū  
 ās dyūt<sup>a</sup>mut yem<sup>i</sup> mējaran māraṇa bāpat dapān chu  
 pādshāh amis mējaras kun me chuk na parzenāvān  
 buy kya gōs su fakir yus kā<sup>i</sup>d ōstan kurmut guḍeny  
 āyī sa khātūn ziāfat h<sup>y</sup>et kheyau yek jā h<sup>a</sup>r<sup>y</sup>au t<sup>y</sup>ut  
 kuru me ālau dopūm volo kā<sup>i</sup>dyau yi kh<sup>y</sup>au sōn t<sup>y</sup>ut  
 tam<sup>i</sup> pata ās bo rōt m<sup>y</sup>e khyau tam<sup>i</sup> pata karu murde  
 māzā<sup>i</sup>ry phutu palangas tar kurū me ālau t<sup>a</sup> ma  
 zānak yat palangas vāt ka<sup>i</sup>rit me dop<sup>u</sup>mau āny  
 zānenā ham sāye chum ch<sup>y</sup>ān palangas dyūt<sup>u</sup>mau  
 vāt ka<sup>i</sup>rit am<sup>i</sup> paneñ<sup>y</sup>e zānāṇa parzanāvus dop<sup>u</sup>nai  
 t<sup>y</sup>e yū chu myōn khāvand yi chu āmut fakīr lāgit  
 yi gate rātas rāt mārūn kur thas havāla noman  
 mārevāt<sup>a</sup>lan yiman āu ār myōn yimau trāu has  
 yele yiman ditim lāl sat tōr ditim tūn zanen tre  
 thāymak amānat ya<sup>i</sup>t<sup>y</sup> kya chyum tim lāl tre tōr  
 chim d<sup>y</sup>ūtmat noman tūan zanen ye<sup>i</sup>ty kya chūy  
 tim ti kōlnas zima tahsīr.

13. dapān vustād dyūtun hukum paneñ<sup>y</sup>e  
 lashka<sup>i</sup>ri koḍun yi mējar ti paneñ<sup>y</sup> zānāṇa ti  
 khanenāvun khod t<sup>a</sup>ṇanāvin don<sup>u</sup>vai at khudas kar  
 nāviñy kañye kan at<sup>i</sup> chu lekhān sāhibi kitāb  
 shrāk sarp makhri zan bēvophā ।

14. drāu at<sup>i</sup> phīrit yi pādshāh vōt at<sup>i</sup> rāja  
 Vikarmājītun gara divān che rājas khabar pādshāh  
 chu āmut paneneñy bātan rāja chuk dapān sa cha

They brought them, and the King said to them, "Ye have in trust a deposit made by that faqīr, give ye it here and now." Then those executioners did a deed. They brought forth those seven rubies and laid them before the King. He took up four of them, and gave them to them, as he said, "Who gave you these?" Quoth they, "A certain faqīr." "And for what purpose?" "This Master of the Horse had made him over to us to be slain." Then said the King to the Master of the Horse, "Dost thou not recognize me? It is I who am that faqīr whom thou didst imprison. At first came that lady to thee with a dish of dainty meats. Ye ate together, and some scraps and orts remained over and above. You gave a shout and called to me, 'Come, thou prisoner, eat thou these scraps and orts of ours.' So I came and took and ate. After that you clipped and toyed together, till the joint of the bed became broken. You gave a shout and called to me, 'Haply, dost thou know how to mend this bed?' and I replied to you, 'Yea, why should I not know? My neighbours are carpenters.' I mended for you the bed, and my wife saw that it was I. Said she to thee, 'This is my husband, he must be killed this very night of nights.' Thou gavest me into the hands of these executioners, and to them came compassion for me, and they let me go free. I gave them seven rubies. Four gave I, one for each of the four, and three I left with them in deposit for me. Now, here I have these three rubies, and four have I just now given to these four men. There, in their hands, are they also for thee to see." And in this way was his guilt proved against him.

13. And moreover my Master told me :—

He gave the order to his army. He dragged forth the Master of the Horse and his own wife. He had dug a pit and had them both cast into it, and had them stoned with stones until they died. On this subject verily a master of books hath written :—

Treacherous are a knife, a serpent, and the coquetry of a woman. |

14. Thenceforth went again the King and came again to Rājā Vikramāditya's palace. Then gave they the news to the Rājā, "A king hath come and asketh for his wife." Then said the Rājā,

fakīrasunz pādshahasunz che ne pādshāh chus dapān  
 buy gōs su fakīr m<sup>ye</sup> nish chu ch<sup>yōn</sup> nishānā t<sup>ye</sup>  
 nishi chu myōn nishānā dapān chus rāja tam<sup>i</sup> dohuch  
 fakīrī kya gaye azich pādshāhī kyah gaye dapān  
 chus pādshāh me āsā heṣamataṣa kathe pāntṣ timai  
 āsus sar karān tam<sup>i</sup> āsum lāg<sup>u</sup> mut fakīr rājan  
 kar kām ditinas sā<sup>i</sup>th paneñy bāṣ drāu vōt panenis  
 sheh<sup>a</sup>ras manz chu karān rāj.—vu salāma vu ikrām.



“ Of a faqīr she is the wife, not of a king.” Quoth the King to him, “ Verily, I am no other than that faqīr. I have with me thy token, and thou hast with thee mine.” Quoth the Rājā to him, “ What meant the faqīrhood of those days, and what meaneth the royalty of to-day ? ” Said the King to him, “ I had bought five things, and them was I testing, and therefore dressed I myself as a faqīr.” Then the Rājā did a deed. He gave the King his wife to be with him. The King went forth and came to his own city, and there he swayed the sceptre of his rule. This is the end, and may peace and honour attend ye all.

# XI. FORSYTH SĀHIBAN SHĀR YELI YARKAND ZĒNENI GAU

Yi m<sup>ye</sup> dyōt mai tih gaṭṭ ta bozān ।

Yārkand anōn zēnān ॥

1

guḍeny dup malkānye kus ka<sup>i</sup>ri yohoi kār

Fōrsat chu zōrāvār ।

rāje be Yārkand bāj<sup>a</sup> gaṭṭ tārān

Yārkand anōn zēnān ॥

2

Landana p<sup>ye</sup>ṭha Yārkand yimau kur tai

maushūr hā ṭopōr gai ।

guḍeñy Son<sup>a</sup> marga chāvān posha mādān

Yārkand<sup>o</sup> ॥

3

huk<sup>u</sup>ma mah<sup>a</sup>rāj Buṭṭanis brō drāu

Balti tum age jāo ।

piche jāo Kashmīr nāle chālān

Yārkand<sup>o</sup> ॥

4

rasat sai ṭopōr karhai tarfan

guda lug Ma<sup>r</sup>āj pargan ।

tim vadān ās<sup>i</sup> koṭ lag<sup>i</sup> gār zān

Yārkand<sup>o</sup> ॥

5

timan Buṭṭa garan Kāshir<sup>i</sup> thāvik

Buṭṭa bāy broh n<sup>y</sup>āvik ।

gur bāt<sup>i</sup> dākas zumba che gāsa sārān

Yārkand<sup>o</sup> ॥

6

# XI. THE SONG OF FORSYTH SĀHIB WHEN HE WENT TO CONQUER YĀRKAND.

*The Mission of Sir Douglas Forsyth across the Hindūkush to Kashgar took place in 1873-4. It passed through Kashmīr, where people were collected to serve in the camp. Sābir, the author of this poem, describes the events attending the impressment of these camp-followers. He evidently believes that it was a military expedition to conquer Yārkand.*

1. What I have seen, to that attend and thou shalt hear.  
“Yārkand will we conquer for ourselves.”

2. First, said the Queen of England, “Who can do this work?  
A mighty man is Forsyth.” To him she gave the order, “Seat  
thyself upon the throne of Yārkand as its king, and from it levy  
thou tribute. Yārkand will we conquer for ourselves.”

3. They who wielded the sceptre of authority from London  
unto Yārkand became famous over all the world. First halted they  
in Sōnamarg<sup>1</sup> to enjoy the delight of the flower-meads. “Yārkand  
will we conquer for ourselves.”

4. Ahead went the order of the Mahārāj of Kashmīr to Tibet.<sup>2</sup>  
“Ye Baltīs, advance ye and then hasten ye to Kashmīr bringing  
passports with ye. Yārkand will we conquer for ourselves.”

5. The order for their assembling issued forth on all sides, and  
at first the people were collected in Marāz.<sup>3</sup> Lamenting were they  
and crying “Poor ignorant souls, whither are we come?” “Yārkand  
will we conquer for ourselves.”

6. In houses of these Tibetans were Kāshmīrīs quartered, and  
the brothers of Tibet were sent forward in advance. Horses were  
stationed for the post, and yaks for collecting and piling grass.  
“Yārkand will we conquer for ourselves.”

<sup>1</sup> A celebrated upland in the Sindh Valley of Kashmīr, famous for the beauty of its wild flowers.

<sup>2</sup> i.e. Little Tibet or Baltistān. The people of this country are excellent carriers. They are represented as being despatched in droves to the rendezvous in Kashmīr. They are furnished with passports or certificates of dispatch.

<sup>3</sup> One of the two divisions—Marāz and Kamrāz—of the Valley of Kashmīr. Marāz is the southern part of the valley, on both sides of the River Vēth above Śrīnagar.

ba rai khumba khas zanānan che sumb<sup>a</sup>rān  
z<sup>y</sup>ūnte gāse vartāvān ।

aja āse pyāv<sup>a</sup>la kyē āse dujān

Yārkaṇḍ° ॥

7

gur<sup>i</sup> manga nāv<sup>i</sup>hai kuḥar gāman

chuh karun yimna zānan ।

hari hari karān āsi timan pak<sup>a</sup>nāvān

Yārkaṇḍ° ॥

8

kal<sup>a</sup> kaṇ<sup>i</sup> dumbij ches laṭi kaṇ<sup>y</sup> lākam

gāsa raz kanyek mah kam ।

gāsa gaṇḍi ta zache zīn pā<sup>i</sup>rit soira sāmān

Yārkaṇḍ° ॥

9

rasat ka<sup>i</sup>rtan aṇ<sup>y</sup>hai nān gār

mat<sup>i</sup> chuk pan paneṇy kār ।

g<sup>y</sup>aja ka<sup>i</sup>rik krālan guḍeṇy l<sup>y</sup>eja sārān

Yārkaṇḍ° ॥

10

krāje dup<sup>a</sup> khāvāndas nā dāna krālau

kathu kit kōṇḍa vālau ।

kām hau che pak<sup>a</sup>vaṇy ā<sup>i</sup>mi gaṭu trāvān

Yārkaṇḍ° ॥

11

gūr dop<sup>u</sup> gūr bāye donovai nērau

gau kit jāy shērau ।

vudye p<sup>y</sup>eth h<sup>y</sup>e gāsu lāu gau gāṭan lārān

Yārkaṇḍ° ॥

12

kun<sup>y</sup>a k<sup>y</sup>et dudu nut vāri h<sup>y</sup>et bā<sup>i</sup>ri drāu

lōkan chu safarun thāu ।

tākīt dudu gūr jan<sup>a</sup>tuk bāgvān

Yārkaṇḍ° ॥

13



7. Women were collected to help in distributing straw and firewood. Some of them were fresh from childbed, and others were heavy with child. "Yārkand will we conquer for ourselves."

8. Horses were demanded from villages that had naught but fowls. Their drivers knew not how to say "tchk", and could say only "hār<sup>i</sup> hār<sup>i</sup>,"<sup>1</sup> as they urged them along. "Yārkand will we conquer for ourselves."

9. When they harnessed a horse they turned the crupper towards its head, and hung the bridle by its tail. Grass ropes did they use for strong binding-straps.<sup>2</sup> All the appliances that they had were pack-saddles<sup>3</sup> of straw and saddles made of rags. "Yārkand will we conquer for ourselves."

10. Menial cultivators were impressed in proportion to the size of each village, and on the shoulder of each was laid the burden of some special duty. Like bundles of grass were they crowded together, as they carried cooking pots for the potters. "Yārkand will we conquer for ourselves."

11. Said the potter's wife to the potter, "O potter, thou art a fool. What need have we to put pots into the kiln? The business, dear, is a travelling one, and we must leave all uncooked food behind us (and bring with us our food ready cooked)." "Yārkand will we conquer for ourselves."

12. Said the cow-herd to his wife, "Let us both go forth and arrange a place for the cows. If we carry a wisp of grass upon our heads, the cows will follow at a run." "Yārkand will we conquer for ourselves."

13. He went forth, milk-pail on haunch, and carrying his load of pots. The people all were exhausted by their march, and to them the kindly milkman seemed as blessed as a garden-watcher of Paradise. "Yārkand will we conquer for ourselves."

<sup>1</sup> "Tchk" is the click made to encourage a horse, "hār<sup>i</sup> hār<sup>i</sup>" is what is said for the same purpose to a cow. The impressed drivers were unaccustomed to horses, and knew only the bovine expletive.

<sup>2</sup> The *kaññekh* is the term used for the two straps or ropes attached at the back of a Kāshmirī saddle to secure blankets, etc. (Stein).

<sup>3</sup> The *gānd* is the term used for the Turkistān pack-saddle, which consists of two straw-filled pommels joined in front (Stein).

vāṭaḷ<sup>i</sup> dup vātūja bunai sera za  
 chim mangān dāle muy ṭa ka ।  
 ṭōrasta āṛ h<sup>y</sup>et m<sup>y</sup>eti hai pak<sup>a</sup>nāvān  
 Yārkaṇḍ° ॥

14

(vātij vanān phērit)  
 phērit dabṛa hek vāṭaḷ gānau  
 dabzi hek aṣ<sup>i</sup>nau zānau ।  
 dap<sup>y</sup>āmak vāṭaj k<sup>y</sup>ē nai chum bōzān  
 Yārkaṇḍ° ॥

15

shumār bōz hai ṭā<sup>i</sup>fādāraṇ  
 mang<sup>a</sup>laj ahengāraṇ ।  
 vōḍ<sup>y</sup>e p<sup>y</sup>eṭh yiran h<sup>y</sup>et shrānz dakhe nāvān  
 Yārkaṇḍ° ॥

16

kārau ditti bārau yingar kat<sup>i</sup> ṭārau  
 vān kat<sup>i</sup> jān shērau ।  
 hāl kya kur hak nāl gara nāvān  
 Yārkaṇḍ° ॥

17

khush kya gōsai amōb gau jān  
 pata nyūk nāyid chān ।  
 baṭṭa dajē at<sup>i</sup> h<sup>y</sup>et patə chuk lārān  
 Yārkaṇḍ° ॥

18

musḷa hat karān tim<sup>a</sup> āṣa pānevāñy  
 kusuy ka<sup>i</sup>ri nāyiz ṭa chān<sup>y</sup> ।  
 kata vaṇ<sup>y</sup> ka<sup>i</sup>rit hai karau guzrān  
 Yārkaṇḍ° ॥

19

Sābir tilavāñye tāmat yūtuy van  
 yāmat khabar bōzan ।  
 tāny° āu sāhib bā sō<sup>i</sup>ri sāmān  
 Yārkaṇḍ° ॥

20

14. The sweeper said to the sweeper's wife, "I shall never remember what I have to do. They expect me to provide leather and a cobbler's laces. They are sending me off, my dear, with a leather-cutter and a cobbler's awl." "Yārkaṇḍ will we conquer for ourselves."

15. And she replied, "Thou shouldst have answered them, O pimp of a sweeper.<sup>1</sup> Thou shouldst have said, 'I know not how to use them.' " "I did, my sweeperess, say that to them, but they heard me not at all." "Yārkaṇḍ will we conquer for ourselves."

16. The roll-call was cried for the artisans, and a demand was made for workers in iron. Each came bearing his anvil on his head, and leaning on his tongs as if they were a stick. "Yārkaṇḍ will we conquer for ourselves."

17. The blacksmiths grumbled and complained, "Where are we to look for coals? How can we aright arrange our smithy?" But somehow or other the officials made a makeshift for them, and set them a-forging horseshoes. "Yārkaṇḍ will we conquer for ourselves."

18. Very pleased did I become, and mighty good it seemed to me that last of all they impressed the barber and the carpenter (of my village), and that I saw them running after the others each with a kerchief of food in his hand.<sup>2</sup> "Yārkaṇḍ will we conquer for ourselves."

19. Their wives are holding a conference with each other. Say they, "Who is, then, now to support the barber's wife and the carpenter's wife? We shall have to earn our livelihood by hiring ourselves out for spinning thread." "Yārkaṇḍ will we conquer for ourselves."

20. Ṣābir Oilman<sup>3</sup> only so much say, so long as they shall pay heed unto the news. At length came the Sāhib with all his retinue, saying, "Yārkaṇḍ will we conquer for ourselves."

<sup>1</sup> This is really a term of affection, much as we sometimes use abusive words in an affectionate sense, or talk of a "poor devil" in the language of pity.

<sup>2</sup> A thoroughly Kāshmirī sentiment, quite in keeping with the villager's indifference to the troubles of others. The author was evidently on bad terms with the barber and carpenter of his village (Stein).

<sup>3</sup> The name of the poet.

## XII. ĀKHUNASANZ DALĪL

1. Tam<sup>i</sup> süy ās nechiv tōr tim<sup>a</sup> nai prūtsun bo bud<sup>i</sup> ās tuh<sup>i</sup> vañyu kyah kār ka<sup>r</sup>yū ak<sup>i</sup> dopus bo kare yimāmat bēy dopus bo para bāng bēy dopus bo para vāz lokat hi tōrim dopus bo kare tūr doha ak banyāu gau pādshāhas tūri vōt yeli pādshaha sund gara rūd vudanye tāny nerān tōra vazīr beye pādshahasanz kūr yi vuchuk at<sup>i</sup> vudañye dop<sup>u</sup>nak toh<sup>i</sup> kam chu yimau dop has tu kus chuk dop<sup>u</sup>nak bu chus tūr yimau dop<sup>u</sup>has a<sup>s</sup>i ti che tūr ka<sup>r</sup>ik gur<sup>i</sup> za sapud savār ak yi ākhun beye yi pādshāh kūr dop<sup>u</sup>nas vazīran nēryū toh<sup>i</sup> nasiyat hasa karai ak kat yina sa pādshāh kōd<sup>y</sup>i sā<sup>i</sup>th kat kuni karak bo hasa yimau pata ta toh<sup>i</sup> nēryū.

2. yim chu pakān pādshāh kōr<sup>y</sup>i che na khabar yi chu na m<sup>y</sup>e sā<sup>i</sup>th ākhun zāda tas cha khabar yi chu vazīr gāsh lug phuleni vat<sup>y</sup> gur<sup>y</sup>au p<sup>y</sup>etha bun gaye yi pādshāh kūr kul<sup>y</sup>e akis p<sup>y</sup>eth ata but chulun vuchun at kul e manz lāl yi lāl tulun āyi h<sup>y</sup>et amis ākhun zādas nish tas che khabar yi chu vazīr vazīr kyē ās na yūt gāsh chu pholān tyūt chu yi lāl gah trāvān parza nāu am<sup>i</sup> pādshāh kōr<sup>y</sup>e vazīr na lāl tuluk sā<sup>i</sup>th vāt<sup>i</sup> shahras akis manz at<sup>i</sup> vuchuk pār<sup>y</sup>ehna at<sup>i</sup> manz b<sup>y</sup>eth<sup>i</sup>.

3. yi chu yivān amis pādshahas nish am<sup>i</sup> sheharakis dapān chus bo behe naukar yi chus dapān kya naukrī karak dapān chus bo kare gur<sup>y</sup>en hanz kismat yim che yimai kathe karān sakhta ak āu lāl pharōsh amis pādshahas kanani lāl chis



## XII. THE TALE OF THE ĀKHŪN.

1. There was once upon a time an Ākhūn,<sup>1</sup> who had four sons. One day he said to them, "I am now grown old, tell me therefore what professions you intend to follow." Said one, "I'll be a prayer-leader in a mosque." Said another, "I'll call the people to prayer." Said another, "I'll preach sermons." But the fourth and youngest said, "I'll be a thief." So one day he went off to the King's palace to steal something. As he stood outside it there came forth the Vizier and the King's daughter. When they saw him standing there he asked them who they were. "And who art thou?" said they. "I'm a thief," said he. "So are we," said they. Now they had brought out with them two horses, and he straightway mounted on one of them, while the princess got on the other. Then the Vizier said to him, "Go ye two in advance, and, sir, pay thou heed to this one piece of instruction—thou shalt not hold any love-talk with the princess. I will join you later on, but go ye two in advance."

2. So they went on, the princess thinking all the time that it was the Vizier, not the young Ākhūn, who was with her. By and by dawn began to blossom forth, and they dismounted by a stream, and to this went the princess and washed her face and hands. Her eye fell on a ruby lying in the stream. She picked it up and took it to the young Ākhūn, whom all the time she thought to be the Vizier, though it was not him at all. Then, as the dawn blossomed forth, the ruby emitted a brilliant light, and she saw for the first time that it was not the Vizier. So she kept the ruby to herself, and went on with him till they came to a certain city. There they found a small hut in which they made their lodging.

3. The young Ākhūn went to the King of that city, and asked him for employment. "What canst thou do?" asked the King. "I know how to look after horses," answered he. Now, even while they were yet speaking, there came a certain jeweller to sell precious stones to the King. He had two rubies with him. Then

<sup>1</sup> A Musalmān religious teacher.

za yi vot<sup>i</sup> sāyist yi chus dapān pādshaham ak lāl  
 chu bēb<sup>a</sup>hā byēk chu khuṭ at manz chu kyum dapān  
 chus pādshāh ti kyata pā<sup>i</sup>th<sup>y</sup> āy te bōzana dapān  
 chus yi phirit pādshaham tākīt chus manz kyum  
 phuṭa r<sup>y</sup>ūn hargā kyum drās na ada yi pādshahas  
 khush ka<sup>i</sup>ri ti gaṭ<sup>y</sup>em karun har gā kyum drās  
 tela gaṭ<sup>y</sup>em bakhshāyish diṇy.

4. dapān vustād phut<sup>a</sup>ruk yi lāl am<sup>i</sup> manza  
 drāu kyum am<sup>i</sup> sātha tun has sāyist nāu naḥit lāl  
 shināk pyās nāu gau yi lāl shināk panun gara doha  
 doha chu kaḍān rātas bihān chu panani ga<sup>i</sup>ri dohas  
 yivān chu lāl pasand karani amis pādshahasund  
 nāyid gaṭān chu mast khāsani amis lāl shinākas  
 tat<sup>i</sup> chu vuchān amisunz yi zanāna yi ās khāb  
 sūrat seṭā āu yi nāyid vazīras mast khās<sup>a</sup>nas dop<sup>u</sup>nas  
 ai vazīra zanāna che amis lāl shinākas yi shuybehe  
 vazīrasandi ga<sup>i</sup>ri amis karte kyēṭa nukhta dop<sup>u</sup>nas  
 ada kya yi vazīr gau amis pādshaha sanzi kōḍye  
 dop<sup>u</sup>nas ṭa dap pādshahas m<sup>y</sup>egatse yis lāl shinākan  
 guḍēnyi lāl pasand kur tat<sup>i</sup> hyu byāk lāl āsun dup  
 pādshaha sanzi kōḍyi pananis mā<sup>i</sup>lyis m<sup>y</sup>e gatse lālas  
 h<sup>y</sup>u bē bahā lāl āsun āu lāl shināk dop<sup>u</sup>nas pādshahan  
 disa lāl anit tat lālas hyu āu vōḍa lāl shināk vōt<sup>i</sup>  
 paneṇye zanāna nish byūt ṭop<sup>a</sup> ka<sup>i</sup>rith yi chaṣ dapān  
 zanāna ṭi kyā zi chuk phikri gamut dop<sup>u</sup>nas phērit  
 am<sup>i</sup> lāl shinākan pādshah chum lāl mangān bēbahā  
 su ka<sup>i</sup>ti ana dop<sup>u</sup>nas am<sup>i</sup> zanāna gaṭ dap pādshahas  
 ritas kyut dim kharj bo dimai lāl anit pādshahan  
 dyutus kharj ritasumb yi anun panun gara chu  
 bihit khyavān nu chu gaṭān pādshahas nu chu gaṭān

the young Ākhūn, who now called himself a groom, up and said, "Your Majesty, one of these rubies is beyond price, but the other hath a flaw in it in the shape of a worm." The King asked him how he knew this. Said he in answer, "Sire, of a surety there is a worm inside it. Break it and see. If no worm then come forth from it, do unto me whatsoever your Majesty may please. But if a worm do come forth, I shall deserve a present."

4. Quoth my master :—

They broke the ruby into pieces, and sure enough a worm issued forth from it ; and from that time they gave him the title of " Royal Lapidary " instead of that of " Groom ". So the Lapidary returned home, and the days passed. By night he stayed at home, and each day he attended court to examine rubies. The King's barber came one day to shave him, and there he saw the princess, who passed as the Lapidary's wife. Now she was very fair to look upon, and the barber went off on his rounds to shave the King's Vizier. " Said he, O Vizier, that Lapidary hath a wife, and she would verily adorn the mansion of a Vizier. Thou shouldst find him guilty of some failure in his duty." Quoth the Vizier, " Willingly, and why not ? " and went off to the King's daughter. He told her to tell the King that she wanted another ruby just like the one that the Lapidary had first of all approved as beyond price. So she went to her father and quoth she, " Fain would I have another ruby beyond price, like unto the first." When the Lapidary came that day to the presence the King said to him, " Bring thou me another ruby like unto that one." The Lapidary returned home, and sat down there in silent consternation. Said the woman to him, " Why art thou so anxious ? " Replied he, " The King demandeth from me a ruby beyond price, and where am I to find it ? " Said she, " Go thou and say to the King, ' If thou wilt give me a month's expenses, I will bring thee the ruby.' " Well, the King gave him expenses sufficient for a month, and he brought the money home. There he stayed eating his food, not going to



beye kun rit gau āda divān ches yi su lāl yus tam<sup>i</sup>  
kul<sup>ye</sup> manza tu jān gau h<sup>ye</sup>t pādshahas kar<sup>a</sup>nas salām  
lāl thāu nas bōnta kani.

5. drāu phērit lāl shināk vōt panun gara rātha  
kaḍun paneni ga<sup>i</sup>ri subhas āu nāyid mast khāsa<sup>i</sup>  
amis lāl shinākas mast muk<sup>a</sup>lāu nas khāsit ta drāu  
nāyid pānas vōt<sup>i</sup> beye amis vazīras nish dopun  
vazīras kyē ta karta amis lāl shinākas amis che  
zanāna khōb sūrat sa shūybihe vazīrasandi ga<sup>i</sup>ri  
vazīr āu beye amis pādshaha sanzi kōr<sup>ye</sup> dop<sup>u</sup>nas  
ta mang pādshahas lālan hund truṭ dop am<sup>i</sup> pādshaha  
sanzi kod<sup>ye</sup> pananis mā<sup>i</sup>lis me ga<sup>i</sup>si<sup>ye</sup> āsun lālan hund  
truṭ lāl shināk āu pādshahas nish kar<sup>a</sup>nas salām  
pādshah chus dapān lāl hasa ga<sup>a</sup>snai āsa<sup>i</sup> sethā  
tratis sumb āu lāl shināk vōt panun gara yi chas  
dapān zanāna lu<sup>i</sup>ti pā<sup>i</sup>th<sup>i</sup> kyā zi chuk bihith yi chus  
dapān phērith pādshah chum mangān az lālan hund  
truṭ su ka<sup>i</sup>ti ana bo dop<sup>u</sup>nas am<sup>i</sup> zanāna k<sup>ye</sup> chana  
phikir ga<sup>a</sup> pādshahas ga<sup>a</sup>se h<sup>ye</sup>un tren ritan kyut  
kharj dyut<sup>u</sup>nas pādshahan kharj āu panun gara  
h<sup>ye</sup>t.

6. yi chu khyevān ta ch<sup>ye</sup>avān yuttāñy yim tre  
rit gai vu chas dapān yi zanāna amis lāl shinākas  
dapān ches ye ta<sup>i</sup>ṭ<sup>i</sup> m<sup>ye</sup> tam<sup>i</sup> kul<sup>ye</sup> manza lāl tu  
jāu tam<sup>i</sup> kul<sup>ye</sup> kul<sup>ye</sup> ga<sup>a</sup>se khasun h<sup>ye</sup>ur pahan ta<sup>i</sup>ṭ<sup>i</sup>  
chiy nāg ta<sup>i</sup>ṭ<sup>i</sup> nāgas ga<sup>a</sup>se andas kun dob khanun  
ta<sup>i</sup>ṭ<sup>ye</sup> dobas manz bih zi ka<sup>i</sup>tith tath nāgas p<sup>ye</sup>eth  
yinai guḍeñy she za<sup>i</sup>n<sup>ye</sup> srān kara<sup>i</sup>ni timan kyē  
ka<sup>i</sup>r<sup>i</sup> zina pata yiyiy timan shen zanyen hunz ziṭh  
sa va<sup>i</sup>y tat nāgas srān kara<sup>i</sup>ni poshāk trāviy ka<sup>i</sup>rith



court or anywhere else. When a month had passed the woman gave him the ruby she had picked up out of the stream, and, taking it to the King, he laid it before him with a bow.

5. The Lapidary then left the court and returned home, where he passed the night. Next morning the barber came to shave him. When he had finished he went off to the Vizier. Said he, "Prithee, do somewhat unto that Lapidary. His wife is very beautiful. She would verily adorn the mansion of a Vizier." So the Vizier went again to the King's daughter and told her to ask the King for a ruby necklace. Quoth she to her father, "Fain would I have a ruby necklace." In due course the Lapidary came to the presence and made his bow. Said the King, "Sir, thou must bring unto me a number of rubies sufficient for a necklace." He went home, and the woman whispered to him, "Why art thou sitting here?" Replied he, "To-day the King demandeth from me a ruby necklace. Whence can I bring one?" Quoth she to him, "Thou needst not be anxious in the least. Go and take three months' expenses from the King." The King gave him the money and he returned to his house.

6. So there he stayed eating and drinking till the three months were passed. Then the woman said to him, "Thou knowest the stream from whence I picked up that ruby. Go thou up it a little way, and thou wilt come to a spring. Thou must dig a pit close to the source of the spring, and hide thyself therein. At first six females will come to bathe in the spring. Do thou nothing unto them; but afterwards thou wilt see coming the eldest sister of these six. She also will go down into the spring to bathe.

bāṭhis p<sup>y</sup>eth chōn gāṭe gāṭun tū<sup>r</sup>i pāṭh<sup>i</sup> gāṭe ti poshāk tulun.

7. āye she zaṇye kur timau srān timan kyē vunun na yiman pata āyi sātīm<sup>y</sup> za<sup>i</sup>n<sup>y</sup> trōv am<sup>i</sup> poshāk ka<sup>r</sup>ith bāṭhis p<sup>y</sup>eth pāne vuṭ nāgas manz āu yi lāl shināk tū<sup>r</sup>i pāṭh<sup>y</sup> āu tā tulun yi a<sup>i</sup>mi sund poshāk gau tā byūth ath dobas manz am<sup>i</sup> kur srān kaṭ bāṭhis p<sup>y</sup>eth vuchun at<sup>i</sup> na poshāk diṭun krēkh dapān che dyau chuka yinsān chuka tas khudāyesund chi khasam yim pā<sup>i</sup>da kuruk m<sup>y</sup>e mā kar sīras phāsh yi tā gāṭiy ti dimai a<sup>i</sup>mi kurus ālau a<sup>i</sup>mi dob<sup>a</sup> manza dop<sup>u</sup>nas dim vādai Khudā yi bo mangai ti gāṭ<sup>y</sup>em bōzun at<sup>i</sup> p<sup>y</sup>eth dyut<sup>u</sup>nas vādai Khudā dyut<sup>u</sup>nas poshāk poshāk tūn am<sup>i</sup> nā<sup>i</sup>l<sup>y</sup> dop<sup>u</sup>nas kyah chum hukum dop<sup>u</sup>nas a<sup>i</sup>mi lāl shinākan ṭe gāṭe h<sup>y</sup>ūn m<sup>y</sup>e sāṭh<sup>y</sup> pakān chu lāl shināk broh broh yi che pakān pata pata.

8. dapān vustād a<sup>i</sup>mis chu nāv lāl māl pa<sup>r</sup>i vā<sup>i</sup>ti a<sup>i</sup>mis lāl shinākasund gar.

9. dapān vustād yā a<sup>i</sup>mis kathen harān lāl yā chis a<sup>i</sup>shis harān lāl doho sath sath rāth gaye āda subu āu lāl sath tu<sup>i</sup>l<sup>y</sup> lāl shinākan gau h<sup>y</sup>eth pādshahas ka<sup>r</sup>nas salām lāl sath thāu nas bōnta ka<sup>i</sup>ni pādshah gau sethā khush.

10. lāl shinākan h<sup>y</sup>ūtus rukhsat vōt panun gara patai vōtus yi nāyid a<sup>i</sup>mi khōsus mast mast khāsit drāu vōt yi nāyid vazīras nish a<sup>i</sup>mis ti khōsun mast dapān chus hā vazī<sup>r</sup>a a<sup>i</sup>mis lāl shinākas gamuṭ az pā<sup>i</sup>da b<sup>y</sup>ek zanāna sa che sethā khōbsūrat tamis guḍe nyechi hāndi khotā sethā khōbsūrat k<sup>y</sup>ēṭā karta

She will doff her clothes and leave them on the bank. Thou must then go secretly and carry off her garments."

7. The six females came and did their bathing, but to them said he nothing. Afterwards there came the seventh female. She doffed her clothes, and leaving them on the bank descended into the spring. He came secretly and carried off her garments and hid himself again in the pit. When she had finished her bath she went up again on to the bank, and saw that her garments were no longer there. She uttered a loud cry, saying, "Be thou demon or be thou human being, I make to thee an oath by the God who created thee. Put not thou my secret parts to shame, and whate'er thou ask will I give to thee." He then called to her from the pit, "Swear thou to me by God that thou wilt hear and agree to whatsoe'er I shall demand from thee." When she had sworn by God he gave her her garments, and she put them on. Then quoth she, "What is thy command?" and the Lapidary replied, "Thou must come with me." So they went along, the Lapidary in front, and the fairy following behind.

8. Saith my Master:—

Her name was Lālmāl, the Fairy, and they came to the Lapidary's house.

9. And moreover saith my Master:—

I know not which it was, but either at every word she spoke a ruby dropped, or else seven rubies fell each day from her mouth. The night came to an end and dawn appeared. The Lapidary picked up seven rubies and carried them off to the King. Making his bow he laid the seven rubies before him, and mighty pleased became the King.

10. The Lapidary took his leave from the presence and returned home. In due course came the barber and shaved him. When he had finished the barber went off to the Vizier and shaved him also. Said he, "O Vizier, a second wife hath now appeared for that Lapidary. She is very fair to look upon, much more fair even than the first. Prithee do somewhat to him. One of the wives

amis lāl shinākas akh che lā<sup>i</sup>ki vazīr b<sup>y</sup>ēk che m<sup>y</sup>e  
lāyak dop<sup>u</sup>nas pyōm hasa beye vanun pādshah kōḍ<sup>y</sup>i  
gau yi vazīr dapān chu amis pādshah kōḍ<sup>y</sup>i ṭa mang  
mā<sup>i</sup>lis m<sup>y</sup>e gaṭe āsun rutunā kud gaye pādshah kūḍ  
panānis mā<sup>i</sup>lis dapān ches m<sup>y</sup>e gaṭe āsun rutunā kud  
pagā āu lāl shināk dapān chus pādshah ansa rutunā  
kud.

11. drāu lāl shināk vōt panun gara dapān chu  
yiman zanānan don pādshah chum mangān rutunā  
kud su ka<sup>i</sup>ti anā bo phērith vuṭus lāl māl pa<sup>i</sup>ri  
dop<sup>u</sup>nas gaṭ pādshahas mang tren ritan k<sup>y</sup>ut kharj  
dyut<sup>u</sup>nas pādshahan āu h<sup>y</sup>eth panun gara doha doha  
chu kaḍān tre r<sup>y</sup>eth gai āda lekhān che lāl māl  
pa<sup>i</sup>ri kākad dapān che amis lāl shinākas gaṭ tath  
nāgas p<sup>y</sup>eth ye<sup>i</sup>mi manza bo ānythas ta<sup>i</sup>t<sup>i</sup> manz  
gaṭa yi kākad trāvun tōḍ<sup>a</sup> khasī atho ta<sup>i</sup>t<sup>i</sup> manz  
āsi kud ta<sup>i</sup>t<sup>i</sup> ka<sup>i</sup>rzi thaph pān<sup>a</sup> manz va<sup>i</sup>s<sup>i</sup> zina.

12. gau h<sup>y</sup>eth yi kākad vōt ath nāgas p<sup>y</sup>eth  
trāvun yi kākad ath nāgas manz h<sup>y</sup>ūthuy yi kākad  
trāvun tyutuy khut āḍa atha a<sup>i</sup>t<sup>y</sup> athas manz rutunā  
kud diṭun ath thaph am<sup>i</sup> tha<sup>i</sup>pi sā<sup>i</sup>thī āv amis hoṭ  
nē<sup>i</sup>rith hoṭ h<sup>y</sup>eth ti kud h<sup>y</sup>eth ti āu pānas vōt panun  
gara rāt gaye āda subahanas gau pādshahas karun  
salām ka<sup>i</sup>d<sup>i</sup>hen thāu nas bōnt<sup>a</sup> ka<sup>i</sup>ni pādshāh gōs  
seṭhā khush.

13. h<sup>y</sup>ūtus rukhsat lāl shinākan āu panun gara  
āu beye yi nāyid khāsun mast amis lāl shinākas  
mast khā<sup>i</sup>sith drāu vōt amis vazīras nish beye chus  
dapān yiy vazīra amis lāl shinākas chuk na ṭa  
vātān kun<sup>i</sup>ka<sup>i</sup>n<sup>y</sup> amis karta kyēṭa gau yi vazīr amis



is fit for a Vizier, and the other would suit me." Replied the Vizier, "I must, sir, again speak to the King's daughter." So he went and said to her, "Thou shouldst ask of thy father a jewelled bracelet." So the princess went to her father and quoth she to him, "Fain would I have a jewelled bracelet." On the morrow came the Lapidary to the presence, and to him said the King, "Bring me, sir, a jewelled bracelet."

11. The Lapidary went forth and came to his home. Said he to the two women, "The King demandeth of me a jewelled bracelet. Whence am I to bring it?" Then up and said to him Lālmāl, the fairy, "Go thou and ask the King for three months' expenses." The King gave the money to him, and he returned with it to his house. Each day passed day by day, and the three months became completed. Then Lālmāl the Fairy took a paper and wrote upon it. Quoth she to the Lapidary, "Go thou to the spring from which thou hast brought me, and therein cast this paper. Then from the spring a hand will rise, and on it will be a jewelled bracelet. Take hold of it, but descend thou not into the spring."

12. So he went off, taking the paper with him. He flung it into the spring, and even as he did so a hand wearing a jewelled bracelet rose from the water. He grasped hold of the hand, but did so with such force that he pulled the forearm off, and went off home with it and with the bracelet. The night came to an end and at dawn he went to the King. Making his bow he laid the bracelet before him, and mighty pleased became the King.

13. The Lapidary took his leave from the presence and returned home. Again came the barber and shaved him. When he had finished his job he went straight to the Vizier, and again addressed him, "O Vizier, thou dost not in any way get at that Lapidary. Prithee, do thou something to him." The Vizier went to the King's

pādshah kōḍi dapān chus ṭa chak pādshah khūḍ  
ṭa gaṭiye āsun akoy kuḍ pādshahas gaṭe mangun  
byāk gaye yi pādshah kūḍ dopun panānis mālis  
mʼe gaṭe āsun byāk kuḍ āu beye lal shināk kaṛun  
salām dapān chus pādshah byāk kuḍ gaṭe āsun.

14. āu lāl shināk vōṭ panun gara dapān chu  
yiman zanānan don az chum pādshah mangān byāk  
rotun<sup>a</sup> kuḍ divān ches lāl māl paṛi paneñy vāj dapān  
ches gaṭ tath nāgas pʼeṭh taṭi nāgas aṭkith kun chiy  
pal buḍ taṭi hāu myēn vāj su pal vuṭhī thud taṭi  
taṭi chai vath taṭi vaṭi vaṛiṇa bun taṭi chai mʼēn  
vis say diyyi rutun<sup>a</sup> kur.

15. drāu yi lāl shināk vōth tath jāye hāvun tath  
palas vāj pal vuth thud vuth taṭi vaṭi bun bun  
vuchin khātūn<sup>a</sup> akh kuṇiy zany aṭi dop<sup>u</sup>nas kaṭi  
ōsuk aṭi dop<sup>u</sup>nas lāl māl paṛiye dopuy rutun<sup>a</sup> kur  
aṭis khātūnī pyau yād taṭisanzūy māj ās sa yas  
rutun<sup>a</sup> kaṛis sāṭhī huṭ gayau nēṛith tas che akay  
nur tas chu dōd panānis dilas rāy kaṛ aṭi khātūnī  
yāny mʼēñy mōj vāṭi nʼemis manoshas kheye yi ās  
sethā khōbsurat aṭis gau shōk dilas bo kare aṭis  
sāṭhī nēth<sup>a</sup>r voñy yeli māje hund par tav<sup>a</sup> pyau ath  
jāye gau buñyūl aṭis dyūtun shāp kūr<sup>a</sup>nas kanye  
phul thāvun chandaṣ vāṭus māj uth dop<sup>u</sup>nas hatai  
kūḍi mʼe che yivān māṇṭa buy yi chas na hʼevān  
zima kʼē aṭi yeli zōr kurnās dop<sup>u</sup>nas chu manōsh  
ṭa dim gud<sup>a</sup> vāḍai Khudā bo kya kaṛas na kyē  
vāḍai Khudā dyūt<sup>u</sup>nas aṭi kur chandaṣ manṇa kañye  
phul shāp tul<sup>u</sup>nas manōsh yūthuy ās t<sup>a</sup> tūthuy rūḍ

daughter, and quoth he, "Thou art a King's daughter, shouldst thou have but one bracelet? Yet another shouldst thou ask of the King?" So she departed. Quoth she to her father, "Fain would I have yet another bracelet." Again came the Lapidary to the presence, and to him said the King, "Thou must bring unto me another bracelet."

14. The Lapidary took his leave and came to his own house. Said he to these two women, "To-day doth the King demand of me another jewelled bracelet." Then Lālmāl the Fairy gave him her own ring. Quoth she, "Go thou again unto the spring. Close by one side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright. Thou wilt find a pathway opening at its foot. Descend thou underground by the path and thou wilt find my crony-girl. She will give to thee a jewelled bracelet."

15. The Lapidary went forth and reached the spot. He showed the ring to the rock and it arose and stood upright. Down the path he went beneath the ground, and, deep down below, he saw a certain lady sitting all alone. Quoth she to him, "Whence comest thou?" Saith he, "Lālmāl the Fairy asketh of thee a jewelled bracelet." Then memory came to the lady. It was her mother whose forearm had been pulled off together with the former jewelled bracelet, and who now had but one arm. For that cause cherished the mother wrath within her heart. So the lady thought to herself, "So soon as my mother cometh she will devour this man." Now he was a mighty personable fellow, and her heart was filled with anxiety on his account, for she had determined to herself to marry him. Just then her mother's footsteps became audible, and the place was shaken by an earthquake. Thereupon the lady uttered a spell over him. She turned him into a pebble, and put it into her pocket. Then came to her her mother, "Aha! my girl," cried she, "I smell the smell of a mortal man." But the lady refused to admit that he had been there. When at last her mother pressed her sore, she said, "There is indeed a man. But first swear thou to me by God that naught wilt thou do unto him." So the mother swore to her by God, and she drew forth the pebble from her pocket, and uttered a spell over it, so that it became a man exactly as he

dop<sup>u</sup>nas yi chu myōn ha<sup>i</sup>khi Khudai bo āsan yūhoi  
 tārān yūhoi lud<sup>a</sup>nam mā<sup>i</sup>ji Khudāyen yi ches dapān  
 mōj zab<sup>a</sup>r gau bāyen don laḍ kākad a<sup>i</sup>mi suy a<sup>i</sup>th<sup>i</sup>  
 dop<sup>u</sup>nas mā<sup>i</sup>jiy lekh tūy l<sup>y</sup>ūkh a<sup>i</sup>mi kākad dyūtun  
 a<sup>i</sup>mis lāl shinākas a<sup>i</sup>thi a<sup>i</sup>mi kur<sup>a</sup>nas ālau khātūnī  
 dop<sup>u</sup>nas yi an kākad yūry vuch a<sup>i</sup>mi khātūni ath  
 l<sup>y</sup>ūkhmut a<sup>i</sup>misānzi mā<sup>i</sup>ji chu voi m<sup>y</sup>ēn gab<sup>a</sup>r yi gaṭe  
 vāt<sup>a</sup> vunuy mārūn a<sup>i</sup>mis ōs a<sup>i</sup>mi sātha panun dōd  
 pyāmut yād su haṭ<sup>y</sup>uk yi kākad tūn<sup>a</sup>nas taitith a<sup>i</sup>mi  
 khātūnī panun l<sup>y</sup>ūkh<sup>a</sup>nas kākad ath manz l<sup>y</sup>ūkh<sup>a</sup>nas  
 chu vai myē bāy tuhund gaṭe jal<sup>a</sup>d yūn m<sup>y</sup>e kyā chu  
 yeñyi vāl.

16. l<sup>y</sup>ūkhunas kākadas zaḃāñy kur<sup>a</sup>nas na<sup>i</sup>s<sup>i</sup>yat  
 dop<sup>u</sup>nas tut yeli vātak kar<sup>a</sup> hak salām salām pā<sup>i</sup>lith  
 dīz<sup>y</sup>ek kākad tim anānai khyen tām ru kare ti  
 ch<sup>y</sup>ōn khyun gaṭ<sup>a</sup>naḃa badal dyūt<sup>u</sup>nas sā<sup>i</sup>th<sup>i</sup> asl kare  
 dop<sup>u</sup>nas yi khyēzi ta<sup>i</sup>ti tihund t<sup>a</sup>n<sup>a</sup>zi bebinda<sup>i</sup>r<sup>i</sup>  
 trā<sup>i</sup>vith panun khyēzi ta<sup>i</sup>mi pataḃa dap<sup>a</sup>nai tim kash  
 naḃa hana kareñy tat khyuth d<sup>y</sup>ūt<sup>u</sup>nas shast<sup>a</sup>ro panje  
 dop<sup>u</sup>nas tim chi dyav<sup>a</sup>zāth timan yiye tas<sup>a</sup>li shast<sup>a</sup>rvi  
 panje sā<sup>i</sup>thi.

17. drāu a<sup>i</sup>ti na<sup>i</sup>siyat yād h<sup>y</sup>et vōth thuth karūn  
 timan salām dyūt<sup>u</sup>nak yi kākad a<sup>i</sup>mis d<sup>y</sup>ūtuk khyen  
 tām<sup>a</sup>ru kare a<sup>i</sup>m<sup>y</sup>uk tulān chu bus t<sup>a</sup>nān bebind<sup>a</sup>r  
 trā<sup>i</sup>vith panun chu kaḃān ti chu khyavān a<sup>i</sup>mi pataḃa  
 dop<sup>u</sup>has yimau khash<sup>a</sup>naḃa h<sup>a</sup>nā kar a<sup>i</sup>m<sup>i</sup> kur yi tū<sup>i</sup>ri  
 pā<sup>i</sup>th<sup>i</sup> shast<sup>a</sup>ro pañje chuk a<sup>i</sup>mi sā<sup>i</sup>th<sup>i</sup> divān zilla  
 zilla yimau l<sup>y</sup>ūkhas javāb at kākadas l<sup>y</sup>ūkhas asi  
 ch<sup>y</sup>enaḃa fursath hazra<sup>i</sup>ti sulaimān chu divān nād hal<sup>a</sup>  
 bismilla ka<sup>i</sup>r<sup>y</sup>u yeñyivōl.



had been before. Quoth she to her mother, "This is he who is unto me as God. For him, and only for him, have I been seeking. It is he, and he alone, O mother, whom God hath sent unto me." Then said her mother, "Good. So let it be. Send thou a letter by his hand unto thy two brethren." Quoth she, "My mother, let it be thou that writest." So the mother wrote a letter, and gave it into the hand of the Lapidary. But the lady called him to her, and asked him to give her the paper. She looked at it, and on it by her mother were written these words, "If ye be indeed my sons, on the instant that he cometh to you, must ye kill this man." The mother had written this because she still bore in her heart the memory of the pain of her lost forearm. But the lady tore the paper into little pieces, and wrote herself another, "If ye be indeed my brethren, quickly must ye come. And for why? Because it is my wedding festival."

16. She wrote for him the paper, and by word of mouth gave she him this instruction, saying, "When thou shalt arrive thither, make thou first a bow, and having louted low, give thou to them this paper. They will offer thee dinner made of leathern pease, but these thou must not eat." As a substitute she gave him real pease to take with him, and said, "These be what thou must eat. Drop thou their leathern pease into the fold of thy breast-cloth and eat thine own pease in their stead. Thereafter they will ask thee to give them a little scratching." For that purpose she gave him a set of iron claws, "For," said she, "they are of a demon race, and these iron claws will give them but a pleasant titillation."

17. Bearing these instructions in his memory he set forth, and reached their abode. He made his bow to them and gave to them the paper. They offered him a dinner of leathern pease. He raised a gobbet of it to his mouth, but let it fall into the fold of his breast-cloth, while at the same time he took out his own pease and kept eating them. Thereafter they asked him to give them a little scratching. So he secretly donned the iron claws and with them scraped and scratched them. Then wrote they an answer to the letter after this manner. "We have no time to come unto thee, for we have been summoned by the holy Solomon. Haste ye, in the name of God, and make ye the wedding festival."

18. vāt ath hāu nak yi kākad kākad paḍuk  
 karuk a<sup>i</sup>mis sā<sup>i</sup>thi yeñy<sup>i</sup>vōl vū che yi khātūn dapān  
 a<sup>i</sup>mis khāv<sup>a</sup>ndas panānis yet<sup>i</sup> rōz ka kina du<sup>i</sup>n<sup>i</sup>has  
 manz gatak bu chas ʔa tā<sup>i</sup>bya a<sup>i</sup>m<sup>i</sup> dop<sup>u</sup>nas duny<sup>i</sup>has  
 manz gatau dop<sup>u</sup>nas a<sup>i</sup>mi khātūnī vuñy yeli nērau  
 myēn mōj da<sup>i</sup>p<sup>i</sup>y khyē ʔa mangum chōny gatas  
 mangun vat<sup>a</sup>ranuk musla beye khyē ma<sup>i</sup>n<sup>y</sup>g<sup>a</sup>zas na  
 vuñy yeli yim sakhr<sup>y</sup>ai dopuk a<sup>i</sup>mi māje mangun  
 khyē ʔa dop<sup>u</sup>nas dim vat<sup>a</sup>ranuk musla tath chu nāu  
 vut<sup>a</sup>prang drāu a<sup>i</sup>ti vā<sup>i</sup>ti panun gara gara vā<sup>i</sup>tith  
 karun taiyār roṭhuna kur gau h<sup>y</sup>eth pādshahas yi  
 lāl shināk.

19. nā<sup>i</sup>ydān bōz lāl shināk vōt gatān chus  
 nāyid gar<sup>a</sup> mast kās<sup>a</sup>ni a<sup>i</sup>ti vuchān chu triyim  
 khātūna drāu a<sup>i</sup>ti nāyid puth phe<sup>i</sup>rith vōt vazīras  
 nish dapān chu a<sup>i</sup>mis vazīras ha vazīra a<sup>i</sup>mis lāl  
 shinākas che az triyim khātūna yiman don hāndi  
 khuṭa khōb-sūrath sa che lāyiki pādshāh akh che  
 lāyiki vazīr b<sup>y</sup>ēk che m<sup>y</sup>e lāyak a<sup>i</sup>mis lāl shinākas  
 kar the khyē ʔa dapān chus vazīr az vane bo  
 pādshahas suy pādshāh ka<sup>i</sup>ri a<sup>i</sup>mis khyē ʔa va<sup>i</sup>ry  
 dāth su ma<sup>i</sup>ri zanāna tre n<sup>y</sup>emau a<sup>i</sup>s<sup>i</sup> dop vazīran  
 pādshahas pādshaham a<sup>i</sup>mis lāl shinākas che zanāna  
 tre tiṣa chena pādshāhī manz pādshaham ta<sup>i</sup>mis lāl  
 shinākas rath tā khyē ʔa nukhta su guṭ galun tim<sup>a</sup>  
 zanāna tre kar<sup>u</sup> huk dākh<sup>i</sup>li mahala khān pādshahan  
 kar fik<sup>a</sup>ra dopun manga has khyē ʔa chīz ti chu anān  
 sārūy vuñy dapas bo m<sup>y</sup>ēnis mā<sup>i</sup>lisunz khabar gate  
 aneñy su cha jan<sup>a</sup> tas kina dōzakas.

18. He returned to the lady and her mother, and showed them the reply. They read it and carried out the wedding between him and her. Then said the lady to him who was now her husband, "Here wilt thou stay, or wilt thou return unto the world of men? Behold I am thy humble slave." So he said that he would return to the world of men, and quoth the lady to him, "Now, when we shall set forth, my mother will tell thee to ask of her a gift. And thou must ask for but one thing, a certain skin mat. Ask thou for it alone, and for naught else." So, as they were preparing for their journey her mother said to him, "Ask thou of me some gift," and he said to her "Give me the skin mat that is called the *wutsha prang*, or 'flying-couch'." Well, they went forth from there and reached his home. As soon as they arrived she made ready for him a jewelled bracelet, and the Lapidary took it to the King.

19. The barber heard that the Lapidary had come home, and goes to his house to shave him. There sees he the third lady, and straight returns he to the Vizier. Said he to him, "O Vizier, to-day that Lapidary hath a third lady, more fair to look upon than the other two. She is fit for the King. Another is fit for a Vizier, and yet another would suit me. Prithee, do thou somewhat to this Lapidary." Quoth the Vizier to him, "To-day will I tell the King, and His Majesty himself will lay some trap for him. Then he will die, and the three women will be ours." So the Vizier said to the King, "Your Majesty, that Lapidary hath women three, and women like unto them are not in the whole kingdom. Sire, prithee, seize thou upon some fault of this Lapidary, and destroy him. Then will the three women become inmates of thy harem." The King considered a while and said, "No matter what thou mayst ask of him, that all and sundry doth he bring. Now will I say unto him, "Thou must bring me news of my father, whether he be in heaven or whether he be in hell."



20. dapān vustād āu lāl shināk pādshahas karun salām pādshāh chus dapān az tāny yi m<sup>y</sup>e vunmai ti bōzuth t<sup>y</sup>e az gatse mē<sup>i</sup>nis mā<sup>i</sup>lisunz khabar aneñy su cha janatas manz kinā dōzakas drāu lāl shināk vōt panun gara dapān chu a<sup>i</sup>ti yiman zanānan tren az chum dapān pādshāh mē<sup>i</sup>nis mā<sup>i</sup>li sunz khabar aneñy bo kya kare ath su che khabar kā<sup>i</sup>t<sup>y</sup>a va<sup>i</sup>ri gamut<sup>y</sup> tas mom<sup>a</sup>tis yi vut<sup>a</sup>s khātūn yi hoi yi yasa rothuna ka<sup>i</sup>ri ās karān sa ās pa<sup>i</sup>ri ba<sup>a</sup> Khudā a<sup>i</sup>mi dop<sup>u</sup>nas kh<sup>y</sup>ē cha na fik<sup>a</sup>r gat<sup>s</sup> has khar<sup>a</sup>j beye dapus pādshahas chōn<sup>y</sup> gatse zūn sombarun mā<sup>i</sup>dānas manz zūn gatse sombarun bē shumār.

21. sombarau pādshahan zūn bēshumār a<sup>i</sup>ti p<sup>y</sup>eth<sup>i</sup> khuṭ yi lāl shināk yi mus<sup>a</sup>han vata<sup>i</sup>rith a<sup>i</sup>ti p<sup>y</sup>eth<sup>i</sup> byōth pāne a<sup>i</sup>mis dopun pādshahas tā kya gatiy anun mā<sup>i</sup>lisund nishāna yi vothus pādshah dop<sup>u</sup>nas akh gatiy anun jan<sup>a</sup> tukh m<sup>y</sup>eva beye gatiy anun m<sup>y</sup>e<sup>i</sup>nis mā<sup>i</sup>lisandi daskata khath dopun yiman diyu yath zinis nār so pā<sup>i</sup>ri.

22. dapān vustād yimau yeli ath zinis nār dyuth yivān chu na kuni bōz<sup>a</sup>na yi lāl shināk lāl shinākan dyuth ath mus<sup>a</sup>las kas<sup>a</sup>m dop<sup>u</sup>nas m<sup>y</sup>e gatse vātun panun gar<sup>a</sup> kah lagimna dēshun dapān tuv<sup>i</sup>y a<sup>i</sup>mi lāl shinākan ach mut<sup>a</sup>rin tā vōt<sup>u</sup>muth gara panun a<sup>i</sup>mi khā tūnī kar kāma habjōshī karun m<sup>y</sup>eva jan<sup>a</sup> tukh dān taiyār beye likhun khath ath karun a<sup>i</sup>mis pādshah<sup>a</sup>sandis mā<sup>i</sup>lisund daskath beye mohur a<sup>i</sup>ti manz likhun pādshahas chōn<sup>y</sup> gata m<sup>y</sup>e nish vātun vazīr h<sup>y</sup>eth beye nāyid h<sup>y</sup>eth tithai pā<sup>i</sup>th<sup>i</sup> yitha<sup>a</sup>.



20. And saith my Master :—

The Lapidary came to the King and made his bow. Quoth the King to him, "Hitherto hast thou hearkened unto whatsoever command I gave to thee. To-day must thou bring unto me news of my father, whether he be in heaven or whether he be in hell." The Lapidary departed and came to his own house. Quoth he to these three women, "To-day the King telleth me to bring news of his father. What am I to do? How know I even how many years have passed since he hath died?" Then up and spake the lady who had made the jewelled bracelet (now she was a fairy who was obedient unto God), "Let nothing prey upon thy mind. Go thou, and ask of him expenses. Then say thou to the King, 'Thou must gather together for me firewood. In the plain let there be gathered together bundles of fuel beyond count.'"

21. The King assembled and piled firewood beyond count, and the Lapidary ascended thereon. He spread upon it the skin mat, and thereon he took his seat. Quoth he to the King, "What token from thy father shall I bring?" and up and said the King, "First must thou bring unto me a fruit from the garden of paradise, and secondly must thou bring unto me a letter signed by my father." Said the Lapidary to the people standing round, "Set ye the firewood alight on all four sides."

22. And moreover saith my Master :—

When they had set the pyre alight, the Lapidary could no longer be seen for fire and smoke. He uttered a charm to the skin mat, saying, "I would arrive at mine own house, but have a care that no one see it." He closed his eyes, and when he opened them he found himself at home. Then that lady did a deed. Of the seven metals<sup>1</sup> she prepared a fruit, a pomegranate of the Garden of Heaven, and moreover she wrote a letter to which she put the signature of the King's father, and sealed it with his seal. And this was what she wrote to the King: "Thou must come unto me

<sup>1</sup> The *haft-jōsh* is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.

pā<sup>i</sup>th<sup>y</sup> lāl shināk m<sup>y</sup>e nish vōt kakad karun havāla  
a<sup>i</sup>mis lāl shinākas beye dyūth<sup>u</sup>nas athas khyath  
yi dān.

23. atāñy gai tōr do yi nār gamut teta path  
rōd<sup>a</sup>mut sūr yi lāl shināk drāu longū<sup>i</sup>th<sup>i</sup> ka<sup>i</sup>rith  
sulā voth ath sūras manz divān chu duleñy naz<sup>a</sup>r  
bāzau ka<sup>i</sup>r<sup>i</sup> naz<sup>a</sup>r khābardārau niye khab<sup>a</sup>r dop<sup>u</sup>has  
pādshaham a<sup>i</sup>mi sūra manza gaṣān che sus<sup>a</sup> rārai  
yi ma ā<sup>i</sup>s<sup>i</sup> lāl shināk āmut yim che yimai katha  
karān nazar chak ōkun āu vōḍa lāl shināk athas  
kh<sup>y</sup>ath h<sup>y</sup>eth dān beyes athas kh<sup>y</sup>ath h<sup>y</sup>eth khath  
ka<sup>i</sup>rin pādshahas salām dān thāūnas bōnt<sup>a</sup> ka<sup>i</sup>ni  
khath thāūnas bōnt<sup>a</sup> ka<sup>i</sup>ni yi khath muṣ<sup>a</sup>run paḍun  
ath l<sup>y</sup>ūkhmut bo kyā chus jan<sup>a</sup> tas manz chōn<sup>y</sup> gaṣa  
vātun yūr<sup>y</sup> vazīr h<sup>y</sup>eth beye nāyid h<sup>y</sup>eth jal<sup>a</sup>d.

24. pādshāh chu karān fik<sup>a</sup>ra m<sup>y</sup>e dapyau yi lāl  
shināk ga<sup>i</sup>li yi āu mā<sup>i</sup>lisanz m<sup>y</sup>e khabar h<sup>y</sup>eth dapān  
pādshah a<sup>i</sup>mis lāl shinākas bu kh<sup>y</sup>atha pā<sup>i</sup>th<sup>y</sup> vāte  
tat jan<sup>a</sup>tas manz dop<sup>u</sup>nas lāl shinākan yūth z<sup>y</sup>ūn  
m<sup>y</sup>e kyuth sōmb<sup>a</sup>rāvuth tīth<sup>i</sup> tre gaṣun sōmb<sup>a</sup>rāva<sup>i</sup>ni  
jal<sup>a</sup>d vātak jan<sup>a</sup> tas manz sōmb<sup>a</sup> rau pādshahan z<sup>y</sup>ūn  
bēshumār a<sup>i</sup>t<sup>i</sup> p<sup>y</sup>eth karanāvun vat<sup>a</sup>run a<sup>i</sup>t<sup>i</sup> p<sup>y</sup>eth  
khuṭh pāne beye vazīr beye nāyid d<sup>y</sup>ūthuk zinas  
nār tō pā<sup>i</sup>r<sup>i</sup>.

25. dapān vustād dud yi pādshah beye vazīr  
beye nāyid trin<sup>a</sup> vai ga<sup>i</sup>l<sup>i</sup> vōt ath lāl shinākas nish  
su vazīr yus vazīr pādshah kūr h<sup>y</sup>eth ās talān tā  
sam<sup>a</sup> kukh ākhun khuṭh suy vōt a<sup>i</sup>mis lāl shinākasund  
gara pane vā<sup>i</sup>n<sup>i</sup> ka<sup>i</sup>rikh kathe bāṭha vonus a<sup>i</sup>m<sup>i</sup> lāl

with thy Vizier and with thy barber, just in the same manner as the Lapidary hath come unto me." This paper she made over to the Lapidary, and in his hand she laid the pomegranate.

23. By this time four days had passed and the fire became extinct, leaving naught but ashes. The Lapidary went forth wearing only his loin-cloth, and rolled himself in these ashes. The discerners then discerned, and the newsmen brought the news. Cried they, "Your Majesty, there cometh a sound as of rustling from the ashes. Can it be that the Lapidary is returned?" And while they were yet speaking these words and gazing towards the pyre, there came forth from it the Lapidary, in the one hand holding a pomegranate, and in the other the letter. Having made his bow to the King, he laid the pomegranate and the letter before him. The King opened the letter and read it, and this was its contents, "I, of a truth, am in heaven. Thou must come hither speedily, with thy Vizier and with thy barber."

24. The King considered awhile, "I said unto myself that this Lapidary would come to destruction, and, lo, he hath come to me with news from my father." Quoth he to the Lapidary, "How can I convey myself to that abode of bliss?" Replied the Lapidary, "Thou must gather together three times so much firewood as thou didst gather for me, and then speedily wilt thou arrive in heaven." The King gathered together fuel beyond count. Upon it he made them spread a mat, and upon it he ascended and sat, himself with the Vizier and the barber. They set the pyre alight on all four sides.

25. And my Master saith :—

Burnt up was the King, burnt up was the Vizier, and burnt up was the barber. The three became utterly destroyed. And from his home came to the Lapidary's house that first Vizier, the one who had been eloping with the princess when he met the young Ākhūn. Together held they mutual converse, and the Lapidary told him of his journey, and of all the villainy that the Vizier and the barber

shinākan yi panun safar yūs a<sup>i</sup>m<sup>i</sup> nāyidan ta vazīran  
 a<sup>i</sup>mis ās pēsh on muth dop<sup>u</sup>nas paneñy khātūn ninsa  
 pānas yesa yi lāl māl pa<sup>i</sup>r<sup>i</sup> ās tas d<sup>y</sup>ūthun rukhsath  
 yesa yi pata a<sup>n</sup>yēn z<sup>y</sup>ēnith sa thāvun pānas.

26. dapān vustād su vazīr byōth pād<sup>a</sup>shāhī kar<sup>a</sup>ni  
 lāl shināk byōth vazīrī kar<sup>a</sup>ni.—aslā malaikum vālai  
 kum salām.



had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lālmāl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master:—

The Vizier ascended the vacant throne and ruled right royally, and the Lapidary was appointed by him to the Viziership.

And may the peace be upon you, and on you be peace.

**DATE LOANED**

Acc. No. \_\_\_\_\_

[illegible]

## THE TEXT OF THE TALES

AS TRANSCRIBED BY

PANDIT GŌVINDA KAULA

*With interlinear translation into English*

# I

1. **Shěhan-shāh** **Sultān-i-Mahmōd-i-Gaznavī**  
The-king-of-kings Sultān-of-Mahmūd-of-Ghaznī
- ôś<sup>u</sup>** **karān** **pāna** **mulkan** **pöravī.**  
was making himself (of-his-)lands protection.
2. **Phakīr** **lögith** **ôś<sup>u</sup>** **phērān** **wāna-wān**  
Faqīr having-taking-the- he-was wandering from-shop-  
appearance-of to-shop
- “myāni-ah<sup>a</sup>day āsi mā kāh nōtuwān.”**  
“(In-)my-time may- I-wonder- anyone feeble.”  
there-be if
3. **Jāyě-akis** **ôs<sup>i</sup>** **karān** **dwā-yi-khōr**  
(In-)place-a-certain they-were making prayer-of-welfare
- ad<sup>a</sup>la-tām<sup>i</sup>-sandi-sōty āsakh cēshma sēr.**  
justice-his-by were-of-them the-eyes satisfied.
4. **Jāyě-akis** **wuchun** **hānzāh** **akh alīl**  
(In-)place-a-certain was-seen-by- a-certain- one wretched  
him fisherman
- muhima-sōtin ôś<sup>u</sup> gamot<sup>u</sup> suy zalīl.**  
poverty-by was gone he-veryly brought-low.
5. **Muhima-sōtin** **ôś<sup>u</sup>** **trāwān** **āh ta wōsh,**  
Poverty-by (he-)was emitting sighs and groans,
- muhima-sōtin tas na rūd<sup>u</sup>mot<sup>u</sup> kāh-ti hōsh.**  
poverty-by to-him not remained any-even sense.

6. **Yōra zālāh ôs<sup>u</sup> lāyān gāṭa sān**  
 Whence a-certain-net (he-)was casting skill with  
**tōra zālas ôsus-na kēh khasān.**  
 thence to-the-net was-for-him-not anything rising.
7. **Dopus shēhan “kar mē sōtin böj<sup>i</sup>-baṭh**  
 It-was-said- by-the- “make me with sharing  
 to-him king,  
**“lāy zālāh, yād-i-Ālāh dilas raṭh.”**  
 “cast a-single-net, memory-of-God to-the-heart seize.”
8. **Lōyun zālāh tōra khot<sup>u</sup> tas gāḍa-haṭh**  
 Was-cast- a-single- thence arose for-him fish-a-  
 by-him net hundred  
**pātashēhas bōnṭh-kun āv suy hēth.**  
 the-king before came he-verily having-  
 taken(-them).
9. **Gāḍa-hatas badal dyut<sup>u</sup>nas mōhara-dyār**  
 For-the-fish- in-exchange was-given-by- coin-wealth  
 hundred him-to-him  
**lāl nigīn māl mōktay wūṭha-bār.**  
 rubies jewels property pearls-verily camel-loads.
10. **Rāth barith pātashēhan dyutus nād**  
 Night having-passed by-the-king was-given- a-summons  
 to-him  
**“tāy chukh myōn<sup>u</sup> shērīkh nāmurād.<sup>1</sup>**  
 “thou-verily art my sharer without-hope.
11. **“Muhim kāsawun<sup>u</sup> hēkmat-i-Parwardigār,**  
 “Poverty expeller (is-)the-skill-of-Providence,  
**“tāph shēhul<sup>u</sup> sarda garam now<sup>u</sup> bāhār.**  
 “sunshine cold coolness warmth new spring.

<sup>1</sup> *Nāmurād* is the word given by Hātim. A version of the poem current in Śrinagar has *bā-murād*, with hope. In Kāshmirī, *nā-murād* means “without hope or expectation”.



12. "Wanayěy, 'zan banda mōnzur zāsanuy<sup>1</sup>  
 " 'kāṣa-hěkmüt<sup>u</sup> muhim tagiy kāsunuy.' "  
 " 'by-how-much-skill poverty will-be-possible- to-be-expelled-  
 for-thee verily.' "

13. Āth<sup>i</sup>-andar chuy wustādāh wanān zār,  
 This-verily-in is-verily a-certain-teacher saying prayer,  
 "jumala ālam banda Ahmad wumědwār."  
 " (on-Him-from- world the-slave Aḥmad (is-) hopeful."  
 whom-is-)the-entire

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<sup>1</sup> The meaning of the line is unknown. Hātīm gives it as what he has learnt by tradition. As regard *zāsanuy*, informants in Śrīnagar tell me that it is not a Kāshmīrī word. Hātīm says that it is an "old" word which is unintelligible to him. The Śrīnagar version is :—

"Wanay, 'yiy zān, banda, mōnzur tśě āsunuy,'  
 "I-would-say- 'this know, slave, accepted by- it-is-to-be,'  
 to-thee thee  
 which is intelligible.

## II.—TŌTA-SŪNZŪ KATH

## PARROT-OF THE-STORY

## 1. Dapān wustād,—

1. (Is) saying the-teacher,—

Shēhar akh gav, Shēhar-ě-Yīrān. Tātī  
Country one went (i.e. is), the-country-of-Īrān. There

ōs<sup>u</sup> pātashēhāh; tamis<sup>ū</sup>y chuh nāv  
there-was a-certain-king; to-him-verily is the-name

Bah<sup>a</sup>dūr Khān. Tāmī ōs<sup>u</sup> kor<sup>u</sup>mot<sup>u</sup> bāg  
Bahādūr Khān. By-him was made a-garden

zanānan-kyut<sup>u</sup>. Tath ōs<sup>ū</sup>-na wath görzānas.  
women-for. For-it was-not a-path for-a-stranger.

Tath bāgas-manz gav pōda phakīrāh.  
That garden-in went (i.e. became) manifest a-certain-faqīr.

Nazar-bāzav kūr<sup>ū</sup> nazar. Khabar-dārav  
By-the-watchers was-made sight. By-the-informers

niyē khabar amis-pātashēhas. Dopukh,  
was-brought information to-that-king. It-was-said-by-them,

“phakīrāh tsāv bāgas-manz.” Būzun  
“a-certain-faqīr entered the-garden-in.” Was-heard-by-him

pātashēhan, hyotun sōty wazīr.  
by-the-king, was-taken-by-him in-company the-vizier.

Gay tath-bāgas-manz, wuchun ati phakīr.  
They-went that-garden-in, was-seen-by-him there the-faqīr.

2. Lachē-nôw<sup>u</sup> chuy har-wati bīnāh.  
2. He-who-has-a-hundred is-verily on-every-path seeing.

thousand-names (i.e. God)

Bōz, wōphādōrī ankāh.  
Hear, loyalty (is) a-rara-avis.

“**Hā Phakīrō, yōr kōr tsākhō?**

“Ho Faqīr-O, here where didst-thou-enter-O?”

“**Katikō chukh? Kati-pēṭha ākhō?**”

“Of-where art-thou? Where-from didst-thou-come-O?”

**Phakīr dapān,—**

The-faqīr (is) saying,—

“**Kor<sup>u</sup> mē sölāh. Tuhond<sup>u</sup> khēv mē kyāh?**”

“Was- by- a-stroll. Your was- by- what?”  
made me eaten me

**Bōz, wōphādōrī ankāh.**

Hear, loyalty (is) a-rara-avis.

**3. Pātashēhas bōṇṭha-kani pōshē-thür<sup>ü</sup>.**

To-the-king front-towards (was) a-flower-shrub.

**Ath<sup>i</sup>-tal mumot<sup>u</sup> bulbulāh. Yēli**

It-veryly-below (was) dead a-certain-nightingale. When

**yimau amis-phakīras khashēm kor<sup>u</sup>, tēli pēv**

by-them to-that-faqīr wrath was-made, then fell

**phakīr pathar wasith, mumot<sup>u</sup> bulbul**

the-faqīr downwards having-tumbled, the-dead nightingale

**gav thod<sup>u</sup> wōthith. Pātashēhas hōwun**

became erect having-arisen. To-the-king was-shown-by-him

**yih vir<sup>i</sup>d. Gav nīrith; phīrith**

this magic-power. He-went having-emerged; having-retained

**biyē āv, bulbul mūd<sup>u</sup> biyē, phakīr**

again he-came, the-nightingale died again, the-faqīr

**gav biyē zinda. Hyotun nērun, yim**

became again alive. It-was-begun-by-him to-go-forth, they

**chis karān zāra-pāra. Dapān**  
are-to-him making entreaties. Saying

**chis,—**  
they-are-to-him,—

**“Hā phakīra, khizmath karay,**  
“Ho Faqīr-O, service will-I-do-to-thee,”

**“Dōda-harāk<sup>i</sup> khōs<sup>i</sup> hō baray.**  
“Milk-cream-of cups O will-I-fill-for-thee.

**“Khāsa pōlāv macāma khěkh-na?”**  
“Special pilas (and) macāmas wilt-thou-not-eat?”

**Bōz, wōphādōrī ankāh.**  
Hear, loyalty (is) a-rara-avis.

**4. Yus vir<sup>i</sup>d phakīras ôs<sup>u</sup>, suy**  
What magic-power to-the-faqīr was, that-verily

**bōwun amis-pātashēhas. Ām<sup>i</sup>-pātashēhan**  
was-confided-by-him to-that-king. By-that-king

**bōw<sup>u</sup> wazīras.**  
it-was-confided. to-the-vizier.

**Kor<sup>u</sup> tarbyēth pātashēhan wazīras,**  
Was-made instruction by-the-king to-the-vizier,

**Suti mah<sup>a</sup>ram korun ath-sīras.**  
He-also intimately-acquainted was-made-by-him for-this-secret.

**Gay sōlas shikāras yēg-jāh.**  
They-went for-excursion for-hunting together.

**Bōz, wōphādōrī ankāh.**  
Hear, loyalty (is) a-rara-avis.



**Tōta**      **mumot<sup>u</sup>**      **wuchukh**      **dar**      **biyābān,**  
A-parrot      dead      was-seen-by-them      in      the-forest,

“**Hā**      **wazīrō,**      **āsihē**      **shūbān.**

“Ho      Vizier-O,      it-would-have-been      beautiful.

“**Zuv**      **amis-manz**      **thāvtan**      **sāthāh.**”

“(Thy-) soul      this-one-in      place-please-it      for-a-certain-time.”

**Bōz,**      **wōphādōrī**      **ankāh.**

Hear,      loyalty      (is) a-rara-avis.

**Dop<sup>u</sup>**      **wazīran,**

It-was-said      by-the-vizier,

“**Pātashēham,**      **yüts<sup>ü</sup>-kōl<sup>u</sup>**      **mumot<sup>u</sup>,**

“King-my,      for-a-long-time      (it-is-) dead,

“**Phakh**      **chus**      **yiwān,**      **khabar**

“Stink      is-from-it      coming,      news (i.e. who knows ?)

**kar**      **chuh**      **gamot<sup>u</sup>.**

when      it-is      gone (dead).

“**Chusna**      **ṭaharān;**      **wanta-sa**      **kara**      **kyāh.**”

“I-am-not      waiting (i.e. able to      say-please-sir      I-shall-do      what.”  
stay here);

**Bōz,**      **wōphādōrī**      **ankāh.**

Hear,      loyalty      (is) a-rara-avis.

5. **Pātashēh**      **karān**      **zāra-pāra**      **wazīras**

The king      (is) making      entreaties      to-the-vizier

**ami-bāpath.**      “**Bōh**      **wuchahan**      **tōta**      **kyuth<sup>u</sup>**

this-for.      “I      would-see-it      the-parrot      how

**āsihē**      **shūbān.”**

it-would-be      beautiful.”      **Ām<sup>i</sup>**      **būz<sup>u</sup>nas-na**  
By-this-one      was-heard-by-him-for-  
him-not

**wazīran**      **kēh.**

by-the-vizier      anything.



**Dop<sup>u</sup>nakh,**                      **“mūd<sup>u</sup>      wazīr,**                      **guri-pēṭha**  
 It-was-said-by-him-to-them,      “died                      the vizier,                      horse-from  
    **wasith-pēv.”**  
    having-tumbled-he-fell.”

**Khabardārav                      niyē                      say                      khabarāh.**  
 By-the-informers                      was-brought                      that-very                      one-piece-of-news.

**Bōz,**                      **wōphādōrī                      ankāh.**  
 Hear,                      loyalty                      (is) a-rara-avis.

7. **Ām<sup>i</sup>-wazīran      yēli      kūr<sup>u</sup>      kōm<sup>ü</sup>,**                      **ṭāv**  
    By-that-vizier                      when                      was-done                      the-deed,                      he-entered  
**pādashēha-sandis-maris-manz,**                      **tuj<sup>ü</sup>n                      athas-kēth**  
    the-king-of-body-in,                      was-raised-by-him                      the-hand-in

**shēmshēr,**                      **ath-pananis-maris                      korun                      rēza.**  
    a-sword,                      to-that-his-own-body                      was-made-by-him                      piece(s).

**Ath-lashkari                      dopun,**                      **“nīriv      tīrandāz      biyē**  
    To-that-army                      it-was-said-by-him,                      “go-forth                      archers                      also

**bandūkbāz.      Yus                      māriwa                      tōta,**                      **tamis**  
    gunners.                      Who                      will-kill-of-you                      a-parrot,                      to-him

**baniv                      bakh<sup>a</sup>cōyish.”                      Ām<sup>i</sup>-tōtan                      yēli**  
    there-will-become                      a-present.”                      By-that-parrot                      when

**būz<sup>u</sup>,**                      **ta                      ṭol<sup>u</sup>.                      Gav                      tas                      phakīras-**  
    it-was-heard,                      then                      he-fled.                      He-went                      that                      fakīr-

**nishē,**                      **yus                      tath-bāgas-manz                      ôs<sup>u</sup>                      tami-dōha.**  
    near,                      who                      that-garden-in                      was                      (on-) that-day.

**Hukum                      dyutun<sup>u</sup>y                      tīrandāzan,**  
    Order                      was-given-by-him-veryly                      to-the-archers,

**“Kan                      thāv<sup>i</sup>tav                      myānēn-nāzan.”**  
    “Ear                      place-ye-please                      to-my-blandishments.”

**Tōta**      **māranas**      **dyut<sup>u</sup>nakh**      **photuwāh.**  
The-parrot      for-killing      was-given-by-  
him-to-them      a-certain-decision.

**Bōz**      **wōphādōrī**      **ankāh.**  
Hear,      loyalty      (is) a-rara-avis.

8. **Yus**      **as<sup>a</sup>l**      **ōs<sup>u</sup>**      **pātachāh,**      **suh**      **chuh**  
Who      real      was      king,      he      is

**tōtas-manz**      **phakīras-nishin.**      **Suh**      **tōta**      **kaīsi**  
the-parrot-in      the-fakīr-near.      That      parrot      by-any-one

**mōr<sup>u</sup>-na.**      **Dōha-aki**      **drāv**      **yih**      **pātachēh**  
was-killed-not.      On-day-one      issued      this      king

**sōlas**      **shikāras.**      **Wōt<sup>u</sup>**      **jāyē-akis.**      **Ati**  
for-excursion      for-hunting.      He-arrived      at-place-one.      There

**wuch<sup>u</sup>n**      **miñē-mūr<sup>u</sup>.**      **Amis<sup>u</sup>y**      **kūr<sup>u</sup>kh**  
was-seen-by-him      a-hind.      To-this-one-veryly      was-made-by-them

**lār,**      **Ūñ<sup>u</sup>kh**      **lashkari-manz.**      **Dop<sup>u</sup>nakh**  
pursuit,      She-was-brought-by-them      the-army-in.      It-was-said-by-  
him-to-them

**ām<sup>i</sup>-pātachēhan,**      **“yēs-kān<sup>i</sup>**      **yih**      **saliv,**  
by-this-king,      “whom-from-near      she      may-escape,

**tas**      **dimav**      **gardan.”**  
to-him      I-will-give      the-neck.”

### 9. Dapān wustād,—

(Is) saying the-teacher,—

**Ami-miñē-mari**      **tuj<sup>u</sup>**      **wōṭh,**      **pātachēha-sandi-**  
By-this-hind      was-raised      a-leap,      the-king-of-

**kala-pēṭh<sup>i</sup>**      **ṭhuñ<sup>u</sup>n**      **wōṭh,**      **ṭūj<sup>u</sup>.**      **Lōris**  
head-over      was-thrown-by-her      a-leap,      she-fled.      They-ran-for-her



pata. Yus suh tōta ôs<sup>u</sup>, yüh ôs<sup>u</sup> phakīras-  
after. Who that parrot was, he was the-fakīr-

nishě. Phakīr ôs<sup>u</sup> söhib-ě-āgāh. Dopun  
near. The-fakīr was a-master-intelligent. It-was-said-by-  
him

amis-tōtas, yěs-manz yih pātashěh ôs<sup>u</sup>,  
to-this-parrot, whom-in this king was,

dop<sup>u</sup>nas, “gaṣh, sa, nēr. Az labakh  
it-was-said-by- “go, sir, go-forth. To-day wilt-thou-take  
him-to-him,

panun<sup>u</sup> mod<sup>u</sup>.” Yim chih amis-miñě-marě-pata  
thine-own body.” Who are this-hind-after

lārān, nakha rōzān chěkhna.  
running, near remaining she-is-to-them-not.

### 10. Dāpān wustād,—

(Is) saying the-teacher,—

Ati ôs<sup>u</sup> mumot<sup>u</sup> hāputh. Pātashāh tsāv  
Here was a-dead bear. The-king entered

amis-hāpatas-manz. Lāryāv. Yus yih  
that-bear-in. He-ran. Which this

pātashāha-sond<sup>u</sup> mor<sup>u</sup> ôs<sup>u</sup> yih trōwun  
king-of body was this was-abandoned  
by-him

atiy.

there-veryly.

Shod<sup>u</sup> būzun tōtan. Lāryāv.  
News was-heard-by-him by-the-parrot. He-ran.

Kuli-dadari-manz-hau prāryāv.  
Tree-hole-in he-waited.

<b>Mor<sup>u</sup></b>	<b>lobun.</b>	<b>Kār<sup>i</sup>tōs</b>	<b>marhabāh.</b>
The-body	was-taken-by-him.	Make-please- ye-for-him	a-wish-of-good- luck.

<b>Bōz,</b>	<b>wōphādōrī</b>	<b>ankāh.</b>
Hear,	loyalty	(is) a-rara-avis.

<b>11. Tōta</b>	<b>pěv</b>	<b>atiy</b>	<b>pathar.</b>	<b>Yih</b>	<b>tāv</b>
The-parrot	fell	there-verily	down.	He	entered

<b>pādashāh</b>	<b>pananis</b>	<b>maris-manz.</b>	<b>Yus</b>	<b>yüh</b>	<b>wazīr</b>
the-king.	his-own	body-in.	Who	this	vizier

<b>ōs<sup>u</sup>,</b>	<b>suh</b>	<b>chuh</b>	<b>hāpatas-manz.</b>	<b>Pādashāh</b>	<b>as<sup>a</sup></b>
was,	he	is	the-bear-in.	The-king	real

<b>yus</b>	<b>ōs<sup>u</sup>,</b>	<b>suh</b>	<b>khot<sup>u</sup></b>	<b>guris-pěth.</b>	<b>Dopun</b>
who	was,	he	mounted	horse-upon.	It-was-said-by-him

<b>yiman</b>	<b>lōkan,</b>	<b>“mōryūn</b>	<b>hāputh.”</b>	<b>Lōy<sup>u</sup>has</b>
to-these	people,	“kill-ye-him	the-bear.”	Fired-by-them- at-him

<b>bandūkh,</b>	<b>phuṭ<sup>o</sup>r<sup>u</sup>has</b>	<b>zang.</b>	<b>Onukh</b>
a-gun,	was-broken-by-them- for-him	the-leg.	He-was-brought- by-them

<b>raṭith</b>	<b>pādashāhas-nish.</b>	<b>Dop<sup>u</sup>nas</b>	<b>pādashāhan,</b>
having-seized	the-king-near.	It-was-said-by- him-to-him	by-the-king,

<b>“tē</b>	<b>kūr<sup>u</sup>tham</b>	<b>dagāy.</b>	<b>Bōh</b>	<b>mārahath-na,</b>
“by-thee	was-done-by- thee-to-me	disloyalty.	I	should-kill-thee- not,

<b>kyāh</b>	<b>karahö?</b>	<b>Lōkh</b>	<b>dapanam,</b>	<b>‘hāputh</b>
what	should-I-do?	People	will-say-to-me,	‘a-bear

<b>chus</b>	<b>wazīr.’</b>	<b>Tsē</b>	<b>chuy</b>	<b>panun<sup>u</sup></b>
is-to-him	vizier.’	By-thee	is-by-thee	thine-own

<b>mor<sup>u</sup></b>	<b>gôl<sup>u</sup>mot<sup>u</sup>.</b>	<b>Wumāh</b>	<b>thāwath.</b>	<b>Ts<sup>a</sup>h</b>
body	destroyed.	Now-not	I-may-keep-thee.	Thou
<b>hāputh</b>	<b>wazīr.</b>	<b>Bōh,</b>	<b>hasa,</b>	<b>mārath."</b>
a-bear	vizier.	I,	sir,	will-kill-thee."

## 12. Dapān wustād,—

(Is) saying the-teacher,—

<b>Onukh</b>	<b>zyun<sup>u</sup>.</b>	<b>Zôlukh</b>	<b>hāputh.</b>
There-was-brought-	firewood.	He-was-burnt-	the-bear.
by-them		by-them	

<b>Hath</b>	<b>waīsi</b>	<b>gav,</b>	<b>kam</b>	<b>yā</b>	<b>jyāday,</b>
A-hundred (years)	in-age,	went,	less	or	more,

<b>Āv</b>	<b>Bah<sup>a</sup>dūr-Khānas</b>	<b>pyāday.</b>
Came	to-Bahādur-Khān	the-messenger (of Death).

<b>Kar,</b>	<b>Wahab-Khāra,</b>	<b>"Alāh,</b>	<b>Alāh."</b>
Make,	Wahb-the-blacksmith-O,	"Allāh,	Allāh."

<b>Bōz,</b>	<b>wōphādōrī</b>	<b>ankāh.</b>
Hear,	loyalty	(is) a-rara-avis.

III.—SŌDĀGARA-SŪNZ<sup>ü</sup> KATH

## MERCHANT-OF STORY

1.	Sōdāgār	gav	sōdāhas.	Gari	ös <sup>ü</sup> s
	A-merchant	went	for-trade.	At-home	was-to-him
zanāna.	Say	gayē	mushtākh	phakīras-	
the-wife.	She-veryly	went (i.e. was)	enamoured	for-mendicant-	
akis	wārayāhas-kālas.	Dōha-aki	āv	sōdāgār	
one	for-a-long-time	On-day-one	came	the-merchant	
gara	panun <sup>u</sup>	māl	hēth.	Pātashēhas	
house	his-own	goods	having-brought.	To-the-king	
gayē	khabar	“sōdāgar	wôt <sup>u</sup> .”	Pātashāh	
went	news	“the-merchant	arrived.”	The-king	
drāv	sōlas	rāth-kyūt <sup>u</sup> ,	wôt <sup>u</sup>		
issued-forth	for-an-excursion	night-by,	he-arrived		
sōdāgara-sond <sup>u</sup> .	Chuh	atiy	wōdañē,		
(at) the-merchant's (house).	He-is	there-veryly	standing,		
pahar	chuh	gamot <sup>u</sup>	rōts <sup>ü</sup> -hond <sup>u</sup> ,	yih	sōdāgar-
a-watch	is	gone	the-night-of,	this	merchant's-
bāy	wōts <sup>ü</sup> ,	wōdi-pēth	hēs <sup>ü</sup> n	bata-tröm <sup>ü</sup> .	
wife	arose,	crown-of-head-on	was-taken- by-her	a-cooked-rice- copper-dish.	
Pātashāh	chuh	wuchān	ṣūri-pōthīn.		
The-king	is	watching	theft-like (i.e. secretly).		
Sōdāgar-bāy	drāyē	brūh-brūh,	pātashāh		
The-merchant's-wife	went-forth	in-front-in-front,	the-king		
chuh	pakān	pata-pata.	Wöt <sup>i</sup>	mōdānas-	
is	walking	after-after.	They-arrived	a-plain-	



**akis-manz.**      **Ati**      **ôsu**      **phakīr**      **nāra-han**  
 one-in.      There      was      the-mendicant      fire-a-small

**zölith.**      **Kür<sup>u</sup>s**      **ami**      **salām,**      **bata**  
 having-kindled.      Was-made-  
    to-him      by-her      a-bow,      cooked-rice

**thow<sup>u</sup>nas**      **bōnṭha-kani,**      **dop<sup>u</sup>nas,**      **“ khěh.”**  
 was-placed-by-her-      front-in,      it-was-said-by-her-      “ eat.”  
    for-him      to-him,

**Am<sup>i</sup>**      **tul<sup>u</sup>**      **ṭhōṭa,**      **lōyun**      **amis-sōdāgar-bāyě,**  
 By-him      was-raised      a-stick,      it-was-      to-that-to-the-merchant's-  
    struck-by-him      wife,

**dop<sup>u</sup>nas**      **“ ṭīr<sup>i</sup>**      **kyāzi**      **āyěkh ?”**      **Dop<sup>u</sup>nas**  
 it-was-said-by-      “ late      why      didst-thou-come ? ”      It-was-said-  
    him-to-her      by-her-to-him

**ami**      **phīrith,**      **“ az**      **ôsum**      **āmot<sup>u</sup>**      **panun<sup>u</sup>**  
 by-her      in-answer,      “ to-day      was-to-me      come      my-own

**khāwand,**      **ṭāmiy**      **gōm**      **ṭēr,**      **khētam**  
 husband,      by-that-verily      went-for-me      delay,      eat-for-me

**wuñ**      **bata.”**      **Dop<sup>u</sup>nas**      **ām<sup>i</sup>-phakīran,**  
 now      the-cooked-rice.”      It-was-said-by-      by-this-mendicant,  
    him-to-her

**“ bōh**      **khěmay-na.**      **Gōḍañ**      **dim**      **anith**  
 “ I      will-eat-for-thee-not.      First      give-to-me      having-brought

**amis-sōdāgāra-sond<sup>u</sup>**      **kala.**      **Ada**      **khěmay**  
 this-merchant-of      head.      Then      I-will-eat-for-thee

**bata.”**      **Pātashāh**      **ôsu**      **wuchān,**      **yih-kěntshāh**  
 cooked-rice.”      The-king      was      watching,      whatever

**yimav-dōyav**      **katha**      **karě,**      **tiḥ**      **būz<sup>u</sup>**  
 by-these-two      words      were-made,      that      was-heard

**pātashēhan**      **sōruy.**  
 by-the-king      all.

## 2. Dapān wustād, —

(Is) saying the-teacher, —

<b>Drāyě</b>	<b>sōdāgar-bāy,</b>	<b>wōt<sup>u</sup></b>	<b>panun<sup>u</sup></b>
Went-forth	the-merchant's-wife,	she-arrived	her-own
<b>gara,</b>	<b>khūt<sup>u</sup></b>	<b>hyor<sup>u</sup>.</b>	<b>Pātashāh</b>
house,	she-mounted	above.	The-king
			<b>chuh</b>
			is
			<b>bōna-</b>
			below-
<b>kani.</b>	<b>Ami</b>	<b>toṭ<sup>u</sup></b>	<b>amis-sōdāgaras</b>
in.	By-her	was-cut	for-that-merchant
			<b>kala,</b>
			the-head,
<b>wūth<sup>u</sup></b>	<b>hēth</b>	<b>rumāli-kēth.</b>	<b>Chēh</b>
she-descended	having-taken (it)	a-kerchief-in.	She-is
<b>pakān</b>	<b>brūh-brūh,</b>	<b>pātashāh</b>	<b>chuh</b>
walking	in-front-in-front,	the-king	is
			<b>pata-</b>
			after-
<b>pata.</b>	<b>Wōt<sup>u</sup></b>	<b>amis-phakīras-nish.</b>	<b>Tulun</b>
after.	She-arrived	that-mendicant-near.	Was-raised-by-him
<b>thōṭa,</b>	<b>lōyun</b>	<b>amis-sōdāgar-bāyě.</b>	<b>Dop<sup>u</sup>nas,</b>
the-stick,	it-was-struck-	to-that-the-merchant's	It-was-said-
	by-him	wife.	by-him-to-her,
<b>“t<sup>a</sup>h</b>	<b>sapüz<sup>u</sup>kh-na</b>	<b>amis-pananis-khāwanda-</b>	
“thou	becamest-not (the wife)	this-thine-own-husband-	
<b>sünz<sup>u</sup>,</b>	<b>wuñ</b>	<b>sapadakha</b>	<b>myōñ<sup>u</sup> ? ”</b>
of,	now	will-thou-become	mine ? ”

3. **Pātashāh** **drāv,** **wōt<sup>u</sup>** **panun<sup>u</sup>** **gara.**  
 The-king went-forth, arrived his-own house.

**Trōwun** **arām.** **Gāsh** **phōl<sup>u</sup>,** **wōth<sup>u</sup>**  
 Was-released- repose (i.e. he Dawn burst-forth, there-  
 by-him took repose). arose

**krēkh.** **Dapān** **chih,** **“sōdāgar** **wātāw**  
 an-outcry. Saying they-are, “the-merchant arrived

panun<sup>u</sup> gara, suy môr<sup>u</sup> tsūrav."  
his-own house, he-veryly was-killed by-thieves."

Wōts<sup>ü</sup> otuy sōdāgar-bāy, dapān chěh  
Arrived there-veryly the-merchant's-wife, saying she-is

pātashēhas, "khāwand āyām, suy  
to-the-king, "the-husband came-to-me, he-veryly

môr<sup>u</sup>ham tsūrav." Pātashāhas chěh khabar,  
was-killed-by- by-thieves." To-the-king is information,  
them-for-me

"yih sōdāgar kām<sup>i</sup> môr<sup>u</sup>?" Tshārān  
"this merchant by-whom was-killed?" Seeking

chih pay, sōdāgar kām<sup>i</sup> môr<sup>u</sup>,  
they-are a-clue, the-merchant by-whom was-killed,

kaīsi chuna khasān zima.  
to-anyone is-not rising responsibility.

#### 4. Dapān wustād,—

(Is) saying the-teacher,—

Koḍukh yih sōdāgar, zōlukh.  
Was-brought-forth- this merchant, he-was-burnt-  
by-them by-them.

Otuy drāv pātashāh biyě sōriy chuh  
There-veryly went-forth the-king and-also all is

wuchān. Āyě am<sup>i</sup>-sünz<sup>ü</sup> kōlay, yih chěh  
seeing. She-came him-of the-wife, she is

karān gath. Dapān chěh, "bōti  
doing the-suttee-procedure. Saying she-is, "I-also

zāla pān." Āyě, hěts<sup>ü</sup>n  
will-burn (my) body." She-came, was-begun-by-her

wōṭh-tshunüñ<sup>ü</sup> nāras-manz. Pātashāh gōs,  
a-leap-to-be-taken the-fire-in. The-king went-to-her

**kür<sup>u</sup>nas**      **thaph.**      **Dapān**      **chus**      **pātashāh,**  
 was-made-by-      hand-grasping.      Saying      is-to-her      the-king,  
 him-to-her

**“yiy,**      **ta**      **tih**      **kyāh ?**      **Tiy,**      **ta**      **yih**  
 “this-if,      then      that      what ?      That-if,      then      this

**kyāh ? ”**      **Dop<sup>u</sup>nas,**      **“mě**      **trāv**      **yěla.**  
 what ? ”      It-was-said-by-      “for-me      let-go      from-restraint.  
                                  her-to-him,

**Bōh**      **zāla**      **pān.”**      **Dop<sup>u</sup>nas,**      **“nāgas-akis-**  
 I      will-burn      (my) body.”      It-was-said-      “spring-one-  
                                  by-her-to-him,

**pěth**      **chěy**      **myōñ<sup>u</sup>**      **dōda-běñě.**      **Say**      **waniy**  
 on      is-veryly      my      milk-sister.      She-veryly      will-tell-  
                                  to-thee

**amyuk<sup>u</sup>**      **māñě.”**      **Trōv<sup>u</sup>n**      **yěla,**  
 of-this      the-meaning.”      She-was-let-go-      from-restraint,  
                                  by-him

**zōl<sup>u</sup>**      **ami**      **pān**      **pananis-khāwandas-sōty,**  
 was-burnt      by-her      (her) body      her-own-husband-with,

**gayě**      **khalās.**      **Pagāh**      **drāv**      **pātashāh,**  
 she-went      (to) freedom      Tomorrow      went-forth      the-king,  
                                  (from existence).

**wōt<sup>u</sup>**      **ath-nāgas-pěth.**      **Wuch<sup>u</sup>n**      **ati**  
 he-arrived      that-spring-upon.      Was-seen-by-him      there

**zanānāh,**      **amis<sup>u</sup>y**      **zanāni**      **chuy**      **dapān**  
 a-certain-woman,      to-that-very      woman      is-veryly      saying

**pātashāh,**      **“tiy,**      **ta**      **yih**      **kyāh ?**      **yiy,**  
 the-king,      “that-if,      then      this      what ?      this-if,

**ta**      **tih**      **kyāh ? ”**      **Dop<sup>u</sup>nas**      **ami**      **zanāni,**  
 then      that      what ? ”      Was-said-by-      by-that      woman,  
                                  her-to-him



“**öṭhi-dōh<sup>i</sup>**      **dapay**      **bōh**      **amyuk<sup>u</sup>**      **jěwāb.**”  
 “after-eight-days      I-will-tell-      I      of-this      the-answer.”  
    to-thee

# 5. Dapān wustād,—

(Is) saying the-teacher,—

<b>Öṭh</b>	<b>dōh</b>	<b>gay,</b>	<b>path-kun</b>	<b>pātashēhas</b>
Eight	days	went,	afterwards	to-the-king
<b>pěv</b>	<b>yād.</b>	<b>Lāḍyāv</b>	<b>pātashāh</b>	<b>tath-nāgas-</b>
fell	memory.	Ran	the-king	that-spring-
<b>pěṭh.</b>	<b>Wuch<sup>u</sup>n</b>	<b>sōh</b>	<b>zanāna,</b>	<b>dop<sup>u</sup>nas,</b>
upon.	Was-seen-by-him	that	woman,	was-said-by- him-to-her,
<b>“wanum</b>	<b>tami-kathi-hond<sup>u</sup></b>	<b>māně.”</b>	<b>Dop<sup>u</sup>nas,</b>	
“tell-to-me	that-word-of	meaning.”	Was-said-by- her-to-him,	
<b>“gath,</b>	<b>an</b>	<b>ṭhāwul</b>	<b>biyě</b>	<b>noṭ<sup>u</sup>.”</b>
“go,	bring	a-goat	and-also	a-jar.”
				<b>Onun</b>
				Was-brought- by-him
<b>ṭhāwul</b>	<b>ta</b>	<b>noṭ<sup>u</sup>.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“was</b>
a-goat	and	a-jar.	Was-said-by- her-to-him,	“descend
				<b>yith-</b>
<b>nāgas-manz,</b>	<b>noṭ<sup>u</sup></b>	<b>ṭhun-phirith.”</b>	<b>Dop<sup>u</sup>nas</b>	
spring-in,	the-jar	put-having-reversed (it).”	Was-said-by- her-to-him	
<b>biyě,</b>	<b>“anun</b>	<b>ṭhāwul</b>	<b>kana</b>	<b>raṭith,</b>
also,	“bring-it	the-goat	by-the-ear	having-seized,
<b>thāwus</b>	<b>naṭis-pěṭh</b>	<b>kala.”</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“lāyus</b>
place-of-it	the-jar-upon	the-head.”	Was-said-by- her-to-him,	“strike- to-it
<b>shēmshēri-hünz<sup>u</sup></b>	<b>ṭünd<sup>u</sup>.”</b>			
a-sword-of	stroke.”			



## 8. Dapān,—

(Is) saying (the-teacher),—

<b>Gayě</b>	<b>yima</b>	<b>pari'yě</b>	<b>pānas.</b>	<b>Amis</b>
Went	these	fairies	for-themselves (i.e.	To-him
			away on their own business).	

<b>diṣ<sup>u</sup>kh</b>	<b>kunz.</b>	<b>Dop<sup>u</sup>has,</b>	<b>“yith</b>	<b>kuṭhis</b>
was-given-	a-key.	It-was-said-by-	“to-this	to-room
.by-them		them-to-him,		

<b>thāv</b>	<b>kuluph.</b>	<b>Wōth,</b>	<b>aṭh</b>	<b>andar.”</b>
apply (i.e. open)	the-lock.	Arise,	enter	within.”

<b>Tsāv</b>	<b>andar.</b>	<b>Ati</b>	<b>wuchun</b>	<b>gur<sup>u</sup></b>
He-entered	within.	There	was-seen-by-him	a-horse

<b>zīn</b>	<b>karith.</b>	<b>Koḍun</b>	<b>nēbar</b>	<b>thaph</b>
saddle	having-made.	It-was-brought-	outside	hand-
		forth-by-him		grasping

<b>karith.</b>	<b>Nēbar</b>	<b>yěli</b>	<b>koḍun,</b>	<b>chuh</b>
having-done.	Outside	when	it-was-brought-	he-is
			forth-by-him,	

<b>wōdañě</b>	<b>thaph</b>	<b>karith.</b>	<b>Dop<sup>u</sup>has,</b>
standing-still	hand-grasping	having-done.	It-was-said-by-
			them-to-him,

<b>“khas</b>	<b>yimis-guris.”</b>	<b>Khot<sup>u</sup></b>	<b>amis-guris.</b>
“mount	to-this-to-horse.”	He-mounted	to-that-to-horse.

<b>. Yih</b>	<b>chuh</b>	<b>wuchān,</b>	<b>sataṽ-zamīnav-tāl<sup>i</sup></b>
He (i.e. the king)	is	seeing,	the-seven-worlds-below

<b>ti</b>	<b>nawav-asmānav-pěṭh<sup>i</sup></b>	<b>ti,</b>	<b>yih-kěntshāh</b>
both	the-nine-heavens-above	also,	what-ever

<b>Khōdā-Sōban</b>	<b>pōda</b>	<b>kor<sup>u</sup>mot<sup>u</sup></b>	<b>tiḥ</b>	<b>wuch<sup>u</sup></b>
by-God-the-Master	created	(was) made	that	was-seen

<b>pātashēhan.</b>	<b>Tath<sup>i</sup>-sōty</b>	<b>gav</b>	<b>mushtākh.</b>
by-the-king.	That-verily-with	he-became	entranced.

<b>Gōs</b> Became-to-him	<b>pōda</b> visible	<b>Shētān.</b> Satan.	<b>Dop<sup>u</sup>nas,</b> It-was-said-by- him (Satan)-to-him,	<b>“kyāh</b> “ what
<b>chukh</b> art-thou	<b>wuchān ? ”</b> seeing ? ”	<b>Dop<sup>u</sup>nas</b> It-was-said-by- him-to-him	<b>pātashēhan,</b> by-the-king,	
<b>“yih-kěntshāh</b> “ what-ever	<b>Khōdā-Sōban</b> by-God-the-Master	<b>pōda</b> created	<b>kor<sup>u</sup>,</b> was-made,	
<b>tih</b> that	<b>chus</b> I-am	<b>wuchān.”</b> seeing.”	<b>Dop<sup>u</sup>nas</b> It-was-said-by- him-to-him	<b>Shētānan</b> by-Satan
<b>phīrith,</b> in-reply,	<b>“ami-khōta</b> “ that-than	<b>hāway</b> (more) will-show- to-thee	<b>bōh.</b> I.	<b>Yih</b> This
<b>chēy</b> is-very	<b>myōñ<sup>u</sup></b> my	<b>kunz.</b> key.	<b>Yith-kuṭhis</b> To-this-room	<b>thāv</b> apply
<b>kuluph.</b> the-lock.	<b>Wōth,</b> Arise,	<b>aṭh</b> enter	<b>andar.”</b> within.”	<b>Tsāv</b> Entered
<b>pātashāh</b> the-king	<b>andar.</b> within.	<b>Wuchun</b> Was-seen-by-him	<b>ati</b> there	<b>khar</b> an-ass
<b>gandith.</b> bound.	<b>Dop<sup>u</sup>nas,</b> It-was-said-by- him (Satan)-to-him,	<b>“kaḍun</b> “ bring-it- forth	<b>nēbar,</b> outside,	<b>khas</b> mount
<b>amis<sup>u</sup>y.</b> to-that-very-one.	<b>Yih-kěntshāh</b> What-ever	<b>Khōdā-Sōban</b> by-God-the-Master	<b>pōda</b> created	
<b>kor<sup>u</sup>,</b> was-made,	<b>tami-pěṭh<sup>i</sup>-kani</b> that-in-addition-to	<b>wuchakh</b> thou-shalt-see	<b>biyě</b> more	
<b>kēh.”</b> something.”	<b>Khot<sup>u</sup></b> Mounted	<b>pātashāh</b> the-king	<b>amis-kharas.</b> to-that-ass.	



## 9. Dapān wustād,—

(Is) saying the-teacher,—

<b>Barābar</b>	<b>wātanôwun</b>	<b>panun<sup>u</sup></b>	<b>gara.</b>
At-once	he-was-caused-to-arrive- by-him (the-ass)	his-own	house.

<b>Khot<sup>u</sup></b>	<b>hyor<sup>u</sup>.</b>	<b>Phīrith</b>	<b>woth<sup>u</sup>.</b>	<b>Wuchun</b>
He-ascended	up.	Returning	he-descended.	Was-seen- by-him

<b>ati</b>	<b>na</b>	<b>khar.</b>	<b>Pātashēhas</b>	<b>āv</b>	<b>armān</b>
there	not	the-ass.	To-the-king	came	longing

<b>tami-bāguk<sup>u</sup>.</b>	<b>Wōh</b>	<b>kētha-pōth<sup>i</sup></b>	<b>wāti ?</b>
of-that-garden.	Now	how	will-he-arrive (there) ?

<b>Tot<sup>u</sup>,</b>	<b>dapān,</b>	<b>gav</b>	<b>ath<sup>i</sup>-nāgas-pēth.</b>
From-there,	(they-are-)saying,	he-went	that-very-spring-on.

<b>Dopun</b>	<b>tamis-zanāni,</b>	<b>“ mē</b>	<b>wanta</b>
It-was-said-by-him	to-that-to-woman,	“ to-me	please-tell

<b>iyi,</b>	<b>ta</b>	<b>tih</b>	<b>kyāh ?</b>	<b>tiy,</b>	<b>ta</b>	<b>yih</b>
this-if,	then	that	what ?	that-if,	then	this

<b>kyāh ? ”</b>	<b>Dop<sup>u</sup>nas</b>	<b>ami</b>	<b>zanāni,</b>	<b>“ anun</b>
what ? ”	It-was-said-by- her-to-him	by-that	by-woman,	“ bring-him

<b>panun<sup>u</sup></b>	<b>nēcyuv<sup>u</sup>,</b>	<b>biyē</b>	<b>an</b>	<b>not<sup>u</sup>,</b>	<b>biyē</b>
thine-own	son,	also	bring	a-jar,	also

<b>an</b>	<b>shēmshēr.”</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“ was</b>	<b>yith-</b>
bring	a-sword.”	It-was-said-by- her-to-him,	“ descend	this-

<b>nāgas-manz,</b>	<b>wālun</b>	<b>panun<sup>u</sup></b>	<b>nēcyuv<sup>u</sup>,</b>
spring-in,	bring-down-him	thine-own	son,

<b>pāwun</b>	<b>pathar,</b>	<b>thāwus</b>	<b>naṭis-pēth</b>
cause-him-to-fall	down,	place-of-him	the-jar-upon

<b>kala."</b>	<b>Kanas</b>	<b>kür<sup>ü</sup>nas</b>	<b>thaph</b>	<b>ām<sup>i</sup></b>
the-head."	To-his-ear	was-done-by- him-to-him	hand- grasping	by-that

<b>pātashēhan,</b>	<b>tuj<sup>ü</sup>n</b>	<b>shēmshēr,</b>	<b>lāyi</b>
by-king,	was-raised-by-him	the-sword,	he-will-strike

<b>amis-nēcivis,</b>	<b>kür<sup>ü</sup>s</b>	<b>ami-zanāni</b>	<b>thaph</b>
to-that-to-son,	was-made- for-him	by-that-by- woman	hand-grasping

<b>ath-shēmshēri.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>" yiy,</b>	<b>gav</b>
to-that-to-sword.	It-was-said-by- her-to-him,	" this-verily,	became (i.e. is)

<b>tih ;</b>	<b>tiy,</b>	<b>gav</b>	<b>yih.</b>	<b>Ts<sup>a</sup>h</b>	<b>gōkh</b>
that ;	that-verily,	became (i.e. is)	this.	Thou	becamest

<b>mushtākh</b>	<b>bāgas ;</b>	<b>bēñē</b>	<b>myōñ<sup>ü</sup></b>	<b>gayē</b>
enamoured	for-the-garden ;	the-sister	mine	became

<b>mushtākh</b>	<b>phakīras."</b>
enamoured	for-the-mendicant."

IV.—LĀLA-MALIKUN<sup>U</sup> WON<sup>U</sup>MOT<sup>U</sup> GĒWUN

LĀL-MALLIK-OF

SPOKEN

SONG

## 1. Dapān-chuh,—

Saying-he-is,—

Dayě,

O-God,

zār

petitions

wān<sup>i</sup>may,are-said-by-me-to-  
Thee,

Khōdāyě,

O-God,

bōztam

please-to-hear-me

tay,

. . . .

Samsār

The-world

böz<sup>i</sup>gār.

(is) a-deceiver.

2. Hazrat-i-Ādam göḍa lod<sup>u</sup>nam tay,

Saint Adam

first

was-sent-by-Him-  
for-me

. . . .

Malakav

By-angels

kor<sup>u</sup>hayhe-was-made-by-  
them-veryly

tayār.

complete.

Phor<sup>u</sup>Was-a-plunderer  
(i.e. ruined)

tas

for-him

Yiblis,

Satan,

tati

from-there

kor<sup>u</sup>nam<sup>1</sup>he-was-expelled-  
by-him-for-me

tay,

. . . .

Samsār

The-world

böz<sup>i</sup>gār.

(is) a-deceiver.

## 3. Hazrat-i-Nōh chuy wōlād-i-Ādam tay,

Saint Noah

is-veryly

a-descendant-of-Adam

. . . .

Phīrith

Having-become-  
hostile

gös

went-for-him

kuphār.

the-infidels.

<sup>1</sup> Hātīm pronounces this word *kur<sup>u</sup>nam*, but Śrīnagar paṇḍits *kuḍ<sup>u</sup>nam* or *koḍ<sup>u</sup>nam*.

**Āh**      **tām<sup>i</sup>**      **kor<sup>u</sup>nay,**      **sār<sup>i</sup>**      **gav**      **ālam**  
 A-sigh      by-him      was-made-      flooded (in      went      the-universe  
    by-him-verily,      his tears)

tay,

....,

**Samsār**      **böz<sup>i</sup>gār.**  
 The-world      (is) a-deceiver.

**4. Hazrat-i-Yīsāh**      **kēh**      **chuna**      **kam**      **tay,**  
                  Saint Jesus      anything      is-not      less      ....,

**Sōhiba-sond<sup>u</sup>**      **tōth<sup>u</sup>**      **yār.**  
 The-Master-of      beloved      friend.

**Tsōn**      **asmānan-pēth**      **tām<sup>i</sup>**      **sabakh**      **dop<sup>u</sup>nam**  
 Four      heavens-upon      by-Him      lecture      was-said-by-  
    Him-for-me.

tay,

....,

**Samsār**      **böz<sup>i</sup>gār.**  
 The-world      (is) a-deceiver.

**5. Hazrat-i-Musāy**      **trōwuy**      **kadam**      **tay,**  
                  Saint by-Moses      was-put-forth-      a-step      ....,  
    verily

**Sōhiba-sond<sup>u</sup>**      **kara**      **dīdār.**  
 The-Master-of      I-will-do      seeing.

**Kōh-i-Tōra-pētha**      **tām<sup>i</sup>**      **katha**      **karēnam**  
 Mount-of-Sinai-from-on      by-him      words      were-made-by-  
    him-for-me

tay,

....,

**Samsār**      **böz<sup>i</sup>gār.**  
 The-world      (is) a-deceiver.



6. **Hazrat-i-Yibrāhim** **kēh** **chuna** **kam** **tay,**  
 Saint Abraham anything is-not less . . . ,

**Putalēn** **korun** **nakār.**  
 (Of-) idols was-made-by-him prohibition.

**Tām<sup>i</sup>** **kor<sup>u</sup>** **dīn-i-Mahmad** **mahkam** **tay,**  
 By-him was-made the-faith-of- established . . . ,  
 Muḥammad

**Samsār** **böz<sup>i</sup>gār.**  
 The-world (is) a-deceiver.

7. **Marith** **kabari** **yēli** **wālanam** **tay,**  
 Having-died in-the-grave when they-will-cause- . . . ,  
 me-to-descend

**Panin** **böy<sup>i</sup>** **kyāh** **yār.**  
 My-own brethren or friends.

**Tati** **Lāla-Malikas** **kyāh** **hāwanam** **tay,**  
 There to-Lāl-Mallik what will-they-show- . . . ,  
 to-me

**Samsār** **böz<sup>i</sup>gār.**  
 The-world (is) a-deceiver.

## V.—SÖNARA-SÜNZÜ KATH

## THE-GOLDSMITH-OF STORY

## 1. Dapān wustād,—

(Is) saying the teacher,—

Shēharā	akh	chuh-ô <sup>u</sup> mot <sup>u</sup> .	Tât <sup>i</sup>	chuh
A-city	one	has-been.	There	is
sōnar.	Suy	ô <sup>u</sup>	bāṭas	bahan-hatan-hond <sup>u</sup>
goldsmith.	He-veryly	was	(of-) pupil	twelve-hundred-of
zyuth <sup>u</sup> .	Yuhuy	ô <sup>u</sup> -gaḍān	wasth	
the-superior.	He	was-making	articles	
pāṭashēha-sanzē-kōrē-kit <sup>i</sup> .		Tot <sup>u</sup>	ös <sup>ü</sup> -gaṭhān	
the-king's-daughter-for.		There	was-going	
sōnara-sünz <sup>ü</sup>	zanāna	hēth.	Aki-dōha	
the-goldsmith-of	wife	carrying (them).	On-one-day	
dopus	ami-pāṭashāh-kōri,	“sōzun <sup>u</sup>	gaṭhi	
it-was-said-	by-that-king's-daughter,	“is-to-be-	it-is-proper	
to-her		sent		
panun <sup>u</sup>	khāwand.”	Dōha-aki	drāv	
thine-own	husband.”	On-day-one	went-forth	
sōnar,	sōna-sünz <sup>ü</sup>	wōj <sup>ü</sup>	hēth,	
the-goldsmith,	gold-of	ring	having-taken,	
pāṭashāha-sanzē-kōrē-kit <sup>ü</sup> .		Ami	pasand	
king's-daughter-for.		By-her	approval	
kür <sup>ü</sup> sna.	Dop <sup>u</sup> nas,	“yith	chēy	
was-made-for-	It-was-said-by-	“to-this	is-veryly	
it-not.	her-to-him,			
wad.”	Āv	pot <sup>u</sup>	phīrith.	Wôt <sup>u</sup>
crookedness.”	He-came	(home) back	returning.	He-arrived

**panun<sup>u</sup>**      **gara.**      **Pěv**      **bēmār.**  
his-own      house.      He-fell      sick.

**2. Amis**      **ôsus**      **pātachāha-sanzě-kōrě-hond<sup>u</sup>**  
To-him      was-to-him      the-king's-daughter-of

**ashěkh**      **gōmot<sup>u</sup>.**      **Pātachāh-kōrě**      **ô<sup>u</sup>-gōmot<sup>u</sup>**  
love      become.      To-the-king's-daughter      was-become

**amis-sōnara-sond<sup>u</sup>**      **ashěkh.**      **Dōda-mājě-kun**  
this-goldsmith-of      love.      The-foster-mother-to

**wanān**      **pātachāh-kūr<sup>ü</sup>, —**  
(is) saying      the-king's-daughter,—

**“Zargar-něcyuvāh**      **pūr<sup>u</sup>-khumār.**  
“A-goldsmith-son      (is) full-of-languishment.

**“Dīshith**      **log<sup>u</sup>m<sup>ü</sup>y,**      **dōda-māji,**      **mot<sup>u</sup>**  
“Having-      is-attached-      O-foster-mother,      mad  
seen-him      to-me-veryly,

**hay**      **amār.”**  
O!      desire.”

**Dōda-mōj<sup>ü</sup>**      **chēs-wanān**      **phīrith,—**  
The-foster-mother      is-to-her-saying      answering,—

**“May**      **kar,**      **kūr<sup>i</sup>yěy,**      **shur<sup>i</sup>-bāshě.**  
“Do-not      make,      O-daughter,      child-talk.

**“Lagakh**      **ashěkañě**      **wālawāshi.**  
“Thou-wilt-      love-of      (in-) the-net.  
be-caught

**“Ōra-kani**      **ditay,**      **kūr<sup>i</sup>,**      **kana-dōlī.**  
“In-that-      give-veryly,      daughter,      ear-closing.  
direction

**“Ōra**      **mā**      **lagaham**      **wōbālī.”**  
“ (So that)      not      mayst-thou-find-      in-blameworthiness.”  
from-there      thyself-not









<b>Drāv</b>	<b>yih</b>	<b>sōnar</b>	<b>shāman-bög<sup>i</sup>,</b>	<b>tāv</b>	
Went-off	this	goldsmith	at-evening-about,	he-entered	
<b>ath-bāgas-manz.</b>	<b>Wuchun</b>	<b>ati</b>	<b>palang,</b>		
that-garden-in.	Was-seen-by-him	there	a-bed,		
<b>khot<sup>u</sup></b>	<b>ath<sup>i</sup>-palangas-pěth.</b>	<b>Shikasta-söty</b>			
he-mounted	that-very-bed-upon.	His-weakness-owing-to			
<b>pěyēs</b>	<b>něnd<sup>a</sup>r.</b>	<b>Āyēs</b>	<b>yih</b>	<b>pātashāh-kūd<sup>ü</sup>.</b>	
there-fell-to-	sleep.	She-came-	this	king's-daughter.	
him		to-him			
<b>“Shānda</b>	<b>chēs-karān</b>	<b>khōr,</b>	<b>khōra</b>		
“From-the-pillow	she-is-for-him-	the-feet,	from-the-foot		
	making				
<b>chēs-karān</b>	<b>shānd.”</b>	<b>Yih</b>	<b>kěh</b>	<b>hushyār</b>	
she-is-for-him-making	the-pillow.”	He	at-all	awake	
<b>gōs-na.</b>	<b>Yutāñ</b>	<b>gāsh</b>	<b>log<sup>u</sup></b>	<b>phōlani.</b>	
became-for-	In-the-meantime	dawn	began	to-flower.	
her-not.					
<b>Pātashāh-kūr<sup>ü</sup></b>	<b>tüj<sup>ü</sup></b>	<b>panun<sup>u</sup></b>	<b>gara,</b>	<b>path-kun</b>	
The-king's-daughter	fled	her-own	house,	afterwards	
<b>gav</b>	<b>hushyār</b>	<b>sōnar.</b>	<b>Yiwān-chuh</b>	<b>yiti</b>	
became	awake	the-goldsmith.	Coming-he-is	from-here	
<b>panun<sup>u</sup></b>	<b>gara.</b>	<b>Wanān-chēs</b>	<b>panün<sup>ü</sup></b>	<b>kōlay,</b>	
his-own	house.	Saying-she-is-to-him	his-own	wife,	
<b>“kě-hō</b>	<b>koruth?”</b>	<b>Yih</b>	<b>chus-dapān</b>	<b>phīrith,</b>	
“what-Sir	was-done-by-	He	is-to-her-saying	answering,	
	thee?”				
<b>“sa</b>	<b>nay</b>	<b>kěh</b>	<b>āyēm.”</b>	<b>Dop<sup>u</sup>nas</b>	<b>ami-</b>
“she	not-even	at-all	came-to-	Was-said-by-	by-that-
			me.”	her-to-him	
<b>zanāni,</b>	<b>“talau</b>	<b>yūr<sup>i</sup>-hond<sup>u</sup></b>	<b>wōla.”</b>	<b>Gav.</b>	
woman,	“O	hither	come.”	He-went	





<b>dimay</b> I-will-give-to-thee	<b>dawāhan."</b> a-little-medicine."	<b>-Ami</b> By-her	<b>dyut<sup>u</sup>nas</b> was-given-by-her-to-him	
<b>marṣa-wāgan</b> of-red-pepper	<b>raṣhi-hanā,</b> a-very-little,	<b>biyě</b> also	<b>nuna</b> of-salt	<b>raṣhi-</b> a-very-
<b>hanā.</b> little.	<b>Dop<sup>u</sup>nas,</b> It-was-said-by-her-to-him,	<b>" biyě</b> " again	<b>yěli</b> when	<b>tath-palangas-</b> that-bed-
<b>pěth</b> on	<b>khasakh,</b> thou-wilt-mount,	<b>těli</b> then	<b>yiyy,</b> will-come-to-thee,	<b>něnd<sup>a</sup>r.</b> sleep.
<b>Yih</b> This	<b>dawāh</b> medicine	<b>raṣhi-han</b> a-little-amount	<b>gāndīzēs,</b> (thou) must-bind-it,	<b>ada</b> then
<b>yiyy</b> will-come-to-thee	<b>něnd<sup>a</sup>r</b> sleep	<b>shěh<sup>u</sup>jū."</b> cool."	<b>Drāv</b> Went-forth	<b>ati</b> from-there
<b>sōnar,</b> the-goldsmith,	<b>dawāh</b> the-medicine	<b>raṣhi-han</b> a-little-amount	<b>hěs<sup>u</sup>n</b> was-taken-by-him	
<b>sōty,</b> with,	<b>wōt<sup>u</sup></b> he-arrived	<b>ath-bāgas-manz,</b> that-garden-in,	<b>khot<sup>u</sup></b> he-mounted	<b>ath-</b> that-
<b>palangas-pěth,</b> bed-on,	<b>chuh</b> he-is	<b>prārān</b> waiting	<b>ṭēr</b> long-time	<b>tāñ,</b> during,
<b>yih</b> she	<b>kuni</b> at-all	<b>yiwān-chēs-na.</b> coming-is-to-him-not.	<b>Hěs<sup>u</sup>nas</b> There-began-for-him	
<b>yiñ<sup>u</sup></b> to-come	<b>něnd<sup>a</sup>r,</b> sleep,	<b>athas</b> to-the-hand	<b>chus</b> is-for-him	<b>dōd<sup>u</sup>,</b> pain,
<b>ath</b> to-it				
<b>chuh</b> he-is	<b>karith</b> having-made	<b>thaph.</b> holding.	<b>Dopun,</b> It-was-said-by-him,	<b>" wuñ</b> " now-indeed
<b>āyě-na,</b> she-came-not,	<b>yith</b> (if) to-this	<b>ṭhunahö</b> I-had-applied	<b>bōh</b> I	<b>dōdis</b> to-the-pain

**dawāh,** **shěh<sup>üjü</sup>** **karahö** **něnd<sup>ar</sup>.** **Yuthuy**  
 the-medicine, (then) cool I-should- sleep." As-veryly  
 have-made

**ath-dödis** **thunun** **dawāh,** **tyuthuy**  
 to-that-pain was-applied-by-him the-medicine, so-veryly

**pyōs** **wölinjě** **vih,** **chuh** **lalawān**  
 there-fell-to-him to-the-heart poison, he-is caressing (it)

**thod<sup>u</sup>** **wöthith.**  
 upright having-arisen.

### 7. Dapān wustād,—

(Is) saying the-teacher,—

**Āyě** **yih** **pādashāha-sünz<sup>ü</sup>** **kūr<sup>ü</sup>.** **Amis**  
 Came this king's daughter. To-him

**moth<sup>u</sup>** **sôruy** **dôd<sup>u</sup>.** **Korun** **amis-söty**  
 was-forgotten all pain. Was-done-by-him her-with

**yih** **karun<sup>u</sup>** **goth<sup>u</sup>.** **Pěyěkh** **něnd<sup>ar</sup>.**  
 what to-be-done was-proper. There-fell-to-them sleep.

**Yut<sup>u</sup>-tān** **gāsh** **log<sup>u</sup>** **phōlani.** **Kuṭ<sup>a</sup>wāl**  
 Here-up-to (by- dawn began to-flower. The-chief-of-  
 this-time) police

**chuh** **wasān** **apör<sup>i</sup>-kiñ** **āgayi.** **Wuchun**  
 is coming- on-that-side- for-inspection. Was-seen-  
 down from by-him

**ati** **pādashāha-sünz<sup>ü</sup>** **kūr<sup>ü</sup>** **biyě** **sōnar.**  
 there the-king's daughter and the-goldsmith.

**Rāt<sup>i</sup>** **ām<sup>i</sup>-kuṭ<sup>a</sup>wālan,** **nīn** **ratith,**  
 They-were- by-that-chief- they-were-taken- having-  
 arrested of-police, by-him arrested,

**kārin** **hawāla** **trālěn,** **kārikh**  
 they-were-made- in-custody to-the-constables they-were-made-  
 by-him by-them

**köd,** **Ati** **ôś<sup>u</sup>** **pakān** **wati**  
imprisoned. There there-was going on-the-road

**akhāh.** **Amis<sup>ū</sup>y** **dopukh** **yimav-kōdyau-**  
a-certain-one. To-him-veryly it-was-said- by-these-prisoners-  
by-them

**dōyav,** **“ṣ<sup>a</sup>h,** **hasa,** **dizi** **krēkh**  
two, “thou, Sir, must-give an-outcry

**sōnar-aṭa-pēṭha.** **Dāp<sup>i</sup>zēkh,** **‘pātashēhas**  
the-goldsmiths'-market- Thou-must-say- ‘for-the-king (the-  
from. to-them, king's)

**khar** **pēv** **kōng-wāri.** **Khabar** **chyā**  
ass fell in-the-saffron-field. News is-there? (there-  
is-not)

**loṭ<sup>u</sup>** **ṣaṭanasa** **kina** **hoṭ<sup>u</sup>** **ṣaṭanas.**  
tail will-they-cut- or throat they-will-cut-for-  
for-him? him.

**Pātashēhas** **khar** **pēv** **kōng-wārē.**  
The-king's ass fell in-the-saffron-field.

**Pakān** **dil** **gōm** **tāt<sup>i</sup>** **tārē.**  
Going the-heart became-to-me there confused.

**Vir** **hēth** **wātun<sup>u</sup>** **goṭh<sup>u</sup>** **sōli-gārē.**  
Fine- having- to-arrive was-proper at-dawn-  
money taken time.

**Nata** **tas** **pātashāh** **tati** **mārē.' "**  
Other- him the-king there will-kill.' "  
wise

**Būz<sup>u</sup>** **ami-sōnara-sanzi-zanāni.** **Drāyē**  
Was-heard by-that-goldsmith's-wife. She-went-forth

**bāzar,** **hēṣan** **ṣōcē,** **lazan** **kranjē,**  
(to) the-market, were-bought- loaves, were-placed to-a-basket,  
by-her by-her

**drāyě hēth.**

she-went-forth having-taken (them).

**“ Shēn-köd-khānan tšöcě bög<sup>a</sup>rēmay.**

“ For-six-prisons loaves were-divided-by-me-O.

**Satimis atsayō, bār-Khōdāyō hāy.”**

To-the-seventh I-will-enter-O, Great-God-O alas.”

### 8. Dapān wustād,—

(Is) saying the-teacher,—

**Bög<sup>a</sup>rēn yima-tšöcě. Dop<sup>u</sup>nakh, “khāwand**

Were-divided-by-her these-loaves. It-was-said-by-her-to-them, “ husband

**chum bēmār. Ath<sup>i</sup> kyāh dop<sup>u</sup>ham**

is-to-me sick. Therefore verily It-was-said-by-them-to-me

**pīrav phakīrav, ‘ tšöcě gathān bög<sup>a</sup>rañě**  
by-saints (and) by-faqīrs, ‘ loaves are-proper to-be-divided

**satan-köd-khānan.’ Yih-kěntshāh dapun chuwa,**  
to-seven-prisons.’ Whatever to-be-said is-by-you,

**tiḥ dāp<sup>i</sup>zēm yōra atšawunuy. Ōra**  
that you-must-say-to-me from-here even-as-I-enter. From-there

**nērawun<sup>u</sup> kěh dāp<sup>i</sup>zēm-na, mě gathi**  
as-I-go-forth anything you-must-say-to-me-not, to-me will-occur

**shěkh.” Dop<sup>u</sup>nakh biyě, “ mā chuh**  
anxiety.” It-was-said-by-her-to-them also, “ I-wonder-if there-is

**kāh köd<sup>i</sup> yiti ? ” Dop<sup>u</sup>has yimav,**  
any prisoner here ? ” It-was-said-by-them-to-her by-them,







**Ati wuch<sup>u</sup> palang, khât<sup>i</sup> ath-pěth,**  
 There was-seen a-bed, (we) mounted it-upon,  
**kor<sup>u</sup> arām, ōra āv cyôn<sup>u</sup> kuṭ<sup>a</sup>wāl.**  
 was-made repose, from-there came thy chief-of-police.

**Amiy kyāh niy raṭith kârin**  
 By-him- of-a-truth were-taken having-arrested (we) were-made-  
 verily by-him

**köd."** **Wōth<sup>u</sup> kuṭ<sup>a</sup>wāl, dopun**  
 (in) imprisonment." Arose the-chief-of-police, it-was-said-by-him  
**pātashēhas, "pātashēham, cyōn<sup>ü</sup> kūr<sup>ü</sup>**  
 to-the-king, "my-king, thy daughter

**karinam kasam Vig<sup>i</sup>ñāh nāga-pěṭha.**  
 let-her-make-for-me oath the-Vig<sup>i</sup>ñāh Nāg-from-on.

**Dapān, 'yus ati apoz<sup>u</sup> kasam karihē,**  
 (People are) saying, 'he-who there untrue oath might-have-made,  
**suh wōthihē-na tāt<sup>i</sup> thod<sup>u</sup>, suh ôs<sup>u</sup>**  
 he would-have-arisen-not there upright, he was

**tatiy marān.'" Dop<sup>u</sup> ami-sōnara-sanzi-**  
 there-verily dying.'" It-was-said by-that-goldsmith's-  
**zanāni amis-sōnaras, "tagiyě yih pātashāh-**  
 wife to-that-goldsmith, "is-she-possible- this king's-  
 for-thee

**kūr<sup>ü</sup> bacāwün<sup>ü</sup> ?" Dop<sup>u</sup>nas, "hāvtam**  
 daughter to-be-caused-to- It-was-said-by- "show-please-  
 escape ? " him-to-her, to-me

**wath."** **Dop<sup>u</sup>nas, "akh, trāv sōrui**  
 a-way." It-was-said-by-her-to-him, "(for) one (thing), put-off all

**pōshākh, khōran ṭhun khrāv, biyě**  
 (thy) garments, to-the-feet put-on clogs, and

**math sūr, lāg gusōn<sup>u</sup>. Yēli ot<sup>u</sup>**  
 rub ashes, 'appear-like a-mendicant-monk. When there

**wātanāwan amis-pātashāh-kōrě, cyōn<sup>u</sup>**  
 they-shall-cause-to-arrive this-king's-daughter, for-thee

**gāṭhi** **gāṭhun<sup>u</sup>**, **amis-pādashāh-kōrē** **karūn<sup>ū</sup>**  
 it-is-proper to-go, to-this-king's-daughter to-be-made

**gāṭhi** **thaph** **dāmānas**, **dapun<sup>u</sup>** **gāṭhēs**,  
 is-proper seizing to-the-skirt, to-say it-is-proper-to-her,

**'mē** **dita** **gōḍa** **khōrāth.'** **Sa** **kyāh**  
 'to-me give-please first alms.' She of-course

**hāvi** **ada** **kasam**, **cyōnuy** **mōkh**  
 will-show then the-oath, thine-only face

**raṭith** **dapi**, **'hā** **hāz<sup>i</sup>** **Vig<sup>i</sup>nāh-nāga**,  
 having-seized she-will-say, 'O holy O-Vig<sup>i</sup>nāh-Nāg,

**nēmī-matis** **siwāh** **kyāh** **kūr<sup>ū</sup>m-na** **kōsi**  
 to-this-mad-one except certainly was-made-to- by-anyone  
 me-not

**dāmānas** **thaph.'** "  
 to-the-skirt seizing.' "

**Vig<sup>i</sup>nāh** **nāgas** **wūṭh<sup>ū</sup>y** **srānas**.  
 To-the-Vig<sup>i</sup>nāh Nāg she-descended-veryly for-bathing.

**" Kuwa zāna maṭi māh lod<sup>u</sup>nam rāh ?**

" How do-I- on-the- I-wonder- was-loaded- the-fault ?  
 know, shoulder how for-me

**Māt<sup>i</sup>** **thaph** **lōy<sup>ū</sup>nam** **dōli-dāmānas.'**  
 By-the-mad- seizing was-struck to-the-skirt-of-the-gusset-  
 one of-(my) garment."

**Kuṭ<sup>a</sup>wāl-gānas** **gudariv** **kyāh ?**  
 To-the-chief-of-police- happened what ?  
 the-pimp

**Sōriy** **yār** **gay** **pānas** **pānas**.  
 All friends went voluntarily voluntarily.

**Kuṭ<sup>a</sup>wāl-gānas** **gudariv** **kyāh ?**  
 To-the-chief-of-police-the-pimp happened what ?

**10. Pādashāh-kūr<sup>ū</sup>** **gayē** **gara**, **kuṭ<sup>a</sup>wāl**  
 The-king's-daughter went home, the-chief-of-  
 police



<b>dyutukh</b>	<b>phahi,</b>	<b>sōnara-sānd<sup>i</sup></b>	<b>bōts<sup>ü</sup></b>
was-given- by-them	on-the-empalement- stake,	the-goldsmith-of	the-husband- and-wife

<b>z<sup>a</sup>h</b>	<b>chih</b>	<b>gari-panani.</b>	<b>Sõnar</b>	<b>gav</b>
two	are	in-the-house-their-own.	The-goldsmith	became

bēmār.	Yihōy	kor <sup>u</sup> nas	aš <sup>h</sup> kun <sup>u</sup>	tab.
ill.	This-verily	was-made-by-	of-love	the-fever.
		him-for-her		

<b>Yih</b>	<b>ös<sup>ü</sup></b>	<b>sönara-sünz<sup>ü</sup></b>	<b>zanāna</b>	<b>gāt<sup>ü</sup>j<sup>ü</sup>.</b>
This	was	the-goldsmith-of	wife	clever.

<b>Goḍun</b>	<b>mōhara-hatas-akis</b>	<b>rosh<sup>u</sup>.</b>	<b>Yih</b>
Was-made-by-her	(of) mohars-a-hundred-one	a-necklace.	This

<b>gondun</b>	<b>pananis-khāwandas.</b>	<b>Pāna</b>
was-tied-by-her	to-her-own-husband.	She-herself

<b>lôgun</b>	<b>saniyās.</b>	<b>Amis</b>	<b>pör<sup>ü</sup>n</b>
was-made-to-appear- like-by-her	an-ascetic.	As-for-him	she (he)-was- dressed-by-her

<b>göpöl<sup>i</sup>.</b>	<b>Wātanöw<sup>ü</sup>n</b>	<b>pātachāha-sond<sup>u</sup></b>
(as) a-dancing-girl.	She (he)-was-caused- to-arrive-by-her	the-king-of

<b>gara.</b>	<b>Dopun</b>	<b>amis-pātashēhas,</b>	<b>“yih</b>
at-the-house.	It-was-said-by-her	to-that-king,	“this (girl)

<b>chēm</b>	<b>böy<sup>i</sup>-kākañ,</b>	<b>yih</b>	<b>chěy</b>	<b>tě</b>
is-to-me	elder-brother's-wife,	she	is-to-thee	to-thee

<b>hawāla.</b>	<b>Mě</b>	<b>chuy</b>	<b>gathun<sup>u</sup></b>	<b>böyis-nish.</b>
a-deposit.	To-me	is-veryly	to-be-gone	to-the-brother- near.

<b>Suh</b>	<b>chum</b>	<b>gamot<sup>u</sup></b>	<b>sōdāhas.</b>	<b>Yih</b>
He	is-for-me	gone	for-merchanting.	This (girl)

<b>chěy</b>	<b>myöñ<sup>u</sup></b>	<b>göpöli</b>	<b>hawāla,</b>	<b>yotāñ</b>
is-to-thee	my	dancing-girl	a-deposit,	until





**Tānana**      **tan<sup>a</sup>nana**      **tanānay.**

Tānana      tananana      tanānay.

**Yim**      **kār**      **chěh**      **karān**      **zanānay.**

These      actions      are      doing      women-only.

**Niyěn**      **ta**      **kür<sup>ü</sup>n**      **hawāla**      **pananis-**

Was-taken-      and      was-made-      to-the-      to-her-own-  
by-her      by-her      charge

**khāwandas.**

husband.

**Dop<sup>u</sup>nas,**

It-was-said-by-her-  
to-him,

**“ṣ<sup>a</sup>h**

“thou

**zān,**

know,

**ta**

and

**yih**

(thou) this-woman

**zān.”**

know.”



# VI. YŪSŪPH-ZALĪKHĀ KATH.

## YŪSUF-ZULAIKHĀ STORY.

1. Shāh-i-Yūsūph Zalīkhā, yāra, bōzakh-nā ?  
 King-Yūsuf Zulaikhā, Friend, wilt-thou-not-  
 hear ?

2. Zalīkhā chēh wanān,—  
 Zulaikhā is saying,—

“ Sālas yikh-nā ? pōlāv khēkh-nā ?  
 “ To-the-feast wilt-thou-not- pulāo wilt-thou-not-eat ?  
 come ?

Yitam gāh bēgāh ; yāra,  
 Come-thou- in-season out-of-season ; Friend,  
 please-to-me

bōzakh-nā ?  
 wilt-thou-not-hear ?

3. Sath kuṭh<sup>i</sup> larē chim, cyāñē-  
 Seven rooms in-the-house are-to-me, for-thy-  
 löhlari chim.  
 longing they-are-to-me.

Bēhtam sāthā ; yāra, bōzakh-nā ? ”  
 Sit-please-for-me a-moment ; Friend, wilt-thou-not-  
 hear ? ”

4. Putal-khānas byon<sup>u</sup> byon<sup>u</sup> pānas  
 Of-the-idol-house separately separately of-her-own-  
 accord

Kor<sup>u</sup>nakh pardā ; “ yāra, bōzakh-nā ? ”  
 Was-made-by-her- a-veil ; “ Friend, wilt-thou-not-  
 for-them hear ? ”

5. "Ati kyā thôwuth, asě-kun  
 "Here what was-placed-by-thee, us-before  
 hôwuth?"

was-shown-by-thee?"

Dop<sup>u</sup>nas, "chum Khôdā; yāra°?"  
 It-was-said-by-her- "it-is-to-me a-God; Friend, etc.?"  
 to-him,

6. "Khôdā gav suy, mani-panañē  
 "God is He-alone, from-the-mind-thine-  
 own

kās dōy.  
 expel the-belief-in-two.

Shōlān chuh shēmāh; yāra°?  
 Shining is the-lamp-flame; Friend, etc.?

7. Khôdā chuh kunuy, jalwa dith  
 God is one-only, glory having-given

drāv nonuy.  
 He-issued manifest.

Kañě-manz chyā mōdā? yāra°?"  
 Stone-in is-there meaning? Friend, etc.?"

8. Hazrat-i Yūsūph ṭol<sup>u</sup>. Pata lādyēyēs  
 Saint Yūsuf fled. After ran-to-him

Zalīkhā.

Zulaikhā.

Yūsūph ṭalān, Zalīkhā lārān.  
 Yūsuf fleeing, Zulaikhā running.

Dop<sup>u</sup>nas, "yī pazyā? yāra°?"  
 It-was-said-by- "this- is-it-proper? Friend, etc.?"  
 her-to-him, indeed

9. **Nālas** **thaph** **karith,** **nyūn**  
 To-the-neck seizing having-done, he-was-taken-  
 by-her

**hāshā** **kārith.**  
 an-accusation having-made.

**Gay** **pēsh-ě-pātashāh.** **Yāra°?**  
 They-went before-of-the-king. Friend, etc.?

10. **Azīz-i-Misar** **ôsu** **pātashāh.** **Amis**  
 Azīz-i-Misar was the-king. To-him

**ôsu** **zid** **Hazrat-i** **Yūsūpha-sondu.**  
 was hatred Saint Yūsuf-of.

**Yūsūph** **köd-khān,** **kāh** **chus-na** **bōzān.**  
 Yūsuf (in) the-prison, anyone is-to-him-  
 not listening.

**Mōkali** **az-Khōdā.** **Yāra°?**  
 He-will-be- from-God. Friend, etc.?  
 released

11. **Yēli** **Yūsūph** **logu** **köd,** **ati**  
 When Yūsuf became imprisoned, there

**ös<sup>i</sup>** **prön<sup>i</sup>** **kēh<sup>i</sup>.** **Timau** **dyūth<sup>u</sup>**  
 were old certain-people. By-them was-seen

**khāb.** **Akis** **korun** **töbīr.** **“Tsē**  
 a-dream. To-one was-made-by- interpretation. “Thee  
 him

**māriy** **pātashāh.”** **Môr<sup>u</sup>** **pātashāhan.**  
 will-kill-certainly the-king.” He-was-killed by-the-king.

**Biyis** **korun** **töbīr.** **“Ts<sup>a</sup>h**  
 To-another was-made-by-him interpretation. “Thou

**sapadakh**      **pātashāha-sond<sup>u</sup>**      • **pēshkār.**      **Mě-ti,**  
wilt-become      the-king-of      head-official.      Me-also

**hasa,**      **pöv<sup>i</sup>zi**      **yād."**  
Sir,      please-cause-to-fall      memory."

**Ködyau**      **khāb**      **dyūth<sup>u</sup>,**      **töbīr**      **drākh**  
By-the-      dream      was-seen,      interpretation      issued-  
prisoners      for-them

**myūth<sup>u</sup>.**  
sweet.

**Mökāliy**      **phardā ;**      **yāra° ?**  
They-were-released-      on-the-morrow ;      Friend, etc. ?  
verily

**12. Pātashāh**      **Azīz-i-Misar**      **dēshān**      **khāb.**  
The-king      Azīz-i-Misar      (is) seeing      a-dream.

**Azīz-i-Misar**      **khāba-nishē**      **abtar,**  
Azīz-i-Misar      the-dream-from      terrified,

**Gav**      **hēdār,**      **wōth<sup>u</sup>**      **shōra-gāh.**      **Yāra° ?**  
Became      awake,      there-arose      an-outcry.      Friend, etc. ?

**13. Kamyuk<sup>u</sup>**      **wōth<sup>u</sup>**      **shōra-gāh ?**  
Of-what      arose      the-outcry ?

**Malan,**      **bāban,**      **pīran,**      **phakīran,**  
Of-priests,      of-calendars,      of-saints,      of-mendicants,

**Bani-nā**      **hakīmā ?**      **Yāra° ?**  
Will-there-not-be      a-single-wise-man ?      Friend, etc. ?

**14. Kamyuk<sup>u</sup>**      **hakīm,**      **ath-khābas**      **yus**  
Of-what      wise-man,      to-this-dream      he-who



<b>mānĕ</b>	<b>ṭārihĕ,</b>	<b>yus</b>	<b>ām<sup>i</sup>-Azīz-i-Misaran</b>
the-meaning	might-bring-	which	by-this-Azīz-i-Misar
	out,		

<b>khāb</b>	<b>ô<sup>s</sup></b>	<b>ḍyūṭh<sup>u</sup>mot<sup>u</sup> ?</b>	<b>Dop<sup>u</sup>nas</b>
dream	was	seen ?	It-was-said-to-him

<b>gōlāman,</b>	<b>“ khābuk<sup>u</sup></b>	<b>töbīr</b>	<b>zāni</b>
by-the-servant,	“ of-the-dream	the-interpretation	will-know

<b>Hazrat-i</b>	<b>Yūsūph.</b>
Saint	Yūsuf.

<b>Khābuk<sup>u</sup></b>	<b>töbīr</b>	<b>Yūsūphas</b>	<b>chuh</b>	<b>wöphīr.</b>
Of-dream	interpretation	to-Yūsuf	is	plentiful.

<b>Dādĕn</b>	<b>chuy</b>	<b>dawā.</b>	<b>Yāra<sup>o</sup> ? ”</b>
Of-pains	he-is-verily	the-remedy.	Friend, etc. ? ”

<b>15. Onukh</b>	<b>Hazrat-i</b>	<b>Yūsūph.</b>	<b>Dop<sup>u</sup>nas</b>
Was-brought-	Saint	Yūsuf.	It-was-said-by-
by-them			him-to-him

<b>pātashĕhan,</b>	<b>“ mĕ</b>	<b>ḍyūṭh<sup>u</sup></b>	<b>khāb.</b>	<b>Ath<sup>i</sup></b>
by-the-king,	“ by-me	was-seen	a-dream.	For-it-
				verily

<b>wanum</b>	<b>töbīr.”</b>	<b>Dop<sup>u</sup>nas</b>	<b>Yūsūphan,</b>
say-to-me	the-interpretation.”	It-was-said-by-	by-Yūsuf,
		him-to-him	

<b>“ kyāh</b>	<b>ḍyūṭhuth ? ”</b>	<b>Dop<sup>u</sup>nas</b>	<b>pātashĕhan,</b>
“ what	was-seen-by-thee ? ”	It-was-said-by-	by-the-king,
		him-to-him	

<b>“ akh</b>	<b>ḍyūṭhum,</b>	<b>hökh<sup>i</sup></b>	<b>nāg</b>	<b>sath</b>
“ One	was-seen-by-me,	dry	springs	seven

<b>baritĕn</b>	<b>nāgan</b>	<b>satan</b>	<b>cĕwān.</b>	<b>Biyĕ</b>
full	springs	seven	(were) drinking.	Again

<b>dyūṭhum,</b>	<b>khām</b>	<b>sath</b>	<b>hēl<sup>i</sup></b>	<b>wuchim</b>
was-seen-by-me,	unripe	seven	ears-of-corn	were-seen-by-me

<b>pōkhtan</b>	<b>satan</b>	<b>hēlěn</b>	<b>ningalān.</b>	<b>Biyě</b>
ripe	seven	ears	(were) swallowing.	Again

<b>wuchēm</b>	<b>lāgar</b>	<b>gōv<sup>ü</sup></b>	<b>sath</b>	<b>yiwān,</b>
were-seen-by-me	lean	cows	seven	(were) coming,

<b>mastan</b>	<b>satan</b>	<b>gōv<sup>ü</sup>n</b>	<b>ningalān.</b>	<b>Amyuk<sup>u</sup></b>
plump	seven	cows	(were) swallowing.	Of-it

<b>wanum</b>	<b>tōbīr."</b>	<b>Dop<sup>u</sup>nas</b>	<b>Yūsūphan,</b>
tell-to-me	the-interpretation."	It-was-said-by-him-to-him	by-Yūsuf,

<b>"drāg</b>	<b>wōthi."</b>
"a-famine	will-arise."

## 16. Dapān wustād,—

(Is) saying the teacher,—

<b>Yūsūphan</b>	<b>mōkalôw<sup>u</sup></b>	<b>tōbīr</b>	<b>wanith,</b>
By-Yūsuf	was-finished	the-interpretation	having-spoken,

<b>pātashēhas</b>	<b>gav</b>	<b>asar.</b>	<b>Lüj<sup>ü</sup>s</b>	<b>bōchě.</b>
to-the-king	happened	a-result.	There-was-joined-to-him	hunger.

<b>Dop<sup>u</sup>nakh,</b>	<b>"diyūm</b>	<b>bata."</b>	<b>Ami-wakta</b>
It-was-said-by-him-to-them,	"give-ye-to-me	food,"	At-that-time

<b>pātashāh</b>	<b>khěwān</b>	<b>ô<sup>u</sup>na.</b>	<b>Ami-asara-sōty</b>
the-king	eating	was-not.	That-result-owing-to

<b>dop<sup>u</sup>nakh,</b>	<b>"jěl</b>	<b>anyūm."</b>	<b>Dapān,</b>
it-was-said-by-him-to-them,	"quickly	bring-ye-to-me."	(People are) saying,

<b>gay</b>	<b>ta</b>	<b>onukh</b>	<b>bata.</b>	<b>Yih</b>	<b>khyōn.</b>
they-went	and	was-brought- by-them	food.	This	was-eaten- by-him.

<b>Dop<sup>u</sup>nakh,</b>	<b>“biyě</b>	<b>anyūm.”</b>	<b>Añēhas</b>
It-was-said-by-him- to-them,	“again	bring-ye-to-me.”	Were-brought-by- them-to-him

<b>dēga</b>	<b>wōkavith.</b>	<b>On<sup>u</sup>has</b>	<b>ta</b>
cauldrons	having-drawn-forth.	It-was-brought-by- them-to-him	and

<b>khyōn,</b>	<b>tasalī</b>	<b>kēh</b>	<b>ās-na.</b>	<b>Dapān,</b>
it-was-eaten- by-him,	satisfaction	any	came-to-him- not.	(People are) saying,

<b>ath<sup>i</sup>-bōchi-sōtiy</b>	<b>gav</b>	<b>marith.</b>	<b>Dapān,</b>
that-very-hunger-owing- to-only	he-went	having-died.	(People are) saying,

<b>pagāh</b>	<b>dit<sup>ü</sup></b>	<b>wazīrau</b>	<b>wurdī,</b>	<b>“pagāh</b>
next-day	was-given	by-the-Viziers	command,	“to-morrow

<b>wasiv</b>	<b>sōriy</b>	<b>yīd<sup>i</sup>kāh.</b>	<b>Yēs</b>	<b>host<sup>u</sup></b>
descend-ye	all	(to) the-‘Īdgāh.	To-whom	the-elephant

<b>nami,</b>	<b>pöz</b>	<b>bēhi</b>	<b>nēchi,</b>	<b>suy</b>
will-bow,	the-hawk	will-sit	(on) the-thumb- ring,	he-veryly

<b>sapadi</b>	<b>pātashāh.”</b>	<b>Dapān,</b>	<b>wāth<sup>i</sup></b>
shall-become	king.”	(People are) saying,	they-descended

<b>yīd<sup>i</sup>kāh,</b>	<b>āv</b>	<b>host<sup>u</sup>,</b>	<b>namyōv</b>	<b>Yūsūphas.</b>
to-the-‘Īdgāh,	came	the-elephant,	bowed	to-Yūsuf.

<b>Pöz</b>	<b>āv,</b>	<b>byūṭhus</b>	<b>nēchi.</b>	<b>Banyōv</b>
The-hawk	came,	sat-for-him	(on) the-thumb- ring.	Became

<b>Yūsūph</b>	<b>pātashāh.</b>
Yūsuf	king.





# VII.—NAYĚ-HÜNZŪ KATH

REED(-FLUTE)-OF TALE

1. Bani yēs dōd<sup>u</sup>, tas chuh  
Will-happen to-whom pain, to-him is

pānas tiy nanān.  
to-himself it-verily being-manifest.

NayĚ-hond<sup>u</sup> dōd<sup>u</sup> nay chĕh pānay  
The-reed-flute-of pain the-reed-flute is herself  
tiy wanān.  
that-verily telling.

2. Nay chĕh dapān, “Bār-sōhib  
The-flute is saying, “The-Almighty  
chuy kunuy.  
is-verily one-only.

Day<sup>i</sup> ta takhi-nishĕ pānas chuy  
God-only and anger-from of-His-own- is-verily  
will  
byonuy.”  
distinct.”

3. Nay chĕh dapān, “Bār-sōhib munazāth.  
The-flute is saying, “The-Almighty pure.

Pānas<sup>y</sup>-kun chuy mushtākh dōh  
Himself-only-towards He-is-verily yearning day  
ta rāth.  
and night.

4. Hamud gathiv tas-Khōdāyēs-kun parān,  
Praise go-ye that-God-towards reciting,



9. **Nāy** **chěh** **dapān,** " **hāl** **myônuy**  
The-flute is saying, "condition my-veryly

**būz'tav.**

hear-please-ye.

**Död'laday** **chiv,** **ta** **sāthā** **rūz'tav."**  
Pained-if ye-be, then a-moment wait-please-ye."

10. **Nay** **chěh** **dapān,** " **path** **wanan**  
The-flute is saying, "behind the-woods

**ös<sup>u</sup>s** **pinhān.**  
I-was concealed.

**Shākha-bargau** **söty** **ös<sup>u</sup>s** **shūbān."**  
Branch-leaves with I-was beautiful."

11. **Nay** **chěh** **dapān,** " **thod<sup>u</sup>** **mě**  
The-flute is saying, "upright to-me

**ôsum** **bāla-pān.**  
was-to-me the-youthful-body.

**Sōna-kananay** **grāyě** **dūran** **chěs**  
Of-the-golden-ears- wavings to-the-ear-pendants I-am  
verily

**diwān.**  
giving.

12. **Gayěmay** **gum-röyī,** **ta** **tamyukuy**  
There-happened- going-astray, and of-it-veryly  
to-me

**gōm** **badal.**  
there-happened-to-me exchange,





16. **Gayē** **judāh,** **sōy** **judōyī** **chěy**  
 She-went apart (from that-very separation she-is-  
 the forest), verily  
**wanān.**  
 telling.

**Ös<sup>ü</sup>** **wadān,** **alvidāh** **ös<sup>ü</sup>y** **karān.**  
 She-was lamenting, last-farewell was-she-verily making.

17. **“Tati** **wölith** **wati** **wati**  
 “From-there having-brought- on-the-road on-the-road  
 (me) down  
**tam** **chum** **diwān.**  
 weariness he-is-to-me giving.

**Wālawunuy** **törka-chānas** **chum**  
 Immediately-on-bringing- to-a-private-carpenter he-is-me  
 (me) down (from the forest)  
**k<sup>a</sup>nān.”**  
 selling.”

18. **Nay** **chěh** **dapān,** **“lari** **phir<sup>i</sup>**  
 The-flute is saying, “on-the-side turning  
**phir<sup>i</sup>** **chum** **wuchān.**  
 turning he-is-me inspecting.

**Dūri** **rūz<sup>i</sup>** **rūz<sup>i</sup>** **tōri-dab** **sak<sup>a</sup>th**  
 At-a-distance remaining remaining adze-blows severe  
**chum** **diwān.”**  
 he-is-to-me giving.”

19. **Nay** **chěh** **dapān,** **“litri-sōty** **yěli**  
 The-flute is saying, “a-saw-with when  
**gōj<sup>ü</sup>nas,**  
 was-caused-to-melt-by-him-I,









**Zāni kyāh tath măně būzith**  
 Will-know ? of-that the-meaning having-heard  
**gör-zān ? "**  
 an-ignorant-person ? "

**28. Nay chěh dapān, "nayistān myôn"**  
 The-flute is saying, "the-canebrake my  
**kyāh zabar ;**  
 how excellent ;

**Zāni kyāh tath măně būzith**  
 Will-know ? of-that the-meaning having-heard  
**bē-khabar ? "**  
 an-untaught-person ? "

**29. Nay chěh dapān, "nayistānüc"**  
 The-flute is saying, "of-the-canebrake  
**yěs chěh zān ;**  
 to-whom is knowledge ;

**Zāni suy yus āsi wôt<sup>u</sup>mot<sup>u</sup>**  
 Will-know he-only who will-be arrived  
**lā-makān."**  
 at-Him-Who-has-no-abode-(i.e God)."

**30. Nay chěh dapān, "kyāh chěh**  
 The-flute is saying, "what is  
**wün<sup>u</sup>müt<sup>u</sup> masnavī ?**  
 said the-rhymed-poem ?

**Zāni suy yěs āsi pēmüt<sup>u</sup>**  
 Will-know he-alone to-whom will-be fallen  
**ash<sup>ě</sup>ka chīh."**  
 (of) love a-particle."

**31.    Nay        chěh        dapān,        “mōdur”        mas**  
          The-flute        is        saying,        “sweet        wine

**kōtyāh        cěwān,**  
 how-many        (are) drinking.

**Sōdurabalay        nay        Subhān        chuy**  
 In-Sōdarabal-only        the-(story-of-        Subhān        is  
    the) flute

**wanān.”**  
 saying.”

# VIII.—PĀTASHĒHA-SŪNZŪ KATH

## KING-OF STORY

1.	Pātashāhā	ô <sup>s</sup> .	Dapān	wustād,—
	A-certain-king	was.	(Is) saying	the-teacher,—
Suy	pātashāh	ô <sup>s</sup>	nērān	prath-dōha
That-very	king	was	going-out	every-day
ath <sup>i</sup> -zūnadabi-pēth.		Ath <sup>i</sup>	ô <sup>s</sup>	pētha-kani
that-very-roof-bungalow-on.		Of-it-verily	was	the-top-on
ô <sup>l</sup>	jānāwāran-hond <sup>u</sup> .		Yim	ös <sup>l</sup>
the-nest	birds-of.		They (king and queen)	were
prath-dōha	yihünz <sup>ü</sup>	bōlbösh <sup>ü</sup>	bōzān.	Yim
every-day	of-these	the-chirping	hearing.	They
ös <sup>i</sup>	pātashāha-sānd <sup>i</sup>	bö <sup>s</sup>	z <sup>a</sup> h	sēthāh
were	the-king-of	husband-and-wife	two	very-much
khōsh	ga <sup>s</sup> hān.	Dōha-aki	bōlbösh <sup>ü</sup>	ati
pleased	becoming.	On-a-day-one	the-chirping	there
ös <sup>u</sup> na	kēh	ga <sup>s</sup> hān.	Dop <sup>u</sup>	ami-pātashāh-bāyi
was-not	any	occurring.	It-was-said	by-that-queen
pātashēhas,	“ az	kōna	chēh	ga <sup>s</sup> hān
to-the-king,	“ to-day	why-not	is	occurring
bōlbösh <sup>ü</sup> ? ”	Dapān	wuchukh	ath	ölis.
chirping ? ”	Saying	it-was-seen-by-them	to-that	nest.
Ath <sup>i</sup> -manz	bacē	z <sup>a</sup> h	mumāt <sup>i</sup> .	Wōlikh
It-verily-in	young-ones	two	(were) dead.	They-were-brought-down-by-them
bōn.	Sēthāh	phyūr <sup>u</sup>	yiman-pātashēha-sandēn-	
down.	Much	regret-occurred	to-these-king's-two-	





yimau	driy	kasam	pānawōñ.	Yih	kyāzi
by-them	a-vow	oath	mutually.	This	why

korukh	driy	kasam ?	Dopukh,	“ asě	
was-made-by- them	vow	oath ?	It-was-said-by- them,	“ to-us	

chih	gabar	z <sup>a</sup> h ;	timan	kyāh	kari
are	sons	two ;	to-them	perhaps	will-do

wōramōj <sup>ü</sup>	yā	môl <sup>u</sup>	“ yiy ? ”
a-step-mother	or	(step-)father	this-very-thing ? ”

2. Kēh	kālāh	gav,	pātashāh-bāy
Some	a-certain-space-of- time	went,	the-queen

mōyě.	Pātashāh	kuni	karān	chuna,
died.	The-king	at-all (a second marriage)	making	is-not,

ti-kyāzi	pānawōñ	ôsukh	dōyau	bātsau
because	mutually	was-by-them	by-the-two	husband- and-wife

driy	kasam	kor <sup>u</sup> mot <sup>u</sup> .	Wārayāh	kālāh
vow	oath	made.	Very-long	a-certain-space- of-time

gav,	āy	wazīr.	Dopukh	pātashēhas,
went,	they-came	the-viziers.	It-was-said-by- them	to-the-king,

“ pātashēham,	nēth <sup>a</sup> r	gathi	karun <sup>u</sup> .”
“ my-king,	marriage-arrangement	is-proper	to-be-done.”

Wārayāh	kāl	kēh	bōzān	chukhna.
A-very-long	space-of- time	anything	hearing	he-is-to-them-not.

<b>Kor<sup>u</sup>has</b>	<b>zōr</b>	<b>wazīrau.</b>	<b>Korun</b>
Was-made-by-them-	force	by-the-viziers.	Was-made-by-
to-him			him

**nēth<sup>a</sup>r.**

marriage-arrangement.

**3. Yim pātashāh-zāda z<sup>a</sup>h ös<sup>i</sup>. Tim**  
 These princes (king's sons) two were. They

**ös<sup>i</sup> parān sabakh. Dōha-aki kür<sup>ü</sup>**  
 were reading lesson(s). On-day-one was-made

**yimau-pānawōñ-bāranyau-dōyau maṣlahath, “mājě**  
 by-these-mutually-brothers-two consultation, “to-the-mother

**gaṣhav salām hěth.” Bür<sup>ü</sup>kh tröm<sup>i</sup>**  
 we-will-go a-complimentary-gift taking.” Was-filled-by-them a-copper-dish

**lālau nigīnau. Gay hěth**  
 with-rubies with-jewels. They-went having-taken (it)

**salāmi ‘mājě. Tröm<sup>i</sup> rüt<sup>ü</sup>nakh,**  
 for-a-complimentary-present to-the-mother. The-copper-dish was-accepted-by-her-from-them,

**wuchunāh kor<sup>u</sup>nakh. Gay yim**  
 a-certain-look was-made-by-her-to-them. They-went these

**pātashāh-zāda z<sup>a</sup>h sabakas. Yim chih**  
 princes two to-their-lesson. These are

**dōhā dōhā yithay-pōṭhin karān. Dōha-aki**  
 each-day each-day in-this-very-manner passing. On-day-one

**gav amis-pātashāh-bāyě khötir yiman-**  
 there-occurred to-this-queen carnal-desire these-

**wōranēcivēn-hond<sup>u</sup>. Yiman dopun, “tōh<sup>i</sup>.**  
 stepsons-of. To-them it-was-said-by-her, “yo

thöviv keep-ye	mě-söty me-with	salāh." consultation."	Yimau By-them	dop <sup>u</sup> has, it-was-said-by- them-to-her,
" t <sup>a</sup> h " thou	chěkh art	möj <sup>ü</sup> , mother,	ās <sup>i</sup> we	chiy are-to-thee
				gabar. sons.
Tsě For-thee	ta and	asě for-us	wāti-na." it-will-not-be- suitable."	Gay They-went
				pānas of-their-own- accord
sabakas. to-the-lesson.	Kālacěn In-the-evening	āv came	pātashāh the-king	pānun <sup>u</sup> (to) his-own
mahalakhān. private-apartments.	Pātashāh-bāyi By-the-queen		trop <sup>u</sup> nas was-shut-by-her-to-him	
kuth <sup>u</sup> . the-room.	Dop <sup>u</sup> nas, It-was-said-by- him-to-her,	" bar " the-door	kyāzi why	koruth is-made-by- thee
band ? " shut ? "	Yih She	chěs is-to-him	dapān saying	pātashāh-bāy, the-queen,
" bōh " I	chěsa am-I	cyōñ <sup>ü</sup> of-thee	kōlay, the-wife,	kina or
				cyānēn- thy-
nēcivēn-hünz <sup>ü</sup> ? " sons-of ? "	Pātashāh The-king	chus is-to-her	dapān, saying,	
" tih " that	kyāh what	gav ? " happened ? "	Dop <sup>u</sup> nas, It-was-said-by-her- to-him,	" tim " they
ām came-to-me	lēkan. for-(using-)indecent- language.	Gōḍa First	dim give-to-me	tihanza their
wölinjě hearts	z <sup>a</sup> h, two,	ada then	mutaray I-will-open-to-thee	bar." the-door."

4. Dapān,—  
(Folk are)  
saying,—

dyutun  
was-given-  
by-him

hukum  
the-order

wazīran.  
to-the-viziers.

**Tim**            **ös<sup>i</sup>**            **parān**            **sabakh**            **ṣāṭahāl.**  
They            were            reading            lessons            (in) the-school.

**Dop<sup>u</sup>nakh,**            **“ mārawātan**            **karyūkh**  
It-was-said-by-him-            “ to-the-executioners            make-ye-them  
to-them,

**hawāla.**            **Timay**            **māranakh.”**            **Dapān,—**  
in-custody.            They-veryly            will-kill-them.”            (Folk are) saying,—

**wōt<sup>u</sup>**            **wazīr**            **yiman-pādashāhzādan-nishin.**  
arrived            the-vizier            to-these-princes-near.

**Sēṭhāh**            **gōs**            **yinsāph.**            **Dop<sup>u</sup>nakh,**            **“ wasiv**  
Very-much            occurred-            compassion.            It-was-said-by-            “ come-ye-  
to-him            him-to-them,            down

**bōn**            **ṣāṭahāla.”**            **Dop<sup>u</sup>nakh,**            **“ ṣaliv**            **yimi**  
down            from-the-school.”            It-was-said-by-            “ flee-ye            from-this  
him-to-them,

**shēhara.”**            **Tim**            **ṣāl<sup>i</sup>,**            **wazīran**            **kūr<sup>u</sup>**  
city.”            They            fled,            by-the-vizier            was-done

**kōm<sup>u</sup>.**            **Dopun**            **mārawātan,**            **“ mōryūkh**  
a-deed.            It-was-said-by-            to-the-executioners,            “ kill-ye-for-  
him            them

**hūn<sup>i</sup>**            **z<sup>a</sup>h.”**            **Mōrikh**            **hūn<sup>i</sup>**            **z<sup>a</sup>h,**            **kādikh**  
dogs            two.”            Were-killed-            dogs            two,            were-extracted-  
by-them            by-them

**yiman**            **wōlinjē**            **z<sup>a</sup>h,**            **lazakh**            **ṭōkis,**  
of-them            the-hearts            two,            they-were-put-by-            to-a-tray,  
them

**gay**            **hēth**            **pādashāh-bāyē.**            **Dop<sup>u</sup>has,**  
they-went            taking (them)            to-the-queen.            It-was-said-by-them-  
to-her,

**“ añēy**            **nōma**            **pādashāhzādan-hanza**  
“ are-brought-to-thee            these            the-princes-of





**Dapān,—** **bīṭh<sup>i</sup>** **huzūrī-nōkar.** **Amis** **ös<sup>i</sup>**  
 (Folk are) saying,— they-sat (as) personal- To-this were  
 servants.

**pādashēhas** **prōn<sup>i</sup>** **gōlām** **z<sup>a</sup>h.** **Yim** **z<sup>a</sup>h**  
 to-the-king old servants two. These two

**ti** **bīṭh<sup>i</sup>,** **gay** **ṣōr.** **Tsōn-zanēn** **kārin**  
 also sat, They-became four. To-the-four- were-made-  
 persons by-him

**zima** **rāṣas** **ṣōr** **pahar.** **Gōḍānukuy**  
 in-charge by-night four watches. The-first-veryly

**pahar** **chuh** **lagān** **amis-pādashāhzādas-**  
 watch is being-allotted to-this-prince-

**ziṭhis-hihis.** **Dapān,—** **pādashēha-sandyau-**  
 the-elder. (Folk are) saying,— by-the-king's-

**dōyau-bāṣau** **trōwukh** **arām.**  
 two-husband-and-wife was-made-by-them rest.

**6. Dapān,—** **gōlām** **chuh** **wōḍāñē,**  
 (Folk are) saying,— the-servant is standing (by),

**nazar** **chēs** **pādashēha-sandēn-dōn-bāṣan-kun.**  
 sight is-of-him the-king-of-two-husband-and-wife-towards.

**Yimav<sup>u</sup>y-syod<sup>u</sup>** **log<sup>u</sup>** **wasani** **shēhmār**  
 Them-veryly-in-front began to-descend a-great-snake

**tālawa-kani.** **Gōlām** **chuh** **wuchān.** **Yēli**  
 the-ceiling-from. The-servant is watching. When

**yih** **shēhmār** **log<sup>u</sup>** **wātani** **amis-pādashāh-**  
 this great-snake began to-arrive to-this-king's-

**bāyē-handis-badanas-nīzīkh,** **āv** **lārān** **gōlām,**  
 wife-of-body-near, he-came running the-slave,

**lōy<sup>u</sup>n** **shēmshēr** **amis-shēhmāras,** **hani**  
 was-struck-by- a-sword to-this-great-snake, in-fragment  
 him

hani in-fragment	kār <sup>i</sup> nas were-made-by-him- of-it	tuk <sup>a</sup> ra, pieces,	ṭhunun was-placed-by-him
palangas-tal, the-bed-below,	shēmshēri-handis-tēgas the-sword's-to-the-blade	wolun was-wrapped- by-him	
phamb. cotton-wool.	Log <sup>u</sup> He-began	amis-pātaśhāha-bāyē-handis- to-this-king's-wife's-	
badanas the-body	wōtharani. to-wipe.	Dopun, It-was-said-by-him,	“amis “to-this-one
āsi will-be	shēhmāra-sond <sup>u</sup> the-great-snake-of	zahar poison	lādyōmot <sup>u</sup> .” <sup>1</sup> brought-into-contract- with.
Amiy For-this-very	mōjub reason	ōs <sup>u</sup> was	yih he
			wōtharān. wiping.
			Pātaśhāh The-king
gav became	bēdār. awake.	Wuchun Was-seen-by-him	gōlām the-servant
			āmōt <sup>u</sup> come
nīzīkh near	shēmshēr sword	hēth having-taken	nūn <sup>u</sup> . bare.
			Ām <sup>i</sup> -sond <sup>u</sup> This-one-of
pahar the-watch	mōkalyāv, was-finished,	āv there-came	dōyimis-gōlāma-sond <sup>u</sup> the-second-servant-of
pahar. the-watch.	Āv He-came	nīzīkh. near.	Dop <sup>u</sup> nas It-was-said-by- him-to-him
			pātaśhēhan, by-the-king,
“ay “ho	gōlām, servant,	yus-akhāh whoever	āgas-pēth the-master-on
			bē-wōphōyī infidelity
kari, may-do,	tas to-him	kyāh what	wāti will-be-proper
			karun <sup>u</sup> ? ” to-be-done ? ”
			Yih This
wōthus arose-for-him	gōlām slave	phīrith, answering,	“pātaśhēham, “my-king,

<sup>1</sup> So Hātim. Gōvind Kaul writes lāryōmot<sup>u</sup>.

tas gathi kala batun<sup>u</sup>, biyě basta  
to-him is-proper the-head to-be-cut-off, moreover his-skin

wālūn<sup>ū</sup>. Pātashēham, bōh wanay dalīlā.  
(is) to-be-brought- My-king, I will-tell- a-certain-  
down. to-thee story.

Ts<sup>a</sup>h thāvtam tath kan."  
Thou place-please-for-me for-that the-ear."

7. Dop<sup>u</sup>nas gōlāman,— "suh pātashēhā  
It-was-said-by- by-the-servant,— "that a-certain-king  
him-to-him

akh ôs<sup>u</sup>. Suy gav dōha-aki sōlas  
one was. He-verily went on-day-one for-excursion

shikāras kunuy zon<sup>u</sup>. Sōty ôsus pōz,  
for-hunting only-one person. With was-to-him a-falcon,

wôt<sup>u</sup> jāyě-akis, lūj<sup>ū</sup>s trēsh. Banān  
he-arrived at-a-place-one, was-felt-to-him thirst. Becoming

chēsna kuni. Wuchun jāyě-akis  
is-for-him (alleviation anywhere. Was-seen-by- in-a-place-one  
of thirst)-not him

āba-srēhā hyuh<sup>u</sup>. Ath<sup>i</sup> dyutun bār<sup>i</sup>shi-  
water-moisture a-little. At-it-verily was-given-by- his-spear-  
him

sōty dōba-hanā. Kodun bagala-manza  
with a-hole-small. Was-withdrawn-by- his-armpit-from-in  
him

pyāla. Lodun ath-pyālas āb. Hyotun  
a-cup. Was-filled-by- to-that-cup water. He-began  
him

cyon<sup>u</sup>. Ās pōz, shun<sup>u</sup>nas-trōvith.  
to-drink. Come-to-him the-falcon, (the-cup) was-dashed-down-  
by-it-for-him.



<b>Biyě</b> Again	<b>borun</b> was-filled-by-him	<b>yih</b> this	<b>āba-pyāla,</b> water-cup,	<b>hyotun</b> he-began
<b>cyon<sup>u</sup>.</b> to-drink.	<b>Ās</b> Came-to-him	<b>biyě</b> again	<b>yih</b> this	<b>pöz,</b> falcon,
<b>shun<sup>u</sup>nas-trövith.</b> (it) was-dashed-down-by- it-for-him.	<b>Döyi-laṭi</b> On-two-occasion(s)	<b>shun<sup>u</sup>nas-trövith.</b> it-was-dashed-down- by-it-for-him.		
<b>Pātashēhas</b> To-the-king	<b>khot<sup>u</sup></b> arose	<b>zahar.</b> poison (i.e. anger).	<b>Trěyimi-laṭi</b> On-the-third-occasion	
<b>borun.</b> it-was-filled-by- him.	<b>Dachini</b> With-the- right	<b>atha</b> with-hand	<b>chuh</b> he-is	<b>ath-pyālas</b> to-that-cup
<b>thaph-karith;</b> having-held;	<b>khôwur<sup>u</sup></b> the-left	<b>atha</b> hand	<b>thôwun</b> was-placed-by-him	
<b>něbar.</b> outside.	<b>Yuthuy</b> Even-as	<b>hyotun</b> he-began	<b>cyon<sup>u</sup>,</b> to-drink,	<b>tyuthuy</b> even-so
<b>āv</b> came	<b>pöz,</b> the-falcon,	<b>shun<sup>u</sup>nas-trövith.</b> it-was-dashed-down-by- it-for-him.	<b>Diṣ<sup>u</sup>s</b> Was-given- to-it	<b>ām<sup>i</sup></b> by-him
<b>thaph,</b> seizing,	<b>roṭun</b> was-held-by- him	<b>latan-tal,</b> the-feet-below,	<b>hěṣanas</b> were-taken-by- him-of-it	<b>pakha</b> the-wings
<b>z<sup>a</sup>h,</b> two,	<b>kād<sup>i</sup>nas</b> were-torn-off-by- him-of-it	<b>tān.</b> the-limbs.	<b>Yih</b> It	<b>yěli</b> when
				<b>môrun,</b> was-killed-by- him,
<b>pata</b> afterwards	<b>phyūrus</b> regret-was-felt- to-him	<b>ataty.</b> in-that-very- place.	<b>Wōñ</b> Now	<b>trēsh</b> (water to allay) thirst
<b>cěyēnna.</b> was-drunk-by-him-not.	<b>Gav</b> He-went	<b>wuchani</b> to-see	<b>‘ath-ābas</b> ‘to-this-water	

<b>āsinā</b>	<b>kuni</b>	<b>āgur ?'</b>	<b>Pakān</b>	<b>chuh</b>
will-there-not- be	somewhere	source ?'	Going	is

<b>pādashāh,</b>	<b>wôt<sup>u</sup></b>	<b>jāyě-akis.</b>	<b>Wuchun</b>
the-king,	he-arrived	at-a-place-one.	Was-seen-by-him

<b>ati</b>	<b>shěhmārā</b>	<b>shōngith,</b>	<b>amis<sup>u</sup>y</b>	<b>nērān</b>
there	a-certain-great-snake	asleep,	to-it-veryly	issuing

<b>ōsa-kani</b>	<b>lāl.</b>	<b>Yih</b>	<b>āb</b>	<b>ōs<sup>u</sup></b>	<b>zahar."</b>
the-mouth-from	spittle.	This	water	was	poison."

<b>Yih</b>	<b>chus</b>	<b>wanān</b>	<b>gōlām</b>	<b>amis</b>	<b>pādashēhas,</b>
This	is-to-him	saying	the-servant	to-this	to-king,

<b>"hargāh-kiy</b>	<b>suh</b>	<b>pādashāh</b>	<b>sa</b>	<b>trēsh</b>
"if	that	king	that	(water-to-allay) thirst

<b>cěyihē,</b>	<b>suh</b>	<b>marihē.</b>	<b>Wūn<sup>u</sup>y</b>	<b>saragī</b>
had-drunk,	he	would-have- died.	Now-veryly	investigation (if)

<b>karihē,</b>	<b>suh</b>	<b>pādashāh</b>	<b>tas-pōzas</b>	<b>mārihē-na.</b>
he-had-made,	that	king	to-that-falcon	would-not-have- killed.

<b>Pādashēham,</b>	<b>say</b>	<b>chěh</b>	<b>dalīl.</b>	<b>Saragī</b>
My-king,	that-veryly	is	the-story.	Investigation

<b>gaṭhi</b>	<b>karūn<sup>u</sup>."</b>
is-proper	to-be-made."

<b>8. Mōkalyāv</b>	<b>ām<sup>l</sup>-sond<sup>u</sup></b>	<b>pahar</b>	<b>ti.</b>	<b>Āv</b>
Was-finished	this-one-of	the-watch	also.	Came

<b>trěyum<sup>u</sup></b>	<b>pahar.</b>	<b>Z<sup>a</sup>h</b>	<b>gay</b>	<b>pānas</b>	<b>bīṭh<sup>l</sup>.</b>
the-third	watch.	The-two	became	at-their-own- will	seated.

<b>Pādashāh</b>	<b>chuh</b>	<b>bědār.</b>	<b>Dapan</b>	<b>chuh</b>
The-king	is	awake.	Saying	he-is

amis-trěyimis-paharawölis. Dapān chus, “ay  
to-this-third-watchman. Saying he-is-to-him, “ho

gölām, yus-akhāh āgas-pěth dagāy  
servant, whoever to-the-master-on faithlessness

kari, tas kyāh wāti karun<sup>u</sup>? ”  
may-do, to-him what will-be-proper to-be-done? ”

Dop<sup>u</sup>nas phīrith ām<sup>i</sup>-gölāman, “suh  
It-was-said-by-him- answering by-that-servant, “he  
to-him

gāthi sangsār karun<sup>u</sup>. Bāki, pātashēham,  
is-proper stoning-to- to-be-done. But, my-king,  
death

saragī gāthi karūñ<sup>ü</sup>. Bōh wanay  
investigation is-proper to-be-made. I will-tell-to-thee

dalīlā. Ts<sup>a</sup>h thāwum, pātashēham, kan.”  
a-certain- Thou place-for-me, my-king, ear.”  
story.

9. Dapān chus, “suh ôs<sup>u</sup> sōdāgārā  
Saying he-is-to-him, “that was a-certain-  
merchant

akh. Suy ôs<sup>u</sup> sěthāh baktāwār. Tamis  
one. He-verity was very prosperous. To-him

pěv muhim. Tamis<sup>ü</sup>y ôs<sup>u</sup> hūn<sup>u</sup>. Byākh  
fell poverty. To-him-verity was a-dog. Another

sōdāgārā ôs<sup>u</sup>. Dop<sup>u</sup>nas, ‘yih hūn<sup>u</sup>  
a-certain-merchant was. It-was-said-by-him- ‘this dog  
to-him,

mā k<sup>a</sup>nahan? ’ Dop<sup>u</sup>nas, ‘k<sup>a</sup>nan.’  
I-wonder-if wilt-thou-sell-it? ’ It-was-said-by- ‘I-will-sell-it.’  
him-to-him,

<b>Dop<sup>u</sup>nas,</b>	<b>' karus</b>	<b>möl.'</b>	<b>Kor<sup>u</sup>nas</b>
It-was-said-by-him- to-him,	' make-of-it	a-price.'	Was-made-by- him-of-it
<b>möl</b>	<b>röpayě-hath.</b>	<b>Dyut<sup>u</sup>nas</b>	<b>möl,</b>
the-price	a-rupee-hundred.	Was-given-by-him-to- him	the-price,
<b>nyūv</b>	<b>sōdāgāran</b>	<b>yih</b>	<b>hūn<sup>u</sup>.</b>
was-taken	by-the-merchant	this	dog.
<b>sōdā</b>	<b>hěth,</b>	<b>wôt<sup>u</sup></b>	<b>jāyě-akis.</b>
merchandize	taking,	he-arrived	at-place-one.
<b>rāth.</b>	<b>Rāt<sup>a</sup>li</b>	<b>tās</b>	<b>tūr,</b>
night.	By-night	entered-for-him	thieves,
<b>yih</b>	<b>māl.</b>	<b>Hūn<sup>u</sup></b>	<b>chuh</b>
this	property.	The-dog	is
<b>kor<sup>u</sup>-na</b>	<b>kěh-ti</b>	<b>sadāh.</b>	<b>Phöl<sup>u</sup></b>
was-mado-not	any-at-all	sound-a.	Broke
<b>Sōdāgār</b>	<b>gav</b>	<b>bědār.</b>	<b>Wuchun</b>
The-merchant	became	awake.	It-was-seen- by-him
<b>na</b>	<b>kuni.</b>	<b>Dapān</b>	<b>chuh,</b>
not	at-all.	Saying	he-is,
<b>gōm ?'</b>	<b>Āv</b>	<b>yih</b>	<b>hūn<sup>u</sup>.</b>
happened-to- me ?'	Came	this	dog.
<b>pōshākas</b>	<b>thaph.</b>	<b>Chus</b>	<b>lamān.</b>
to-the-coat	seizing.	He-is-to-him	pulling.
<b>drāv</b>	<b>brūh</b>	<b>brūh,</b>	<b>pata</b>
went-forth	in-front	in-front,	behind
<b>sōdāgār.</b>	<b>Wātanōwun</b>	<b>mōdānas-akis-manz.</b>	
the-merchant.	He-was-caused-to-arrive- by-him	to-a-plain-to-one-in.	









**gathi sar baṭun<sup>u</sup>, shēhara-manza dūr**  
is-proper the-head to-be-cut-off, the-city-from-in distant

**kaḍun<sup>u</sup>. Pātashēham, bōh wanay**  
(he-is) to-be-expelled. My-king, I will-tell-to-thee

**dalīlā, ṭ<sup>a</sup>h thāwum kan." Dapān**  
a-certain-story, thou place-for-me the-ear." Saying

**chus gōlām. "suh ôs<sup>u</sup> pātashēhā**  
is-to-him the-servant. "that was a-certain-king

**akh. Amis ös<sup>i</sup> nēciv<sup>i</sup> z<sup>a</sup>h. Timan<sup>ü</sup>y**  
one. To-him were sons two. To-them-veryly

**möyē panün<sup>ü</sup> möj<sup>ü</sup>. Pātashēhan kür<sup>ü</sup>**  
died their-own mother. By-the-king was-made

**wörüz<sup>ü</sup> zanāna. Sa gayē pātashāhzādan**  
second-wife woman. She became to-the-princes

**dōn wōramōj<sup>ü</sup>. Yim ös<sup>i</sup> pātashāhzāda**  
to-the-two stepmother. These were princes

**z<sup>a</sup>h sabakas. Tōra āy, amis-wōramājē**  
the-two at-a-lesson. Thence they-came, to-this-stepmother

**niyēkh salām, lālau nigīnau**  
was-taken-by-them a-complimentary-gift, (filled) with- with-jewels  
rubies

**tröm<sup>i</sup>. Thöv<sup>ü</sup>kh amis bōnṭha-kani.**  
a-copper-dish. It-was-placed-by-them to-her in-front.

**Yim gay biyē sabakas. Dōhā dōhā**  
These went again to-the-lesson. Each-day each-day

**chih kaḍān. Pātashāh-bāyē wuz<sup>ü</sup>**  
they-are (thus) passing. To-the-queen was-aroused

**panün<sup>ü</sup> rāy. Kyāh wuz<sup>ü</sup>s? 'Bōh**  
her-own intention. What was-aroused-in-her? 'I



**karahö** **yiman-pādashāhzādan-söty** **gönāh.**  
would-have-done these-princes-with sin.'

**Dōha-aki** **wonun** **yiman-pādashāhzādan-dōn,**  
On-a-day-one it-was-said-by-her to-these-princes-two,

**'mē-söty** **kariv** **gönāh.** **Yimav** **dop<sup>u</sup>has,**  
'me-with do-ye sin.' By-them was-said-by-them-  
to-her,

**'t<sup>a</sup>h** **chēkh** **sōñ<sup>ü</sup>** **mōj<sup>ü</sup>;** **tě** **ta** **asě**  
'thou art our mother; for-thee and for-us

**wāti-na.'** **Pādashāhzāda** **gay** **sabakas.**  
it-will-not-be-suitable.' The-princes went to-the-lesson.

**Pādashāh** **āv** **darbār** **murkhas** **karith.**  
The-king came the-court dismissed having-made.

**Wôt<sup>u</sup>** **mahalakhān.** **Pādashāh-bāyi**  
He-arrived at-the-private-apartments. By-the-queen

**trop<sup>u</sup>nas** **darwāza.** **Darwāza** **chēs-na**  
was-shut-by-her-for-him the-door. The-door she-is-for-him-  
not

**thāwān.** **Dop<sup>u</sup>nas,** **'yih** **kyāzi?** **Wōt<sup>h</sup>üs**  
opening. It-was-said-by-him-to-her, 'this why?' She-rose (in-  
reply)-to-him

**pādashāh-bāy.** **Dop<sup>u</sup>nas,** **'bōh** **chěsa**  
the-queen. It-was-said-by-her-to-him, 'I am-I

**cyōñ<sup>ü</sup>** **kōlay,** **kina** **cyānēn-nēcivēn-hünz<sup>ü</sup>?**  
of-thee the-wife, or thy-sons-of?'

**Dop<sup>u</sup>nas** **pādashēhan,** **'tih** **kyāh**  
It-was-said-by-him-to-her by-the-king, 'that what

**gav?** **Dop<sup>u</sup>nas,** **'tim** **ām**  
happened? It-was-said-by-her-to-him, 'they came-to-me

<b>lēkan.'</b>	<b>Pātashāh</b>	<b>chus</b>	<b>dapān,</b>
for(-using)-indecent- language.'	The-king	is-to-her	saying,

<b>'wuñ</b>	<b>kyāh</b>	<b>chuh</b>	<b>salāh ?'</b>	<b>Pātashāh-bāy</b>
'now	what	is	(your) advice ?'	The-queen

<b>chēs</b>	<b>dapān,</b>	<b>'mē</b>	<b>gaṭhi</b>	<b>tihanza</b>
is-to-him	saying,	'for-me	is-necessary	their

<b>wölinjě</b>	<b>z<sup>a</sup>h.</b>	<b>Tima</b>	<b>khěma</b>	<b>bōh.</b>	<b>Ada-kyāh</b>
hearts	two.	Them	I-will-eat	I.	Then-of-course

<b>thāway</b>	<b>darwāza.'</b>	<b>Pātashēhan</b>	<b>dyut<sup>u</sup></b>
I-will-open-for-thee	the-door.'	By-the-king	was-given

<b>hukum</b>	<b>wazīras.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>'yim</b>
an-order	to-the-vizier.	It-was-said-by-him-to-him,	'these

<b>shāhzāda</b>	<b>z<sup>a</sup>h</b>	<b>dikh</b>	<b>mārawāṭalan</b>	<b>athi.</b>
princes	two	give-them	of-the-executioners	in-the-hand.

<b>Yiman</b>	<b>kaḍan</b>	<b>wölinjě</b>	<b>z<sup>a</sup>h.'</b>	<b>Gav</b>
Of-them	they-will-extract	the-hearts	two.'	Went

<b>wazīr.</b>	<b>Wôt<sup>u</sup></b>	<b>ṭāṭahāl,</b>	<b>yēti</b>	<b>yim</b>
the-vizier.	He-arrived	at-the-school,	where	these

<b>shāhzāda</b>	<b>z<sup>a</sup>h</b>	<b>ös<sup>i</sup>.</b>	<b>Yiman-kun</b>	<b>kür<sup>ü</sup>n</b>
princes	two	were.	Them-towards	was-made-by-him

<b>nazarāh.</b>	<b>Sēṭhāh</b>	<b>gös</b>	<b>yim</b>	<b>pātashāhzāda</b>
a-single-glance.	Exceedingly	became- to-him	these	princes

<b>z<sup>a</sup>h</b>	<b>khōsh.</b>	<b>Dilas</b>	<b>pyōs</b>	<b>yinsāph.</b>
two	pleasing.	To-the-heart	fell-of-him	compassion.

<b>Dop<sup>u</sup>nakh,</b>	<b>'ṭaliv</b>	<b>yimi-shēhara</b>	<b>dūr.'</b>
It-was-said-by-him-to- them,	'flee-ye	from-this-city	far.'

**Tsāl<sup>i</sup>."**  
They-fled."

## 12. Dapān wustād,—

(Is) saying the-teacher,—

“ Mārawāṭalan	dyut <sup>u</sup>	hukum	wazīran,	
“To-the-executioners	was-given	an-order	by-the-vizier,	
‘mōryūkh	hūn <sup>i</sup>	z <sup>a</sup> h.’	Mārawāṭalau	mōr <sup>i</sup>
‘kill-ye-them	dogs	two.’	By-the-executioner	were-killed
hūn <sup>i</sup>	z <sup>a</sup> h,	kādikh	yiman	wōlinjē
dogs	two,	were-extracted-by-them	of-them	the-hearts
z <sup>a</sup> h,	lazakh	tōkis-manz,	gay	hēth
two,	they-were-placed- by-them	a-tray-in,	they-went	taking
pādashāh-bāyē.	Pādashāh-bāyi	thōw <sup>u</sup>	darwāza.	
to-the-queen.	By-the-queen	was-opened	the-door.	
Pādashāh	chuh	karān	pādashöhī	tāt <sup>i</sup> .
The-king	is	doing	ruling	there.

13. Shāhzāda	z <sup>a</sup> h	āy	ṭalān	biyis
The-princes	two	came	fleeing	to-another
pātashēhas	nish.	Pātashēhan	rāṭ <sup>i</sup>	yim
king	near.	By-the-king	were-taken	they
gōlām.	Gōḍanyuk <sup>u</sup>	pahar	āv	amis-
(as) servants.	The-first	watch	came	to-this-
baḍis-hihis-shāhzādas.		Shēmāh	chuh	dazān.
the-elder-the-prince.		A-lamp-flame	is	burning.
Pātashāha-sānd <sup>i</sup>	z <sup>a</sup> h	bōṭ <sup>u</sup>	chih	palangas-
The-king	two	husband-and- wife	are	the-bed-
pēṭh	arāmas.	Yiman <sup>u</sup> y	syod <sup>u</sup>	wasān
-on	in-rest.	To-them-very	in-front	descending

chuh shěhmār. Yih gōlām chuh kaḍān  
is a-great-snake. This servant is drawing

shēmshēr. Amis-shěhmāras chuh karān  
a-sword. To-this-great-snake he-is making

ṭuk<sup>a</sup>ra. Ami pata chuh shēmshēri-handis  
pieces. This after he-is to-the-sword's

tēgas walān phamb. Amis-pādashāhbāyē-handis-  
blade wrapping cotton-wool. To-this-queen's-

badanas ôs<sup>u</sup> wōtharān yih zahar amis-  
body he-was wiping-off this poison that-

shěhmāra-sond<sup>u</sup>. Dopun, 'amis mā  
great-snake-of. It-was-said-by-him, 'on-her I-wonder-if

āsīm shěhmāra-sond<sup>u</sup> zahar.' Ôs<sup>u</sup>  
there-will-be-on-my the-great-snake-of poison.' He-was  
(queen)

wōtharān ta pādashāh gav bēdār.  
wiping and the-king became awake.

Dop<sup>u</sup> pādashēhan, 'yih ām mārani.'  
It-was-said by-the-king, 'he came-to-me for-killing.'

Pādashēham, say chēh dalīl. Hargāh-kiy  
My-king, that-veryly is the-story. If

suh pādashāh sara karihē, pananēn-  
that king testing had-made, to-his-own-

nēcivēn-pēṭh mā diyihē hukum mārāwāṭalan,  
sons-on not would-he the-order to-the-executioners,  
have-given

'tōh<sup>i</sup> mōryūkh.' Ada gay tim hūn<sup>i</sup>  
'ye kill-ye-them.' Afterwards went those dogs

z<sup>a</sup>h mārā. Pādashēham, agār bāwar  
two to-death. My-king, if believing





**IX.—GRĪST<sup>i</sup>-BĀYĒ-HÜNZÜ TA MĀCH-T<sup>a</sup>LARĒ-**  
 FARMER'S-WIFE-OF AND HONEY-BEE-

**HÜNZÜ KATH**  
 OF STORY

1. Dapān wustād,—

(Is) saying the-teacher,—

Yih	grīst <sup>i</sup> -bāy	ös <sup>ü</sup>	tsüj <sup>ü</sup> müt <sup>ü</sup> .	Kami-
This	farmer's-wife	had	fled.	For-what-
bāpath ?	Kārdāran	ta	mukadaman	ôsus
reason ?	By-the-overseer	and	by-the-village-headman	had-been-to-her
kor <sup>u</sup> mot <sup>u</sup>	zulm.	Amiy-bāpath	chěh	tsüj <sup>ü</sup> müt <sup>ü</sup> .
done	tyranny.	For-this-very-reason	she-is	fled.
Wöts <sup>ü</sup>	wanas-akis-manz.	Otuy	wöts <sup>ü</sup> s	
She-arrived	forest-one-in.	There-veryly	arrived-to-her	
māch-t <sup>a</sup> l <sup>ü</sup> r <sup>ü</sup> .	Amis	āyě	zabān.	Dapān
a-honey-bee.	To-it	came	speech.	Saying
chěh	amis-grīst <sup>i</sup> -bāyě,	“ts <sup>a</sup> h	kyāzi	chěkh
she-is	to-this-farmer's-wife,	“thou	why	art
tsüj <sup>ü</sup> müt <sup>ü</sup> ? ”	Dop <sup>u</sup> nas	grīst <sup>i</sup> -bāyi,	“mě	
fled ? ”	Was-said-by-her-to-it	by-the-farmer's-wife,	“to-me	
chuh	gōmot <sup>u</sup>	zulm.”	Ami	dop <sup>u</sup> nas
is	happened	tyranny.”	By-that	was-said-by-it-to-her
phīrith	māch-t <sup>a</sup> l <sup>a</sup> ri,	“mě-ti	chuh	gōmot <sup>u</sup>
answering	by-the-bee,	“to-me-also	is	happened
zulm.	Bōh	chēs	wadān,	ts <sup>a</sup> h
tyranny.	I	am	lamenting,	thou
				please-place-for-me

kan." Wanān mäch-t<sup>al</sup>ü<sup>r</sup>ü grīst<sup>i</sup>-bāyi kun.  
the-ear." Saying (is) the-bee the-farmer's-wife to.

✓ "Yitay, vēsī, paran pēmōs,  
"Come- friend, at-feet we-will-fall-of-Him,  
please,

karōs zārapār.  
we-will-make- ejaculations.  
to-Him

Buday chēsai mäch-t<sup>al</sup>ü<sup>r</sup>ü, wanuk<sup>u</sup>  
I-veryly am-Thy honey-bee, of-the-forest

jānāwār.  
a-winged-creature.

2. Kōha-kōhai vyūr<sup>u</sup>āh añām, ös<sup>ü</sup>s  
From-every- flower-nectar was-brought- I-became  
mountain by-me,

ayālbār.  
possessed-of-a-large-family.

Balāy pēyin hāpath-gānas, wanan  
Calamity may-fall to-the-bear-pimp, to-the-forests

tōñ<sup>u</sup>nam lār.  
was-brought-in- running-away.  
by-him-to-me

3. Pōtēn tasandēn öli-nāsh korun;  
To-the-young- of-it nest-destruction was-made-  
ones by-him;

Sōhibō, āy-nā ār?  
O-God, did-there-not-there- pity?  
come-to-thee





5. Drāti-sötin kâsh<sup>i</sup> yěli tsat<sup>i</sup>nam,  
A-sickle-with the-honeycombs when were-cut-by-him-  
of-me,

kötyāh khâtis mār.  
how-many arose-for-him (guilt of) murders.

Buday chěsay mäch-t<sup>a</sup>l<sup>ü</sup>r<sup>ü</sup>, wanuk<sup>u</sup>  
I-veryly am-Thy honey-bee, of-the-forest  
jānāwār."  
a-winged-creature."

6. Mökalôw<sup>u</sup> ami-mäch-t<sup>a</sup>l<sup>a</sup>ri wanith  
Was-finished by-this-honey-bee having-spoken  
panun<sup>u</sup> dôd<sup>u</sup>. Wuñ chěh dapān amis-  
her-own pain. Now she-is saying to-this-  
grīst<sup>i</sup>-bāyě, "chěyěy kěh gömot<sup>u</sup>, ts<sup>a</sup>-ti  
farmer's-wife, "if-there-is-to- anything happened, thou-also  
thee

wan." Wanān chěh wuñ grīst<sup>i</sup>-bāy.  
speak." Saying is now the-farmer's-wife.

Dapān chēs, "Bōz, mē kyāh zulm  
Saying she-is-to-it, "hear, to-me what tyranny

chuh gömot<sup>u</sup>.  
is happened."

Azal chāwun chuh samsāras, chěh  
Fate to-be-experienced is in-the-world, there-is

tal wasün<sup>ü</sup> jāy.  
below to-be-descended a-place.

Buday chěsay grīst<sup>i</sup>-bāy, yōr nay  
I-veryly am-Thy farmer's-wife, here not-veryly

rōzani āy.  
to-abide we-are-come.

7. **Sōta yēli mōtasūt<sup>i</sup> grēstēn dilāsa**  
 In-spring when the-accountants to-farmers soothing  
**dini hay āy,**  
 to-give O! came,

**Mōdaryiv-kathau yēdāh būr<sup>ū</sup>kh, zālas**  
 With-sweet-words a-belly was-filled-by-them, in-a-net  
**walana-āy.**  
 we-were-surrounded.

8. **Har<sup>a</sup>da-vizi dard mūth<sup>ū</sup>kh, lāyēni**  
 In-autumn-time the-affection was-forgotten- for-beating  
 by-them,  
**tim-hay āy.**  
 they-veryly came.

**Buday chēsai grīst<sup>i</sup>-bāy, yōr nay**  
 I-veryly am-Thy farmer's-wife, here not-veryly  
**rōzani āy.**  
 to-abide we-came.

9. **Yim phal wāwim mājē-zamīni,**  
 What fruits were-sown-by-me in-mother-earth,  
**tim-hay papith āy,**  
 they-veryly ripened came,

**Sōmb<sup>a</sup>rith sōrith khalas kārīm,**  
 Having-collected having-piled on-the-threshing- they-were-  
 floor made-by-me,  
**hatabōd<sup>i</sup>-khōris drāy.**  
 to-hundreds-of-kharwār- they-emerged.  
 weight

10. **Cakla-cakla**      **mukadam**      **ta**      **paṭhwör<sup>i</sup>**  
 In-each-village-      the-village-head-      and      the-village-  
                          circuit                                   man                                   accountant

**tōlani**      **tim-hay**      **āy,**  
 to-weigh      they-verily      came,

**Buday**      **chěsay**      **grīst<sup>i</sup>-bāy,**      **yōr**      **nay**  
 I-verily      am-Thy      farmer's-wife,      here      not-verily  
                  **rōzani**      **āy.**  
                  to-abide      we-came.

11. **Öziz**      **ta**      **miskīn**      **kötyāh,**      **vis<sup>i</sup>iyi,**  
          The-poor      and      penniless      how-many,      O-friend,

**halam**      **dör<sup>i</sup>-dör<sup>i</sup>**      **āy,**  
 the-lap-cloth      holding-out      came,

**Halam**      **dit<sup>i</sup>makh**      **mě**      **bār<sup>i</sup>-bār<sup>i</sup>,**      **suy**  
 The-skirts      were-given-by-      by-me      filling,      that-verily  
    me-to-them  
                  **chuh**      **mōkalan**      **pāy.**  
                  is      for-salvation      a-means.

12. **Kalama**      **sōtin**      **sawāb**      **likhan,**  
          A-pen      with      the-reward-of-good-      they-will-  
    actions                                   write,

**yith-nay**      **lagěkh**      **grāy.**  
 so-that-not      will-happen-to-them      shaking.

**Buday**      **chěsay**      **grīst<sup>i</sup>-bāy,**      **yōr**      **nay**  
 I-verily      am-Thy      farmer's-wife,      here      not-verily  
                  **rōzani**      **āy.**  
                  to-abide      we-came.

## X.—RĀJĒ BIKARAMĀJĒTŪÑ<sup>ū</sup> KATH

(In the original MSS. of this story, the Hindū word for "king" is regularly written *rājē*, instead of the more familiar *rāja* or *rāza*. This spelling is followed in the transcription.)

### 1. Dapān wustād,—

(Is) saying the-teacher,—

<b>Mahaniv<sup>i</sup></b>	<b>ṣōr</b>	<b>ös<sup>i</sup></b>	<b>pakān</b>	<b>wati.</b>
Men	four	were	going	by-road.
<b>Ākh</b>	<b>brūha</b>	<b>mödān.</b>	<b>Ath<sup>i</sup></b>	<b>mödānas</b>
There-came-to- them	in-front	a-plain.	(On) this	plain
<b>yēli</b>	<b>hyotukh</b>	<b>pakun,</b>	<b>lāg<sup>i</sup></b>	<b>wanani</b>
when	they-began	to-go,	they-began	to-say
<b>pānawūn,</b>	<b>"talau,</b>	<b>wān<sup>i</sup>tav</b>	<b>dalīlā,</b>	<b>yih</b>
mutually,	"ho,	tell-ye	story-a,	this
<b>mödān</b>	<b>kaḍōn."</b>	<b>Pata-kani</b>	<b>ākh</b>	<b>byākh</b>
plain	we-will-pass-over- it."	Afterwards	there-came- to-them	other
<b>shēkhtā.</b>	<b>Amis</b>	<b>dopukh,</b>	<b>"ṣ<sup>h</sup></b>	<b>wanta</b>
person-a.	To-him	it-was-said-by- them,	"thou	tell-please
<b>dalīlā,</b>	<b>yih</b>	<b>mödān</b>	<b>mōkalāwahun."</b>	<b>Ām<sup>i</sup></b>
story-a,	this	plain	we-will-complete-it."	By-him
<b>dop<sup>u</sup>nakh</b>	<b>phīrith,</b>	<b>"bōh,</b>	<b>hasa,</b>	
it-was-said-by-him-to- them	in-answer,	"I,	sirs,	
<b>wanamōwa</b>	<b>dalīl.</b>	<b>Dalīl,</b>	<b>hasa,</b>	<b>wanamōwa</b>
will-tell-to-you	a-story.	Story,	sirs,	I-will-tell-to-you
<b>katha</b>	<b>pānt.</b>	<b>Pāntan-kathan</b>	<b>gathanam</b>	
tales	five.	For-five-tales	they-will-be-proper-to- me	



<b>din<sup>i</sup></b>	<b>rōpayēs</b>	<b>pānt̥</b>	<b>hath."</b>	<b>Yimōv</b>
to-be-given	of-rupee	five	hundred."	By-them

<b>dop<sup>u</sup>has</b>	<b>phīrith,</b>	<b>"t̥ōr</b>	<b>hath</b>	<b>dimōy</b>
it-was-said-by-	in-answer,	"four	hundred	we-will-give-
them-to-him				to-thee

<b>t̥ōr</b>	<b>zān<sup>i</sup>.</b>	<b>Pōnt̥yum<sup>u</sup></b>	<b>hath</b>	<b>gay</b>	<b>panunuy.</b>
four	persons.	The-fifth	hundred	became	thine-own-
					only.

<b>Wan-sa</b>	<b>katha</b>	<b>pānt̥."</b>	<b>Dop<sup>u</sup>nakh.—</b>
Tell-sir	the-ales	five."	It-was-said-by-him-to-them.—

✓ **Dyār,** **hasa,** **chih** **sapharas.**  
 "Monies, sirs, are for-a-journey.

**Yār,** **hasa,** **chuh** **na-āsanās.**  
 A-friend, sirs, is for-non-existence (of wealth).

**Āshēnāv,** **hasa,** **chuh** **āsanās.**  
 A-near-relation, sirs, is for-existence (of wealth).

<b>Gayē</b>	<b>trih</b>	<b>katha.</b>	<b>Biyē</b>	<b>z<sup>a</sup>h</b>	<b>katha,</b>	<b>hasa,</b>
Went	three	tales.	The-other	two	stories,	sirs,

**chēwa,—**  
 are-for-you,—

<b>Sa</b>	<b>zanāna</b>	<b>chēwana</b>	<b>panūñ<sup>ū</sup>,</b>
That	woman	is-for-you-not	your-own,

<b>yēsa</b>	<b>na</b>	<b>āsi</b>	<b>pānas-sōty.</b>
who	not	will-	oneself-with.
		be	

<b>Biyē,</b>	<b>hasa,—</b>
Also,	sirs,—

<b>Yus</b>	<b>rātas</b>	<b>bēdār</b>	<b>rōzi,</b>
He-who	by-night	awake	will-remain,

suy, hasa, zēni Rājē-Bikarmājētūn<sup>u</sup>  
 he-only, sirs, will-win King-Vikramāditya's

kūr<sup>ū</sup>."  
 daughter."

Wañēnakh yima katha pānt. Yim  
 Were-said-by-him-to- these tales five. They  
 them

chis dapān, "wan-sa dalīl." Yih  
 are-to-him saying, "tell-sir a-story." He

chukh dapān, "mě, hasa, wañēmōwa  
 is-to-them saying, "by-me, sirs, were-told-by-me-to-you

katha pānt." Milüv<sup>u</sup>kh ladöy<sup>i</sup>.  
 tales five." Was-joined-in-by-them fighting.

Yim chis dapān, "rōpayēs tōr hath  
 They are-to-him saying, "of-rupee four hundred

nīth; dalīl kēh wūn<sup>u</sup>th-na; mödān  
 were-taken-by-thee; story any was-told-by- the-plain  
 thee-not;

chuh wuñě pakanay." Amis lôyukh  
 is still not-having-been- To-him it-was-beaten  
 walked."

yimav-tōrav-zanēv. Ām<sup>i</sup> dop<sup>u</sup>nakh,  
 by-these-four-persons. By-him it-was-said-by-him-to-them,

"pakiv-sa yitikis-pādashēhas-nish. Yih  
 walk-ye-sirs of-here-the-king-near. What

suh dapi, tih karav."  
 he will-say, that we-will-do."

## 2. Dapān wustād,—

(Is) saying the-teacher,—

<b>Wöt<sup>i</sup></b>	<b>pātashēhas-nish.</b>	<b>Dyut<sup>u</sup></b>
They-arrived	the-king-near.	Was-given

<b>phār<sup>i</sup>yād</b>	<b>ṣōrav-zanēv.</b>	<b>Dop<sup>u</sup>has,</b>
a-complaint	by-the-four-persons.	It-was-said-by-them-to-him,

<b>“pātashēham,</b>	<b>yim<sup>i</sup>-shēkhṭas</b>	<b>khēy</b>
“my-king,	by-this-person	were-eaten

<b>asē</b>	<b>rōpayēs</b>	<b>ṣōr</b>	<b>hath.</b>	<b>Dopun,</b>
for-us	of-rupee	four	hundred.	It-was-said-by-him,

<b>‘wanamōwa</b>	<b>katha</b>	<b>pāntṣ.’”</b>	<b>Pātashēhan</b>
‘I-will-tell-you	tales	five.’”	By-the-king

<b>dop<sup>u</sup></b>	<b>amis-shēkhṭas,</b>	<b>“wan-sa</b>	<b>kyāh</b>
it-was-said	to-this-person,	“tell-sir	what

<b>won<sup>u</sup>thakh ?”</b>	<b>Yih</b>	<b>wōthus</b>
was-told-by-thee-to-them ?”	He	arose-to-him

<b>phīrith,</b>	<b>“pātashēham,</b>	<b>bōh</b>	<b>wanay</b>	<b>katha</b>
in-answer,	“my-king,	I	will-tell-to-thee	tales

<b>pāntṣ.</b>	<b>Rōpayēs</b>	<b>gathanam</b>	<b>din<sup>i</sup></b>
five.	Of-rupee	they-are-proper-to-me	to-be-given

<b>pāntṣ</b>	<b>hath.</b>	<b>Ada</b>	<b>wanay</b>	<b>bōh</b>	<b>katha</b>
five	hundred.	Then	I-will-tell-to-thee	I	the- <del>tales</del>

<b>pāntṣ.”</b>	<b>Pātashēhan</b>	<b>kād<sup>i</sup></b>	<b>rōpayēs</b>
five.”	By-the-king	were-produced	of-rupee

<b>pāntṣ</b>	<b>hath,</b>	<b>ditin</b>	<b>amis-shēkhṭas.</b>	<b>Yim</b>
five	hundred,	they-were-given-	to-this-person.	These
		by-him		

<b>kārin</b>	<b>band,</b>	<b>pāna</b>	<b>kūr<sup>u</sup>n</b>	<b>kōm<sup>u</sup>āh</b>
were-made-	tied-up,	by-himself	was-done-by-	deed-a
by-him			him	

<b>ām<sup>i</sup>-pātashēhan.</b>	<b>Pātashöhī-hond<sup>u</sup></b>	<b>pōshākh</b>			
by-that-king.	Royalty-of	garment			
<b>trōwun,</b>	<b>gadöyiyě-hond<sup>u</sup></b>	<b>pōshākh</b>	<b>pūrun.</b>		
was-put-off-	beggary-of	garment	was-put-on-		
by-him,			by-him.		
<b>Biyě</b>	<b>gāṇḍin</b>	<b>lāl</b>	<b>sath</b>	<b>maṣhi,</b>	
Also	were-tied-by-him	rubies	seven	on-the-arm,	
<b>drāv</b>	<b>yima</b>	<b>katha</b>	<b>pāntṣ</b>	<b>sara</b>	<b>karani.</b>
he-went-forth	these	tales	five	testing	to-make.

### 3. Dapān wustād,—

(Is) saying the-teacher,—

<b>Gōḍañiy</b>	<b>drāv</b>	<b>běñě-handis-shěharas-kun.</b>		
At-the-very- first	he-went- forth	his-sister's-city-towards.		
<b>Gur<sup>u</sup></b>	<b>chus</b>	<b>khasun<sup>u</sup>.</b>	<b>Wôt<sup>u</sup></b>	<b>yěli</b>
A-horse	is-for-him	to-be-mounted.	He-arrived	when
<b>nīzīkh</b>	<b>ath-běñě-handis-shěharas</b>		<b>lüz<sup>u</sup>n</b>	
near	to-that-sister's-city		was-sent-by-him	
<b>shěch<sup>i</sup></b>	<b>amis-běñě,</b>	<b>“ mě</b>	<b>kyāh</b>	<b>chuh</b>
a-message	to-that-sister,	“ to-me	verily	is
<b>pēmōt<sup>u</sup></b>	<b>muhim.</b>	<b>Bōh</b>	<b>kyāh</b>	<b>yimahō</b>
fallen	poverty.	I	of-course	should-come
<b>tūr<sup>i</sup>.”</b>	<b>Ami</b>	<b>lüz<sup>u</sup>nas</b>	<b>běñi</b>	<b>pot<sup>u</sup></b>
there-even.”	By-that	was-sent-by- her-to-him	by-the- sister	back-again
<b>phīrith</b>	<b>shěch<sup>i</sup>,</b>	<b>“ mě</b>	<b>kyāh</b>	<b>rōzan</b>
in-answer	a-message,	“ to-me	of-course	will-remain
<b>pāma</b>	<b>wör<sup>i</sup>vis-manz.”</b>		<b>Pot<sup>u</sup></b>	<b>phīrith</b>
reproaches	my-father-in-law's- house-in.”		Back-again	in-answer



<b>lüz<sup>ü</sup>nas</b>	<b>biyě</b>	<b>shěch<sup>i</sup>,</b>	<b>“ mě</b>	<b>yěli</b>	<b>na</b>
was-sent-by-	again	message,	“ to-me	when	not
him-to-her					

<b>bani</b>	<b>tōr</b>	<b>yun<sup>u</sup>,</b>	<b>tō-ti</b>	<b>gathēm</b>	<b>ladun<sup>u</sup></b>
will-be-	there	to-come,	nevertheless	it-is-proper-	to-be-
possible				to-me	sent

<b>naph<sup>t</sup>as</b>	<b>kěntshāh.</b>	<b>Ladaham-ay,</b>	<b>tath</b>
for-the-belly	something.	Thou-wilt-send-	to-that
		to-me-if,	

<b>gath<sup>i</sup></b>	<b>gand</b>	<b>karun<sup>u</sup>,</b>	<b>pětha</b>	<b>gathēs</b>
it-is-proper	a-knot	is-to-be-made,	upon (it)	it-is-proper-
				for-it

<b>mōhar</b>	<b>karūn<sup>ū</sup></b>	<b>panūn<sup>ū</sup>.”</b>	<b>Ami</b>	<b>kūr<sup>ū</sup></b>
the-seal	to-be-made	thine-own.”	By-that	was-done

<b>běni</b>	<b>kōm<sup>ū</sup>āh.</b>	<b>Lodun</b>	<b>panañě-kěnzě</b>
by-the-sister	deed-a.	Was-sent-by-her	(in) her-own-dish-cup

<b>bata-hanā,</b>	<b>yā</b>	<b>shyot<sup>u</sup></b>	<b>yā</b>	<b>shōth.</b>
a-little-boiled-rice,	(not caring whether	impure	or	purity.
	it was) either	(leavings)		

<b>Pětha</b>	<b>kūr<sup>ū</sup>nas</b>	<b>panūn<sup>ū</sup></b>	<b>mōhar,</b>	<b>korun</b>
Upon (it)	was-made-by-	her-own	seal,	was-made
	her-for-it			by-her

<b>rawāna</b>	<b>amis-böyis.</b>	<b>Tām<sup>i</sup></b>	<b>yěli</b>	<b>wuch<sup>ū</sup></b>
dispatching	to-that-brother.	By-him	when	was-seen

<b>běñě-hünz<sup>ū</sup></b>	<b>mōhar,</b>	<b>roṭun,</b>	<b>ātiy</b>
the-sister-of	the-seal,	was-taken-	in-that-
		by-him,	very-place

**thōwun-dabövith.**  
was-buried-by-him.

4. **Drāv** **yāra-sanzi-wati.** **Yēli** **wôt<sup>u</sup>**  
 He-went-forth on-a-friend's-the-road. When he-arrived
- nīzīkh** **sūzun** **amis** **mahanyuv<sup>u</sup>,** **“yār,**  
 near was-sent- to-him a-man (saying), “(thy)  
 by-him friend,
- hasa,** **ôy.** **Pātashöhī** **chēsna.** **Suh,**  
 sir, is-come-to-thee. Royalty is-to-him-not. He,
- hasa,** **chuy** **muhimzad.”** **Yāran** **yēli**  
 sir, is-verity struck-by-adversity.” By-the-friend when
- būz<sup>u</sup>,** **drāv,** **wôt<sup>u</sup>** **amis-yāras-nish.**  
 it-was-heard, he-went-forth, he-arrived that-friend-near.
- Dapān** **chus,** **“hā** **yāra,** **kati** **gōham**  
 Saying he-is-to- “O friend-O, whence didst-thou-  
 him, become-for-me
- yōr** **pōda ? ”** **Pakān** **chih** **dōnaway.**  
 here manifest ? ” Going they-are both.
- Amis** **ôs<sup>u</sup>** **miskīnī-hond<sup>u</sup>** **pōshākh** **nōl<sup>i</sup>.**  
 To-that-one was poverty-of garment on-the-neck.
- Dapān** **chus,** **“yāra,** **yih** **khal<sup>a</sup>t-ě-shöhī**  
 Saying he-is-to-him, “friend, this robe-of-royalty
- dita** **mě.** **Yih** **myôn<sup>u</sup>** **pōshākh**  
 please-give to-me. This my garment
- thunta** **ts<sup>a</sup>h.”** **Yih** **ās-na-bōzana,** **“yih**  
 please-put-on thou.” This was-not-considered- “this  
 by-him,
- chuh** **amis** **miskīnī-hond<sup>u</sup>** **pōshākh ” ;**  
 is to-that-one beggary-of garment ” ;
- yih** **ās-bōzana** **khal<sup>a</sup>t-ě-shöhī ;** **kami-mōkha ?**  
 this was-considered a-robe-of-royalty ; on-what-account ?

<b>Mahabata-söty.</b>	<b>Gav.</b>	<b>Wöt<sup>i</sup></b>	<b>yāra-sond<sup>u</sup></b>
Affection-through.	He-went.	They-arrived	the-friend-of

<b>gara.</b>	<b>Yāran</b>	<b>kūr<sup>ū</sup>nas</b>	<b>ziyāphath</b>
house.	By-the-friend	was-made-by- him-for-him	a-feast

<b>lōyik-ě-pādashāh.</b>	<b>Sapañēs</b>	<b>ot<sup>u</sup>-tāñ</b>	<b>z<sup>a</sup>h</b>
worthy-of-a-king.	There-happened-	there-up-to	two
	to-him		

**katha**                      **sara.**  
statements                in-investigation.

5. Drāv      wuñ      zanāni-handis-shēharas-kun.  
He-went-forth      now      (his) wife's-city-towards.

<b>Wôt<sup>u</sup></b>	<b>ath-shěharas</b>	<b>and-kun.</b>	<b>Ati</b>
He-arrived	of-that-city	the-outskirt-towards.	There

ös <sup>ü</sup>	bud <sup>ü</sup>	zanānā.	Byūṭh <sup>u</sup>	ām <sup>i</sup> -sandi-gari.
was	an-old	woman-a-certain.	He-stayed	in-her-house.

<b>Dopun</b>	<b>amis-bujě-zanāni,</b>	<b>“ ditam</b>	<b>drôt<sup>u</sup>.</b>
It-was-said-	to-that-old-woman,	“ please-give-	a-sickle.
by-him		to-me	

**Bōh**      **ana**      **yimis-guris-kyut<sup>u</sup>**      **gāsa."**      **Drāv**  
 I      will-bring      this-horse-for      grass."      He-went-forth

<b>gāsa</b>	<b>anani.</b>	<b>Wuchun</b>	<b>ati</b>	<b>gāsa-mödānā,</b>
grass	to-bring.	Was-seen-	there	grass-plain-a-certain,
		by-him		

<b>ath<sup>i</sup></b>	<b>chuh</b>	<b>lōnān.</b>	<b>Yih</b>	<b>ös<sup>ü</sup></b>	<b>rakh</b>
to-it-verily	he-is	reaping.	This	was	the-private-field

pātashēha-sünz <sup>ti</sup> .	Ös <sup>i</sup>	lārān	ṭahāl <sup>i</sup> .
the-king-of.	Were	running-up	the-grooms.

<b>Nyūkh</b>		<b>raṭith</b>		<b>pananis-mējēras-nish.</b>
He-was-taken- by-them		having-seized		their-own-master-of-the- horse-near.
<b>Korukh</b>		<b>köd.</b>	<b>Rāth</b>	<b>āyě.</b>
He-was-made- by-them		imprisoned.	Night	came.
<b>chěh</b>	<b>gaṭhān</b>	<b>pöda</b>	<b>zanānā</b>	<b>akh,</b>
is	becoming	manifest	woman-a	one,
<b>amis-mējēras</b>		<b>ziyāphathā</b>	<b>hěth.</b>	<b>Yih</b>
to-that-master-of-the- horse		dish-of-food-a	having-brought.	He
<b>chuh</b>	<b>bihith</b>	<b>cārpāyi-pěth.</b>	<b>Ziyāphath</b>	
is	seated	a-bedstead-on.	The-dish-of-food	
<b>thüv<sup>ü</sup>nas</b>	<b>bōnṭha-kani.</b>	<b>Ath<sup>i</sup></b>	<b>wāth<sup>i</sup></b>	
was-placed-by-her- for-him	front-in.	To-it-verily	they-descended	
<b>khěni</b>	<b>dōnaway.</b>	<b>Hanā</b>	<b>h<sup>a</sup>rēyěkh.</b>	<b>Yih</b>
to-eat	both.	A-little	remained-over-for- them.	This
<b>dyutukh</b>	<b>amis-ködis.</b>	<b>Kor<sup>u</sup>has</b>	<b>ālav,</b>	
was-given-by-them	to-this-prisoner.	Was-made-by-them- to-him	a-call,	
<b>“hatō</b>	<b>ködyau,</b>	<b>yih</b>	<b>khyuh</b>	<b>sōñ<sup>ü</sup></b>
“ho	prisoner-O,	this	eat	our
<b>ṭhěth-han.”</b>	<b>Köd<sup>i</sup></b>	<b>roṭ<sup>u</sup>,</b>	<b>khyōn.</b>	<b>Ātiy</b>
waste-food- a-little.”	By-the-prisoner	it-was-taken,	it-was-eaten- by-him.	There- verily
<b>chuh</b>	<b>panañě</b>	<b>jāyě</b>	<b>bihith.</b>	<b>Yimav-dōyav</b>
he-is	in-his-own	in-place	seated.	By-these-two
<b>kür<sup>ü</sup></b>	<b>tamaskhurī;</b>	<b>ath-palangas</b>	<b>phüt<sup>ü</sup></b>	
was-made	jesting;	to-that-bedstead	was-broken	



tür<sup>ü</sup>. Korukh ālav amis-ködis, “t<sup>a</sup>h  
the-tenon. Was-made-by-them a-call to-that-prisoner, “thou

wuchta, yith-palangas phüt<sup>ü</sup> tür<sup>ü</sup>, tē  
please-see, to-this-bedstead is-broken the-tenon, to-thee

mā tagiy.” Ām<sup>i</sup> dop<sup>u</sup>nakh, “āñ,  
I-wonder-if it-will-within- By-him it-was-said-to- “yes,  
thy-power.” them,

tagēm-nā ? Hamsāyē chim chān.”  
will-it-not-be-within- Neighbours are-to-me carpenters.”  
my-power ?

Dop<sup>u</sup>has, “wōla.” Wôt<sup>u</sup> ot<sup>u</sup>. Ami-  
It-was-said-by-them- “come.” He-arrived there. By-that-  
to-him,

zanāni parzanôw<sup>u</sup> panun<sup>u</sup> khāwand.  
woman he-was-recognized (as) her-own husband.

Ām<sup>i</sup> ös<sup>ü</sup>-parzanöv<sup>ü</sup>müt<sup>ü</sup> brōnṭh, yēli yih  
By-him she-had-been-recognized before, when this

bata-han diṭ<sup>ü</sup>has. Yih zanāna chēh  
food-a-little was-given-by-them-to- This woman is  
him.

dapān amis-mējēras, “wuñ kyāh karav ?  
saying to-this-master-of-the- “now what shall-we-do ?  
horse,

Yih chuh myōn<sup>u</sup> khāwand. Yih gāṭhi  
This is my husband. He is-proper

mārun<sup>u</sup> rātas-rāth.” Hukum dyutun  
to-be-killed this-very-night.” An-order was-given-by-him

mārawāṭalan. Dop<sup>u</sup>nakh, “niyūn yih  
to-the-executioners. It-was-said-by-him-to- “take-him this  
them,

**köd<sup>i</sup>,** **gaṭhi** **mārun<sup>u</sup>;** **wölinj<sup>ü</sup>** **gaṭhēs**  
 prisoner, he-is-proper to-be-killed; the-heart is-proper-of-him

**yūr<sup>i</sup>** **anün<sup>ü</sup>.** **Nyūkh** **yih** **köd<sup>i</sup>**  
 here-even to-be-brought." Was-taken-by-this prisoner  
 them

**shēharas-nēbar.** **Ām<sup>i</sup>** **dyut<sup>u</sup>nakh** **sawāl,**  
 the-city-outside. By-him was-given-by-him-a-petition,  
 to-them

**"mē** **tröv<sup>i</sup>tav** **yēla,** **bōh** **chalahö** **atha**  
 "me please-to-let-me-from-restraint, I would-the-hands  
 loose wash

**buth<sup>u</sup>,** **Khödāyēs-kun** **karahö** **zārapār."**  
 face, God-towards I-would-make ejaculations."

**Trōwukh** **yēla.** **Wuch<sup>ü</sup>n** **āba-hanā,**  
 He-was-let-loose-from-restraint. Was-seen-by-water-a-little,  
 by-them him

**cholun** **atiy** **atha** **buth<sup>u</sup>.** **Khödā-Söbas-**  
 was-washed-there-indeed the-hands face. God-the-Lord-  
 by-him

**kun** **korun** **zārapār.** **Atha** **pyōs**  
 towards was-made-by-him ejaculation. The-hand fell-of-him

**yiman-lālan-satan-pēṭh,** **yim** **tati** **ösis**  
 these-rubies-seven-on, which there were-of-him

**gānd<sup>i</sup>māt<sup>i</sup>** **maṭhi.** **Yiman** **dopun** **mārawātalān-**  
 tied on-the-arm. To-these it-was-said-to-executioners-  
 by-him

**ṣōn,** **"hata-sa,** **mē** **trōvyuv** **yēla.** **Nōm**  
 four, "O-sirs, me let-ye-me from-restraint. These

**chiwa** **lāl** **sath.** **Tsōr** **chiwa** **tōhē**  
 are-for-you rubies seven. Four are-for-you for-you

**ṣōn**      **zanēn.**      **Trih**      **chiwa**      **myōn<sup>i</sup>**      **tōhē-**  
four      persons.      Three      are-for-you      mine      you-

**nish."**

with."

**6. Ot<sup>u</sup>-tāñ**      **karēn**      **ṣōr**      **katha**      **sara.**  
There-up-to      were-made-by-      four      statements      tested.  
him

**Pōṇṣim<sup>u</sup>**      **kath**      **gayēs**      **mashith.**      **Āv,**  
The-fifth      statement      went-for-him      forgotten.      He-came,

**wōt<sup>u</sup>**      **panun<sup>u</sup>**      **gara.**      **Biyē**      **wanān**      **chuh**  
he-arrived      his-own      house.      Again      saying      he-is

**timan**      **pāṇṣan**      **zanēn,**      **"waniv-sa**      **kyāh**  
to-those      five      persons,      "say-ye-sirs      what

**wañēwa**      **tōhē**      **pāṇṣ**      **katha."**      **Yih**  
were-said-by-you      by-you      five      statements."      He

**wōthus**      **pot<sup>u</sup>**      **phīrith,**  
arose-to-him      back-again      in-answer,

**"Pātashēham,**      **kāṣa**      **katha**      **karēth**      **sara?"**  
"My-king,      how-      statements      were-      tested?"  
many      made-by-thee

**Dop<sup>u</sup>nakh**      **pātashēhan,**      **"ṣōr**      **katha."**  
It-was-said-by-him-to-      by-the-king,      "four      statements."  
them

**Yimav**      **dop<sup>u</sup>has,**      **"kusa**      **kusa?"**  
By-them      it-was-said-by-them-to-him,      "which      which?"

**Dop<sup>u</sup>nakh**      **pātashēhan,**  
It-was-said-by-him-to-them      by-the-king,

**"Āsh<sup>h</sup>nāv**      **chih**      **pāz<sup>i</sup>-pōṭh<sup>i</sup>**      **āsanās.**  
"Relations      are      really-truly      for-existence (of  
wealth).





phakīr. Gav, wôt<sup>u</sup> Rājě-Bikarmājētun<sup>u</sup>  
a-faqīr. He-went, he-arrived King-Vikramāditya's

gara. Nazarbāzav kūr<sup>ū</sup> nazar,  
house. By-the-watchers was-done watching,

khabardārav niyě khabar amis-rājěs.  
by-the-newsmen was-brought news to-this-king.

Dop<sup>u</sup>has, "rājě-söba, phakīrā akh  
It-was-said-by-them-to- " King-Sir, faqīr-a one  
him,

gamot<sup>u</sup> pöda. Yihuy dapān, 'böh  
(is) become manifest. He-veryly (is) saying, 'I

zēnan rājě-sünz<sup>ū</sup> kūr<sup>ū</sup>. ' ' Rājě wanān  
will-win-her the-king's daughter.' ' The-king saying

chukh pot<sup>u</sup> phīrith, "az-tāñ kötyāh  
is-to-them back-again in-answer, "today-up-to how-many  
(are)

gamāt<sup>i</sup> rājězāda ati māra ! Wuñ gav  
gone princes here to-death ! Now is-gone

yih phakīr hawāla-y-Khödā, ada yā  
this faqīr (in) the-care-of-God, then either

lasi yā mari. Gathiv, khölyūn  
he-will-survive or he-will-die. Go-ye, cause-ye-him-to-  
mount

kuthis-manz." Yěti yih rājě-sünz<sup>ū</sup> kūr<sup>ū</sup>  
the-room-in." Where this king's daughter

ös<sup>ū</sup>, palang trōw<sup>u</sup>has shīrith. Khoth<sup>u</sup>  
was, a-bed was-put-by-them- having-made- Ascended  
for-him ready.

yih phakīr palangas-pěth. Amis-khôtūni  
this faqīr the-bed-on. To-this-lady



<b>ath-palangas-nishě.</b>	<b>Khôtūni</b>	<b>diṣ<sup>ū</sup>n</b>	<b>zīr<sup>ū</sup>,</b>
that-bed-near.	To-the-lady	was-given-by-	a-push,
		him	

<b>katha</b>	<b>karěn</b>	<b>amis-söty.</b>	<b>Ath-pöshākas</b>
speeches	were-made-by-him	her-with.	To-that-garment

<b>korun</b>	<b>biyě</b>	<b>yinsān-hyuh<sup>u</sup>,</b>	<b>gav</b>	<b>biyě</b>
it-was-made-by-	again	a-human-being-like,	went	again
him				

<b>phakīr,</b>	<b>byūṭh<sup>u</sup></b>	<b>dūri-pahān.</b>	<b>Shēmāh</b>	<b>chuh</b>
the-faqīr,	he-sat	at-a-distance-a-	A-lamp-flame	is
		little.		

<b>dazōn<sup>i</sup>.</b>	<b>Athas-kěth</b>	<b>küḍ<sup>ū</sup>n</b>	<b>shēmshēr.</b>
burning-verily.	The-hand-in	was-drawn-forth-by-	a-sword.
		him	

<b>Amis-khôtūni-handi-shikama-manza</b>	<b>log<sup>u</sup></b>	<b>nērani</b>
This-lady's-the-belly-from-in	began	to-issue

<b>yih</b>	<b>aj<sup>a</sup>dāh.</b>	<b>Log<sup>u</sup></b>	<b>ath-pöshākas-manz</b>	<b>aṣani.</b>
this	python.	It-began	this-garment-in	to-enter.

<b>Tuj<sup>ū</sup>n</b>	<b>shēmshēr,</b>	<b>chuh</b>	<b>amis-aj<sup>a</sup>dāhas</b>
Was-raised-by-	the-sword,	he-is	to-this-boia-constrictor
him			

<b>katarān,</b>	<b>môrun,</b>	<b>karēnas</b>	<b>gañě,</b>
cutting-to-pieces,	it-is-killed-by-	were-made-by-him-	lumps,
	him,	of-it	

<b>ṭhunun</b>	<b>ath-palangas-tal.</b>	<b>Khot<sup>u</sup></b>	<b>pāna</b>
it-was-put-by-him	that-bed-under.	He-mounted	himself

<b>palangas-pěṭh,</b>	<b>shēmshēr</b>	<b>diṣ<sup>ū</sup>n</b>	<b>shānd,</b>
the-bed-upon,	the-sword	was-put-by-him	(under) the-
			pillow,

<b>ta</b>	<b>shōng<sup>u</sup>.</b>
and	he-went-to-sleep.

8. Rāth gayě ādā, subuh log<sup>u</sup> yini.

The-night went (to) com- morning began to-come.  
pletion,

Ami-Rājě-Bikarmājētan dop<sup>u</sup> mārāwāṭalan,  
By-this-King-Vikramāditya it-was-said to-the-executioners,

“gathiv. Yih phakīr āsi mumot<sup>u</sup>.  
“go-ye. This faqīr will-be dead.

Yōhay wālyūn. Az-tāñ kötyāh  
Him-veryly bring-ye-down-him. Today-up-to how-many

rājězāda gamāt<sup>i</sup> mārā, ta yi-ti  
princes (are) gone to-death, and this-one-also

āsi mumot<sup>u</sup>.” Khāt<sup>i</sup> ath-kuṭhis-manz.  
will-be dead.” They-ascended this-room-in.

Wuchukh phakīr wāra-kāra zinday.  
Was-seen-by-them the-faqīr safe-sound living-veryly.

Nazarabāzav kür<sup>u</sup> nazar, khabardārav  
By-the-watchers was-done watching, by-the-newsmen

niyě khabar rājěs. Dop<sup>u</sup>has,  
was-brought news to-the-king. It-was-said-by-them-  
to-him,

“Rājě-sa, phakīr chuh zinday.” Rājě-sōb  
“King-Sir, the-faqīr is living-veryly.” The-king-Sir

khot<sup>u</sup> pāna kuṭhis-manz. Karān chuh  
ascended himself the-room-in. Doing he-is

mōbārakh amis-phakīras. Dapān chus,  
congratulation to-this-faqīr. Saying he-is-to-him,

“phakīra, ṭ<sup>h</sup> wanta kētha-pōṭh<sup>i</sup> bacyōkh.”  
“faqīr-O, thou tell-please in-what-manner thou-escapedst.”

Dapān chus phakīr, “bēdār rōzana-sōty.  
Saying is-to-him the-faqīr, “awake remaining-by.



**Rājē-sa,** **kar** **nazar** **palangas-tal."** **Rājēn**  
King-Sir, do looking the-bed-under." By-the-king

**kūr<sup>ü</sup>** **nazar.** **Wuchun** **palangas-tal**  
was-done looking. Was-seen-by-him the-bed-under

**balāyā** **akh.** **Tröv<sup>ü</sup>müt<sup>ü</sup>** **phakīran** **mörith.**  
evil-spirit-a one. (It-was) put by-the-faqīr having-killed.

**Dapān** **chuh** **phakīr** **amis-rājēs,** **"zabān**  
Saying is the-faqīr to-this-king, "promise

**kyāh** **chěy** **kūr<sup>ü</sup>müt<sup>ü</sup> ? "** **Rājē** **chus**  
what is-by-thee made ? " The-king is-to-him

**dapān,** **"poz<sup>u</sup>** **chuh,** **Khōdāy** **chuh**  
saying, "true is, God-verily is

**kunuy."** **Phakīr** **chus** **dapān,** **"yih,**  
one-only." The-faqīr is-to-him saying, "this,

**hasa,** **chěy** **āt<sup>i</sup>** **panün<sup>ü</sup>** **kūr<sup>ü</sup>.** **Mě**  
Sir, is-to-thee here-verily thine-own daughter. To-me

**di-sa** **panun<sup>u</sup>** **nishāna."** **Dit<sup>ü</sup>nas** **wōj<sup>ü</sup>**  
give-Sir thine-own token." Was-given-by-him- a-ring  
to-him

**amis-phakīras.** **Phakīra-sünz<sup>ü</sup>** **wōj<sup>ü</sup>** **rüt<sup>ü</sup>**  
to-this-faqīr. The-faqīr's ring was-taken

**ām<sup>i</sup>-rājēn.**  
by-this-king.

9. **Drāv** **phakīr,** **wôt<sup>u</sup>** **panun<sup>u</sup>** **shěhar.**  
Went-forth the-faqīr, he-arrived his-own city.

**Phakīriyě-hond<sup>u</sup>** **jāma** **shunun-kadith.**  
Faqīrhood-of coat was-doffed-by-him.

<b>Pātashöhī-hond<sup>u</sup></b>	<b>pōshākh</b>	<b>pūrun.</b>	<b>Dyutun</b>
Royalty-of	robe	was-put-on- by-him.	Was-given- by-him

<b>hukum</b>	<b>lashkari,</b>	<b>“ nīriv-sa</b>	<b>mě</b>	<b>söty.”</b>
order	to-the-army,	“go-ye-forth-sirs	me	with.”

# 10. Dapān wustād,—

(Is) saying the-teacher,—

<b>Gōḍañiy</b>	<b>gav</b>	<b>ath-bēñě-handis-shēharas.</b>	<b>Yih</b>
At-the-very-first	he-went	to-that-sister's-city.	This

<b>pātashāh-ti</b>	<b>ōs<sup>u</sup></b>	<b>bāj</b>	<b>tārān</b>	<b>amis<sup>u</sup>y-pātashēhas.</b>
king-also	was	tribute	paying	to-this-very-king.

<b>Ūñ<sup>u</sup>n</b>	<b>bēñě</b>	<b>panūñ<sup>u</sup>,</b>	<b>thüv<sup>u</sup>nas</b>	<b>bōñṭha-kani</b>
Was-brought- by-him	the-sister	his-own,	was-placed- by-him-to-her	in-front

<b>sa</b>	<b>tami-dōhüc<sup>u</sup></b>	<b>ziyāphath,</b>	<b>yěth</b>	<b>tami-</b>
that	of-that-day	present-of-food,	to-which	by-that-

<b>bēñi</b>	<b>mōhar</b>	<b>ös<sup>u</sup>s</b>	<b>pēṭha</b>	<b>kür<sup>u</sup>müs<sup>u</sup>.</b>
sister	seal	was-for-it	on	made.

<b>Dapān</b>	<b>chus,</b>	<b>“yih</b>	<b>chyā</b>	<b>mōhar</b>	<b>cyōñ<sup>u</sup>? ”</b>
Saying	he-is-to-her,	“this	is	seal	thine? ”

<b>Dop<sup>u</sup>nas</b>	<b>phīrith,</b>	<b>“myōñ<sup>u</sup>y</b>	<b>chěh.”</b>	<b>Dapān</b>
It-was-said- by-her-to-him	in-answer,	“mine-veryly	it-is.”	Saying

<b>chus</b>	<b>yih</b>	<b>pātashāh,</b>	<b>“böy</b>	<b>kyāh</b>	<b>gōs</b>
is-to-her	this	king,	“I-veryly	of-a-surety	am

<b>tami-dōhuk<sup>u</sup></b>	<b>miskīn.</b>	<b>Pāz<sup>i</sup>-pōṭh<sup>i</sup></b>	<b>chuh</b>	<b>āsh<sup>ě</sup>nāv</b>
of-that-day	the-beggar.	Truly	is	a-relation

**āsanās.”**

for-existence (of wealth).”

11. Hět<sup>u</sup>n amis-pātashēhas-ti lashkar,  
Was-taken-by-him of-that-king-also the-army,

dyutun kadam yāra-son<sup>u</sup> kun. Wōt<sup>u</sup>  
was-put-by-him footstep the-friend-of direction. He-arrived

yāras-nish. Yāran kūr<sup>u</sup> ziyāphath  
the-friend-near. By-the-friend was-made a-feast

yiman-dōn pātashōhiyēn-ki<sup>u</sup>. Rāth kūd<sup>u</sup>kh  
these-two kingdoms-for. Night was-passed-  
by-them

āt<sup>i</sup>, sub<sup>a</sup>han drāy.  
there, at-dawn they-went-  
forth.

12. Dyutun kadam ath-hihara-sandis-shēharas-kun.  
Was-put- footstep that-the-father-in-law's-the-city-towards.  
by-him

Anān chuh nād dith amis-pātashēhas.  
Bringing he-is call having-given to-this-king.

Dapān chus, "anukh-sa ṭahāl<sup>i</sup>. Timav  
Saying he-is-to-him, "bring-them-Sir the-grooms. By-them

chuh cyāñē-rakhi-manza tūr roṭ<sup>u</sup>mot<sup>u</sup>. Suh  
is thy-private-field-from-in a-thief seized. He

kati chukh thōw<sup>u</sup>mot<sup>u</sup> ? " Ānikh ṭahāl<sup>i</sup>,  
where is-by-them put ? " Were-brought- the-grooms,  
by-them

dop<sup>u</sup>hakh, "yus tōhē tūr roṭ<sup>u</sup>wa  
it-was-said-by- "what by-you thief was-seized-  
them-to-them, by-you

rakhi-manza, suh kati chuwa  
the-private-field-from-in, he where is-by-you

thôw<sup>u</sup>mot<sup>u</sup> ? " Yimav won<sup>u</sup>, " pātashēham,  
 put ? " By-them it-was-said, " my-king,

asē chuh kor<sup>u</sup>mot<sup>u</sup> hawāla pananis-  
 by-us he-is made in-custody to-our-own-

apsaras-mējēras." Onukh mējēr. Dop<sup>u</sup>has,  
 officer-the-master-of- Was-brought- the-master-of- Was-said-by-  
 the-horse." by-them the-horse. them-to-him,

" nōmav tahalyav koruy hawāla tūr,  
 " by-these grooms was-made- in-custody a-thief,  
 to-thee

suh kati thōwuth ? " Yih chukh dapān,  
 he where was-put-by-thee ? " He is-to-them saying,

" mē dyūth<sup>u</sup>-na." Tahāl<sup>i</sup> chis karān  
 " by-me he-was-seen-not." The-grooms are-to-him making

gawōy<sup>i</sup>, " pātashēham, asē kor<sup>u</sup> tāhkhīth  
 witnessing, " my-king, by-us was-made certainly

amis hawāla." Dop<sup>u</sup>nakh ām<sup>i</sup>-pātashēhan,  
 to-him in-custody." Was-said-by- by-this-king,  
 him-to-them

yus tami-dōha phakīr lōgith ōs<sup>u</sup>,  
 he-who on-that-day faqīr having-made-himself- was,  
 to-resemble

suy chukh dapān, " anyūkh mārāwātal  
 he-verity is-to-them saying, " bring-ye-them the-executioners

tōr. Tim wanan pānay." Ānikh tim.  
 four. They will-say themselves- Were-brought- they.  
 verily." by-them

Dapān chukh yih pātashāh, " tōhē-nish  
 Saying is-to-them this king, " you-near



chuh	amānath	tas-phakīra-sond <sup>u</sup> ,	suh
is	a-deposit-in-trust	of-that-faqīr,	that

diyiv	yūr <sup>i</sup> ."	Yimav-mārawātalau	kūr <sup>u</sup>
give-ye	here-verily."	By-these-executioners	was-done

köm <sup>ü</sup> .	Kādikh	yim	lāl	sath,	thövikh
a-deed.	Were-produced-	these	rubies	seven,	were-put-
	by-them				by-them

pātashēhas	bōnṭha-kani.	Satav-manza
to-the-king	in-front.	The-seven-from-in

tulin	tōr,	kār <sup>i</sup> nakh	hawāla.	Dop <sup>u</sup> nakh,
were-lifted-	four,	were-made-by-	in-charge.	It was-said-by-
by-him		him-to-them		him-to-them,

"yim	kām <sup>i</sup>	ös <sup>i</sup> wa	dit <sup>i</sup> māt <sup>i</sup> ?"	Dop <sup>u</sup> has,
"these	by-whom	were-to-	given?"	Was-said-by-
		you		them-to-him,

"phakīran-āk <sup>i</sup> ."	"Tām <sup>i</sup>	kami	bāpath?"
"by-faqīr-one."	"By-him	on-what	account?"

"Suh	ôs <sup>u</sup>	dyut <sup>u</sup> mot <sup>u</sup>	yim <sup>i</sup> -mējēran
"He	was	given	by-this-master-of-
			the-horse

mārana-bāpath."	Dapān	chuh	pātashāh
killing-for."	Saying	is	the-king

amis-mējēras-kun,	"mē	chukhnā	parzanāwān?
this-master-of-the-horse-to,	"me	art-thou-not	recognizing?

Bōy	kyāh	gōs	suh	phakīr	yus
I-verily	certainly	am	that	faqīr	who

köd	ôs <sup>u</sup> than	kor <sup>u</sup> mot <sup>u</sup> .	Gōḍañ	āyē
imprisoned	was-by-thee-he	made.	At-first	came

sa	khôtūna	ziyāphath	hēth.	Khēyēv
that	lady	a-dish-of-food	taking.	Was-eaten

yěkh-jāh.	H <sup>a</sup> ryōv	ṣhyoṭ <sup>u</sup> .	Kor <sup>u</sup> wa	mě
in-one-place.	Remained-	waste-food.	Was-made-	to-me
	over		by-you	

ālav ;	dop <sup>u</sup> wam,	wōla	kōdyau,	yih
a-call ;	it-was-said-by-	'come	prisoner-O,	this
	you-to-me,			

khyō	sôn <sup>u</sup>	ṣhyoṭ <sup>u</sup> .'	Tami-pata	ās	bōh.
eat	our	waste-food.'	That-after	came	I.

Rot <sup>u</sup>	mě	ta	khyauv.	Tami-pata
Was-taken	by-me	and	was-eaten.	That-after

kür <sup>ü</sup> wa	murdamāzör <sup>i</sup> .	Phüt <sup>ü</sup> wa	palangas
was-made-	laughing-joking.	Was-broken-	of-the-bedstead
by-you		for-you	

tür <sup>ü</sup> .	Kor <sup>u</sup> wa	mě	ālav,	'ṣ <sup>a</sup> h	mā
the-tenon.	Was-made-	to-me	a-call,	'thou	I-wonder-
	by-you				if

zānakh	yith-palangas	wāṭh	karith ?'
thou-wilt-know	to-this-bedstead	joining	having-made ?'

Mě	dopum <sup>a</sup> wa,	'āñ,	zāna-nā ?	Hamsāyě
By-me	it-was-said-by-	'yes,	shall-I-not-	A-neighbour
	me-to-you,		know ?	

chum	chān.'	Palangas	dyutum <sup>a</sup> wa
is-to-me	a-carpenter.'	To-the-bedstead	was-given-by-
			me-for-you

wāṭh	karith.	Ami-panañi-zanāni	parzanôwus.
joining	having-made.	By-this-my-own-wife	I-was-recognized.

Dop <sup>u</sup> nay	ṣě,	'yüh	chuh	myôn <sup>u</sup>
It-was-said-by-	to-thee,	'this	is	my
her-to-thee				

khāwand.	Yih	chuh	āmot <sup>u</sup>	phakīr
husband.	He	is	come	a-faqlr



ti. **Khananôwun** **khôd,** **shananovin**  
 and. Was-caused-to-be-dug- a-pit, were-caused-to-be-cast  
 by-him

**dônaway** **ath-khôḍas,** **karanôv<sup>u</sup>n** **kañě-kün<sup>u</sup>.**  
 both (into) that-pit, was-caused-to-be- lapidation.  
 done-by-him

**Atiy** **chuh** **likhān** **sōhib-i-kitāb,—**  
 Here-veryly is writing a-master-of-books,—  
**“Shrākh,** **sar<sup>a</sup>ph,** **maḵh<sup>a</sup>r-i-zan,**  
 “A-knife, a-serpent, coquetry-of-a-woman,

**bē-wōphā.”**

treacherous.”

**14. Drāv** **ati** **phīrith** **yih** **pātashāh.**  
 Went- from- returning this king.  
 forth there

**Wôt<sup>u</sup>** **ot<sup>u</sup>** **Rājě-Bikarmājētun<sup>u</sup>** **gara.**  
 He-arrived there King-Vikramāditya's house.

**Diwān** **chih** **rājěs** **khavar,** **“pātashāh**  
 Giving they-are to-the-king news, “a-king

**chuh** **āmot<sup>u</sup>** **pananěn-bāṣan.”** **Rājě** **chukh**  
 is come for-his-own-people-of- The-king is-to-them  
 the-house (i.e. wife).”

**dapān,** **“sa** **chěh** **phakīra-sünz<sup>u</sup>.**  
 saying, “she is a-faqr-of.

**Pātashāha-sünz<sup>u</sup>** **chěna.”** **Pātashāh** **chus**  
 A-king-of she-is-not.” The-king is-to-him

**dapān,** **“bōy** **gōs** **suh** **phakīr.** **Mě-nishě**  
 saying, “I-veryly am that faqr. Me-near

**chuh** **cyôn<sup>u</sup>** **nishāna,** **tě-nishě** **chuh**  
 is thy token, thee-near is



<b>myôn<sup>u</sup></b> my	<b>nishāna."</b> token."	<b>Dapān</b> Saying	<b>chus</b> is-to-him	<b>rājě,</b> the-king,
<b>"tami-dōhüc<sup>u</sup></b> "of-that-day	<b>phakīrī</b> faqīrhood	<b>kyāh</b> why	<b>gayě?</b> was?	<b>azic<sup>u</sup></b> of-today
<b>pādashōhī</b> royalty	<b>kyāh</b> why	<b>gayě?"</b> became?"	<b>Dapān</b> Saying	<b>chus</b> is-to-him
<b>pādashāh,</b> the-king,	<b>"mě</b> "by-me	<b>āsa</b> were	<b>hěsamata</b> taken	<b>katha</b> statements
<b>pānt</b> five	<b>mōl<sup>i</sup>.</b> at-a-price.	<b>Timay</b> Them-veryly	<b>ōsus</b> I-was	<b>sara</b> tested
<b>Tamiy</b> Therefore	<b>ōsum</b> was-by-me	<b>lōg<sup>u</sup>mot<sup>u</sup></b> taken-the-semblance-of	<b>phakīr."</b> a-faqīr."	<b>Rājěn</b> By-the-king
<b>kūr<sup>u</sup></b> was-done	<b>kōm<sup>u</sup>.</b> a-deed.	<b>Dit<sup>i</sup>nas</b> Were-given-by-him-to-him	<b>sōty</b> in-company	<b>panān<sup>i</sup></b> his-own
<b>bōts<sup>u</sup>.</b> people-of-the-house (i.e. wife).	<b>Drāv,</b> He-went-forth,	<b>wōt<sup>u</sup></b> he-arrived	<b>pananis-shěharas-</b> his-own-city-	
<b>manz.</b> in.	<b>Chuh</b> He-is	<b>karān</b> doing	<b>rājy.</b> ruling.	<b>Wa-salām,</b> And-the-peace,
<b>wa-yikrām.</b> and-respect.				



**Mashhūr, hā, ṭōpōr<sup>u</sup> gay.**  
 Celebrated, Ha, on-all-sides they-became.

**Gōḍaṇ Sōnamargi chāwān pōshē-mōdān.**  
 First at-Sonamarg (they-were) (the-odours-of) the-  
 enjoying flower-meadows.

**Yārkaṇd anōn zēnān. 3**  
 Yārkaṇd we-shall-bring-it conquering. 3

**Hukm-i-Māhrāj Bōṭanis brōh drāv,**  
 The-order-of-the-Mahārāja to-Tibet in-advance issued,

**“Baltī, tum āgē jāv.**  
 “O-Baltīs, you ahead go-ye.

**Pīchē jāwō Kashmīr nālē cālān.”<sup>1</sup>**  
 Afterwards go-ye to-Kashmīr with a-certificate-  
 of-dispatch.”

**Yārkaṇd anōn zēnān. 4**  
 Yārkaṇd we-shall-bring-it conquering. 4

**Rasad say • ṭōpōr<sup>u</sup> kūr<sup>u</sup>hay taraphan.**  
 Assembling that- on-all- was-made-by- in-(all)  
 very sides them-for-you directions.

**Gōḍa log<sup>u</sup> Marāz-i-Pargan.**  
 At-first was-reached Marāz-of-the-Pargana.

**Tim wadān ösī, “kot<sup>u</sup> lāg<sup>i</sup> gör-zān?”**  
 They lamenting were, “where (are we) ignorant-  
 arrived ones?”

**Yārkaṇd anōn zēnān. 5**  
 Yārkaṇd we-shall-bring-it conquering. 5

**Timan Bōṭa-garan Kōshir<sup>i</sup> thöv<sup>i</sup>k<sup>i</sup>,**  
 In-those Tibetan-houses Kāshmirīs (were) stationed,

<sup>1</sup> This speech of the Mahārāja of Kashmīr is meant to be in Hindi.

**Böta-böy<sup>i</sup>**

The-Tibetan-brothers

**brūh**

in-advance (were)

**nyöv<sup>i</sup>k<sup>i</sup>.**

dispatched.

**Gur<sup>i</sup>**

Horses

**bīth<sup>i</sup>**

were-stationed

**dākas,**

for-the-post,

**zōmba**

yaks

**chih**

are

**gāsa**

grass

**sārān.**

conveying-and-piling.

**Yārkand**

Yārkand

**anōn**

we-shall-bring-it

**zēnān.**

conquering.

**6<sup>s</sup>****6****Barāyě**

In-the-way-of

**kōmbakas**

for-reinforcement

**zanānan**

women

**chih**

they-are

**sōmb<sup>a</sup>rān,**

collecting,

**Zyun<sup>u</sup>**

Firewood

**ta**

and

**gāsa**

grass

**wartāwān.**

distributing.

**Ajě**Half (i.e.  
some)**āsa**

were

**pyāwal,**fresh-from-  
childbed,**kěh**

some

**āsa**

were

**dujān.**

pregnant.

**Yārkand**

Yārkand

**anōn**

we-shall-bring-it

**zēnān.**

conquering.

**7****7****Gur<sup>i</sup>**

Horses

**manganöv<sup>i</sup>hay**

were-demanded-by-them

**kōkar-gāman,**

(in)-fowl-villages,

**“ Chuh ”**

“ Tchh ” (is)

**karun<sup>u</sup>**to-be-made  
(by-those)**yim**

who

**na**

not

**zānan.**know (how to  
make the sound).**“ Hār<sup>i</sup> hār<sup>i</sup> ”**“ Hār<sup>i</sup> hār<sup>i</sup> ”**karān**

making

**ös<sup>i</sup>**

they-were

**timan**

them

**pakanāwān.**

causing-to-go.



<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>8</b>
Yārkand	we-shall-bring-it	conquering.	8

<b>Kala</b>	<b>kān<sup>i</sup></b>	<b>dōmbij<sup>ü</sup></b>	<b>chēs,</b>	<b>laṭi</b>
Head	in-the-direction	crupper	is-to-it,	tail

<b>kān<sup>i</sup></b>	<b>lākam,</b>
in-the-direction	bridle,

<b>Gāsa-raz</b>	<b>kaññēkh</b>	<b>mahkam.</b>
A-grass-rope (was)	the-rear-binding- rope <sup>1</sup>	strong.

<b>Gāsa-gānḍ<sup>i</sup></b>	<b>ta</b>	<b>zacě-zīn</b>	<b>pūrith</b>	<b>sōruy</b>
Grass-packsaddles <sup>2</sup>	and	rag-saddles	having- saddled	entire

**sāmān.**  
appliance.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>9</b>
Yārkand	we-shall-bring-it	conquering.	9

<b>Rasad</b>	<b>kār<sup>i</sup>than</b>	<b>ān<sup>i</sup>hay</b>	<b>nān-gār,</b>
Proportionate- division	having- made	were-brought- by-them	menial- cultivators,

<b>Maṭi</b>	<b>chikh</b>	<b>panān<sup>i</sup>-panān<sup>i</sup></b>	<b>kār.</b>
On-the- shoulder	are-to- them	each-his-own	works.

<b>Gějě</b>	<b>karěkh</b>	<b>krālan</b>	<b>gōḍañ</b>	<b>lējě</b>
Bundles-of- grass	were-made- by-them	for-the- potters	at-first	cooking- pots

**sārān.**  
conveying-and-piling.

<sup>1</sup> *Kaññēkh* is the term used for the two ropes attached at the back of a Kāshmiri saddle, to secure blankets, etc. (Stein).

<sup>2</sup> *gānḍ<sup>i</sup>* is the term used for the Turkestan packsaddle, which consists of two straw-filled pommels joined in front (Stein).

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>10</b>
Yārkand	we-shall-bring-it	conquering.	10

<b>Krāji</b>	<b>dop<sup>u</sup></b>	<b>khāwandas,</b>	<b>“ nādāna</b>
By-the-potter's- wife	it-was- said	to-the-husband,	“ foolish

**krālau,**  
potter-O,

<b>Kathō-kit<sup>i</sup></b>	<b>kōndi</b>	<b>wālav ?</b>
What-for (pots)	into-the- potter's-oven	shall-we-bring- down ?

<b>Köm<sup>ü</sup>,</b>	<b>hav,</b>	<b>chěh</b>	<b>pakawün<sup>ü</sup>,</b>	<b>öm<sup>i</sup></b>
The-business,	O,	is	one-that- marches,	uncooked (things)

**gathu**                      **trāwān.”**  
go                      leaving-behind.”

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>11</b>
Yārkand	we-shall-bring-it	conquering.	11

<b>Gūr<sup>i</sup></b>	<b>dop<sup>u</sup></b>	<b>gūr<sup>i</sup>-bāyě,</b>	<b>“ dōnaway</b>
By-the- cowherd	it-was-said	to-the-cowherd's- wife,	“ both

**nērav,**  
let-us-go-forth,

<b>Gōv<sup>ü</sup>-kit<sup>ü</sup></b>	<b>jāy</b>	<b>shērav.</b>
Cow-for	a-place	we-will-arrange.

<b>Wōdi</b>	<b>pěth</b>	<b>hěh</b>	<b>gāsa-lôw<sup>u</sup>,</b>	<b>gōv<sup>ü</sup></b>
The-head	on	carry	a-grass-handful,	the-cows

**gathan**                      **lārān.”**  
will-go                      running.”

**Yārkand**                      **anōn**                      **zēnān.**                      **12**

Yārkand              we-shall-bring-it              conquering.              12

**Khōni**              **kěth**              **dōda-not<sup>u</sup>**              **wārě**              **hěth**  
The-haunch              on              a-milk-pail              earthen-pots              taking

**bāri**                      **drāv.**  
in-a-load              he-went-forth.

**Lōkan**              **chuh**              **sapharun<sup>u</sup>**              **tāv.**  
To-the-people              is              of-the-journey              exhaustion.

**Tāhkhīth**              **dōda-gūr<sup>u</sup>**              **Jēnatuk<sup>u</sup>**              **bāgwān.**  
Of-a-certainty              the-milk-herd              of-Paradise              (is) the-garden-  
watcher.

**Yārkand**                      **anōn**                      **zēnān.**                      **13**

Yārkand              we-shall-bring-it              conquering.              13

**Wātāl<sup>i</sup>**              **dop<sup>u</sup>**              **wāt<sup>a</sup>jě,**              **“bō-nay**              **sara**  
By-the-              it-was-              to-the-Mihtar's-              “I-not              shall-  
Mihitar              said              wife,              remember

**zāh.**  
ever.

**Chim**              **mangān**              **dālomuy**              **ta**              **kāh.**  
They-are-              asking              leather-only              and              cobbler's-  
from-me              lace.

**Tsōratsh**              **ta**              **ör<sup>u</sup>**              **hěth,**              **mě-ti,**  
Leather-cutter              and              awl              having-taken,              me-also,

**hay,**                      **pakanāwān.”**  
O,              (they are) causing-to-go.”

**Yārkand**                      **anōn**                      **zēnān.**                      **14**

Yārkand              we-shall-bring-it              conquering.              14

**“Phīrith**              **dāp<sup>i</sup>zihěkh,**              **wātal-gānau,**  
“In-answer              you-should-have-              Mihtar-pimp-O,  
said-to-them,

**Dāp<sup>i</sup>zihēkh,**      ‘**ās<sup>i</sup>**      **nau**      **zānav.**’”  
 You-should-have-      ‘we      not      know (how-to-  
 said-to-them,      use-them.’”)

“**Dapyāmakh,**      **wāt<sup>ā</sup>j<sup>i</sup>,**      **kēh**      **nay**  
 “It-was-said (long ago)      O-Mihtar’s-      any-thing      not  
 by-me-to-them,      wife,  
                  **chim**      **bōzān.**”  
                  they-are-to-me      listening.”

**Yārkand**      **anōn**      **zēnān.**      **15**  
 Yārkand      we-shall-bring-it      conquering.      15

**Shumār**      **būz<sup>ū</sup>,**      **hay,**      **töyiphdāran.**  
 Counting      was-heard,      O,      of-the-artisans.

**Mang**      **lūj<sup>ū</sup>**      **ahan-gārān.**  
 A-request      was-made      for-iron-workers.

**Wōḍi**      **pēṭh**      **yīran**      **hēth**      **shranz**  
 The-head      on      the-anvil      having-taken      the-tongs

**ḍakhanāwān.**  
 leaning-upon.

**Yārkand**      **anōn**      **zēnān.**      **16**  
 Yārkand      we-shall-bring-it      conquering.      16

**Khārav**      **dit<sup>i</sup>**      **bārav,**      “**yēngar**      **kati**  
 By-the-      were-      grumblings,      “charcoals      from-  
 blacksmiths      given      where

**ṭhārav ?**

shall-we-search-for ?

**Wān**      **kati**      **jān**      **shērav ?**”  
 A-shop      where      good      shall-we-arrange ? ”  
 (i.e. smithy)

**Hāl**      **kyāh**      **kor<sup>u</sup>hakh,**      **nāl**  
 Arrangement      somehow-      was-made-by-      horse-shoes  
                  or-other      them-for-them,

**garanāwān.**  
 getting-made.



<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>17</b>
Yārkand	we-shall-bring-it	conquering.	17

<b>Khōsh</b>	<b>kyāh</b>	<b>gōsay,</b>	<b>amôb<sup>u</sup></b>	<b>gav</b>
Pleased	certainly	I-became-veryly,	very	it-became
<b>jān.</b>				
good.				

<b>Pata</b>	<b>nyūkh</b>	<b>nöyid</b>	<b>ta</b>	<b>chān.</b>
Afterwards	was-taken-	barber	and	carpenter.
	by-them			

<b>Bata-düj<sup>ü</sup></b>	<b>athi</b>	<b>hēth</b>	<b>pata</b>	<b>chikh</b>
Food-kerchief	in-the-	taking	after	are-to-them
	hand	(others)		

**lārān.**  
running.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>18</b>
Yārkand	we-shall-bring-it	conquering.	18

<b>Maṣlahath</b>	<b>karān</b>	<b>tima</b>	<b>āsa</b>	<b>pānawōñ.</b>
Consultation	making	they (fem.)	were	amongst-
				themselves.

<b>“Kusuy</b>	<b>kari</b>	<b>nāyěz<sup>u</sup></b>	<b>ta</b>	<b>chōñ<sup>u</sup>?</b>
“Who	will-do (i.e.	the-barber's-	and	the-carpenter's-
	support)	wife		wife?

<b>Katawañ</b>	<b>karith,</b>	<b>hay,</b>	<b>karav</b>
The-wages-	having-done,	O,	we-shall-make
of-spinning			

**guzarān.”**  
a-livelihood.”

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>19</b>
Yārkand	we-shall-bring-it	conquering.	19

<b>Söbir</b>	<b>Tilawāñi,</b>	<b>tāmāth</b>	<b>yutuy</b>	<b>wan,</b>
O-Şābir	Oilseller,	so-long	this-much	say,

<b>Yāmāth</b>	<b>khabar</b>	<b>bōzan.</b>
As-long-as	the-news	they-will-hear.

<b>Tāñ</b>	<b>āv</b>	<b>Söhib</b>	<b>bā-sōruy-sāmān.</b>
At-length	came	the-Sāhib	with-all-pomp.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>20</b>
Yārkand	we-will-bring-it	conquering.	20

## XII.—ÔKHUNA-SÜNZÜ

## DALİL.

## XII.—RELIGIOUS-TEACHER-OF THE-STORY.

1.	Ôkhunā	akh	ôsu.	Tamis <sup>u</sup> y	ös <sup>i</sup>
1.	Religious-teacher- a-certain	one	was.	To-him- verily	were
nēciv <sup>i</sup>	t̄s̄or.	Timan <sup>u</sup> y	pryutshun,	“ bōh	
sons	four.	To-them- verily	it-was-asked- by-him,	“ I	
budyōs,	tōh <sup>i</sup>	waniv	kyāh	kariv.”	
am-grown-old,	ye	say-ye	what	ye-will-do.”	
Āk <sup>i</sup>	dopus,	“ bōh	kara	yimāmāth.”	
By-one	it-was-said- to-him,	“ I	will-do	leading-prayers- in-a-mosque.”	
Biy <sup>i</sup>	dopus,	“ bōh	para	bāg.”	
By-the- second	it-was-said- to-him,	“ I	will-recite	the-call- to-prayers.”	
Biy <sup>i</sup>	dopus,	“ bōh	para	wāz.”	
By-another	it-was-said- to-him,	“ I	will-recite	sermons.”	
Lōk <sup>ā</sup> t̄ <sup>i</sup> -hih <sup>i</sup>	t̄s̄urim <sup>i</sup>	dopus,	“ bōh	kara	
By-the-youngest	by-the- fourth	it-was-said- to-him,	“ I	will-do	
t̄s̄ur <sup>u</sup> .”	Dōhā	akh	banyāv,	gav	
thieving.”	Day-a-certain	one	happened,	he-went	
pādashēhas	t̄s̄uri.	Wôt <sup>u</sup>	yēli	pādashēha-sond <sup>u</sup>	
to-the-king	for- thieving.	He- arrived	when	the-king's	
gara,	rūd <sup>u</sup>	wōdañē,	tāñ	nērān	tōra
house,	(while) he- remained	standing,	in-the- meantime	(was)-coming- forth	from- there

<b>wazīr</b> the-vizier	<b>biyě</b> and-also	<b>pādashēha-sünz<sup>ü</sup></b> the-king's	<b>kūr<sup>ü</sup>.</b> daughter.	<b>Yih</b> He	
<b>wuchukh</b> was-seen- by-them	<b>ati</b> there	<b>wōdañě.</b> standing.	<b>Dop<sup>u</sup>nakh,</b> It-was-said-by- him-to-them,	<b>“ tōh<sup>i</sup></b> “ you	
<b>kam</b> who	<b>chiwa ? ”</b> are ? ”	<b>Yimau</b> By-them	<b>dop<sup>u</sup>has,</b> it-was-said-by- them-to-him,	<b>“ t<sup>a</sup>h</b> “ thou	
<b>kus</b> who	<b>chukh ? ”</b> art ? ”	<b>Dop<sup>u</sup>nakh,</b> It-was-said-by- him-to-them,	<b>“ bōh</b> “ I	<b>chus</b> am	
<b>tūr.”</b> a-thief.”	<b>Yimau</b> By-them	<b>dop<sup>u</sup>has,</b> it-was-said-by- them-to-him,	<b>“ ās<sup>i</sup>-ti</b> “ we-also	<b>chih</b> are	
<b>tūr.”</b> thieves.”	<b>Kādikh</b> Were-brought- out-by-them	<b>gur<sup>i</sup></b> horses	<b>z<sup>a</sup>h.</b> two.	<b>Sapod<sup>u</sup></b> He-became	
<b>sawār</b> mounted	<b>akh</b> one	<b>yih</b> this	<b>ôkhun,</b> religious- teacher,	<b>biyě</b> and-the- other	<b>yih</b> this
<b>pādashāh-kūr<sup>ü</sup>.</b> king's-daughter.	<b>Dōp<sup>u</sup>nas</b> It-was-said-by- him-to-him	<b>wazīran,</b> by-the-vizier,	<b>“ nīriv</b> “ go-forth		
<b>tōh<sup>i</sup>.</b> ye.	<b>Nasīyěth,</b> Instruction,	<b>hasa,</b> Sir,	<b>karay</b> I-will-make-to-theo	<b>akh</b> one	
<b>kath,</b> word,	<b>yina-sa</b> that-not-Sir	<b>pādashāh-kōrě</b> the-king's-daughter	<b>`sōty</b> with	<b>kath</b> conversation	
<b>kuni</b> in-any- respect	<b>karakh.</b> thou-wilt- make.	<b>Bōh,</b> I,	<b>hasa,</b> Sir,	<b>yimawa</b> will-come- to-you	
<b>pata,</b> after,	<b>ta</b> and	<b>tōh<sup>i</sup></b> ye	<b>nīriv.”</b> go-ye-forth.”		



2.	Yim	chih	pakān.	Pātashāh-kōrě	
2.	They	are	going-along.	To-the-king's-daughter	
chěna	khabar,	“yih	chuna	mě	söty
is-not	belief,	“this	is-not	me	with
ôkhun-zāda.”	Tas	chěh	khabar,	“yih	
the-teacher's-son.”	To-her	is	belief,	“this	
chuh	wazīr.”	Gwāsh	log <sup>u</sup>	phōlani.	
is	the-vizier.”	Dawn	began	to-break.	
Wāth <sup>i</sup>	guryau	pětha	bōn.	Gayě	yih
They-	the-horses	from	down.	She-went	this
descended					
pātashāh-kūr <sup>u</sup>	kōli	akis	pěth,	atha	
king's-daughter	to-a-stream	one	on,	hands	
buth <sup>u</sup>	cholun.	Wuchun	ath-kōli-manz		
face	was-washed-	Was-seen-	that-stream-in		
	by-her.	by-her			
lāl.	Yih	lāl	tulun,	āyě	hěth
a-ruby.	This	ruby	was-taken-	she-	taking (it)
			up-by-her,	came	that
ôkhun-zādas	nish.	Tas	chěh	khabar,	
teacher's-son	near.	To-her	is	belief,	
“yih	chuh	wazīr.”	Wazīr	kěh	ôs <sup>u</sup> na.
“this	is	the-vizier.”	The-vizier	anyone	he-was-not.
Yūt <sup>u</sup>	gwāsh	chuh	phōlān,	tyūt <sup>u</sup>	chuh
As-soon-as	dawn	is	breaking,	so-soon	is
yih	lāl	gāh	trāwān.	Parzanôw <sup>u</sup>	ami
this	ruby	light	giving-forth.	He-was-recognized	by-that
pātashāh-kōri	wazīr	na.	Lāl	tulukh	
king's-daughter	the-vizier	not.	The-ruby	was-carried-	
				by-them	

söty, wöt<sup>i</sup> shēharas akis manz. Ati  
 with they- to-city to-one in. There  
 (them), arrived

wuch<sup>u</sup>kh pāri-hanā. Ath<sup>i</sup> manz bīth<sup>i</sup>.  
 was-seen-by-them a-small-hut. It-verily in they-sat.

3. Yih chuh yiwān amis atikis  
 3. He is coming to-that of-that-place

pātashēhas nish ami shēharakis. Dapān  
 king near of-that city. Saying

chus, “bōh bēha nōkar.” Yih chus  
 he-is-to-him, “I will-sit (as) servant.” He is-to-him

dapān, “kyāh nōkarī karakh?” Dapān  
 saying, “what service wilt-thou-do?” Saying

chus, “bōh kara gurēn-hünz<sup>u</sup>  
 he-is-to-him, “I will-do horses-of

khazmath.” Yim chih yimay katha  
 service.” They are these-verily words

karān. Shēkhtāh akh āv lāl-pharōsh  
 making. Person-a-certain one came ruby-seller

amis pātashēhas k<sup>a</sup>nani. Lāl chis  
 to-this king to-sell. Rubies are-to-him

z<sup>a</sup>h. Yih wōth<sup>u</sup> sōyīsth. Yih chus  
 two. This arose groom. He is-to-him

dapān, “pātashēham, akh lāl bēbahā,  
 saying, “my-king, one ruby (is) priceless,

bēkh chuh khōt<sup>u</sup>. Ath manz chuh  
 the-other is flawed. To-it in is

**kyom<sup>u</sup>.**      **Dapān**      **chus**      **pādashāh,**      **“ tih**  
a-worm.”      Saying      is-to-him      the-king,      “ that

**kētha-pōth<sup>i</sup>**      **ōy**      **tě**      **bōzana ? ”**      **Dapān**  
in-what-manner      came-to-thee      to-thee      into-      Saying  
(forming passive)      knowledge ? ”

**chus**      **yih**      **phīrith,**      **“ pādashēham,**  
he-is-to-him      he      in-reply,      “ my-king,

**tāhkhīth**      **chus**      **manz**      **kyom<sup>u</sup>.**      **Phuṭ<sup>a</sup>ryūn.**  
certainly      there-is-to-it      inside      a-worm.      Break-ye-it.

**Hargāh**      **kyom<sup>u</sup>**      **drās-na,**      **ada**      **yih**  
If      a-worm      issued-from-it-not,      then      what

**pādashēhas**      **khōsh**      **kari,**      **tih**      **gathēm**  
to-the-king      pleased      will-make,      that      it-is-proper-  
to-me

**karun<sup>u</sup>.**      **Hargāh**      **kyom<sup>u</sup>**      **drās,**      **tēli**  
to-be-done.      If      a-worm      issued-from-it,      then

**gathēm**      **bakh<sup>a</sup>cōyish**      **diñ<sup>ü</sup>.**  
is-proper-to-me      a-present      to-be-given.”

#### 4. Dapān wustād,—

4. (Is) saying the-teacher,—

**Phuṭ<sup>o</sup>rukḥ**      **yih**      **lāl.**      **Ami**      **manza**      **drāv**  
Was-broken-by-them      this      ruby.      From-it      from-in      issued

**kyom<sup>u</sup>.**      **Ami**      **sāta**      **ṭhun<sup>u</sup>has**      **“ sōyīsth ”-nāv**  
a-worm.      At-that      time      was-cast-by-  
them-to-him      “ groom ”-name

**nahīth,**      **“ lāl-shēnākh ”**      **pyōs**      **nāv.**  
having-cancelled,      “ lapidary ”      fell-to-him      name.

**Gav**      **yih**      **lāl-shēnākh**      **panun<sup>u</sup>**      **gara.**  
Went      this      lapidary      his-own      house.

<b>Dōhā</b> Day-a	<b>dōhā</b> day-a	<b>chuh</b> he-is	<b>kaḍān.</b> passing.	<b>Rātas</b> By-night
<b>bēhān</b> sitting-down	<b>chuh</b> he-is	<b>panani</b> in-his-own	<b>gari,</b> house,	<b>dōhas</b> by-day
<b>yiwān</b> coming	<b>chuh</b> he-is	<b>lāl</b> rubies	<b>pasand</b> approved	<b>karani.</b> for-making.
<b>Amis</b> This				
<b>pātachēha-sond<sup>u</sup></b> king-of		<b>nöyid</b> barber	<b>gaṭhān</b> going	<b>chuh</b> is
<b>mast</b> hair				
<b>kāsani</b> for-shaving	<b>amis</b> to-this	<b>lāl-shēnākas.</b> lapidary.	<b>Tati</b> There	<b>chuh</b> he-is
<b>wuchān</b> seeing	<b>ām<sup>i</sup>-sünz<sup>ü</sup></b> him-of	<b>yih</b> this	<b>zanāna.</b> woman.	<b>Yih</b> She
<b>ös<sup>ü</sup></b> was				
<b>khōbsūrath</b> beautiful	<b>sēṭhāh.</b> very.	<b>Āv</b> Came	<b>yih</b> this	<b>nöyid,</b> barber,
<b>wazirās</b> of-the-vizier	<b>mast</b> the-hair	<b>kôs<sup>u</sup>nas.</b> was-shaved-by- him-of-him.	<b>Dop<sup>u</sup>nas,</b> It-was-said-by- him-to-him,	
<b>“ay</b> “O	<b>wazīra,</b> vizier,	<b>zanānā</b> woman-a	<b>chēh</b> is	<b>amis</b> to-this
<b>lāl-shēnākas.</b> lapidary.	<b>Yih</b> She	<b>shūbihēh</b> would-have- been-becoming	<b>wazīra-sandi</b> of-the-vizier	
<b>gari.</b> in-the-house.	<b>Amis</b> To-him	<b>karta</b> please-make	<b>kēntshāh</b> some	<b>nōktāh.”</b> fault-a.”
<b>Dop<sup>u</sup>nas,</b> It-was-said-by- him-to-him,	<b>“ada-kyāh.”</b> “certainly.”	<b>Yih</b> This	<b>wazīr</b> vizier	<b>gav</b> went
<b>amis</b> to-that	<b>pātachēha-sanzē</b> king-of	<b>kōrē,</b> daughter,	<b>dop<sup>u</sup>nas,</b> it-was-said-by- him-to-her,	<b>“t<sup>a</sup>h</b> “thou





ana ? "      **Dop<sup>u</sup>nas**      ami      zanāni,      "gath,  
 shall-I-bring ? "      It-was-said-by-      by-that      woman,      "go,  
                                  her-to-him

daph      pātashēhas,      'rētas      kyut<sup>u</sup>      dim  
 say      to-the-king,      'for-a-month      for      give-to-me

khar<sup>aj</sup>,      bōh      dimay      lāl      anith.' "  
 expenses,      I      will-give-to-thee      a-ruby      having-brought.' "

**Pātashēhan**      dyutus      khar<sup>aj</sup>      rētas      sumb<sup>u</sup>.  
 By-the-king      was-given-      expenses      for-a-      adequate.  
                                  to-him      month

**Yih**      onun      panun<sup>u</sup>      gara.      **Chuh**      bihith  
 This      was-brought-      his-own      house.      He-is      seated  
                                  by-him

**khēwān.**      **Nu**      chuh      gathān      pātashēhas,  
 eating.      Not-at-all      he-is      going      to-the-king,

nu      chuh      gathān      biyē-kun.      **Rēth**  
 not-at-all      he-is      going      other-where.      The-month

**gav**      ādā.      **Diwān**      chēs      yih      suh  
 went      completion.      Giving      is-to-him      she      that

lāl,      yus      tami      kōli      manza      tujyān.  
 ruby,      which      from-      stream      from-in      was-taken-up-  
                                  that      by-her.

**Gav**      hēth      pātashēhas,      kūr<sup>u</sup>nas      salām,  
 He-went      taking (it)      to-the-king,      was-made-by-      a-bow,  
                                  him-to-him

lāl      thōw<sup>u</sup>nas      bōnṭha-kani.  
 the-ruby      was-placed-by-him-of-him      in-front.

5.      **Drāv**      phīrith      lāl-shēnākh,      wōt<sup>u</sup>  
 5. Went-forth      back-again      the-lapidary,      he-arrived

panun<sup>u</sup>      gara.      **Rāthāh**      kūd<sup>u</sup>n      panani  
 his-own      house.      Night-a      was-passed-by-him      in-his-own

<b>gari.</b>	<b>Sub<sup>a</sup>has</b>	<b>āv</b>	<b>nöyid</b>	<b>mast</b>	<b>kāsani</b>
house.	In-the-morning	came	the-barber	hair	to-shave

<b>amis</b>	<b>lāl-shěnākas.</b>	<b>Mast</b>	<b>mōkalōw<sup>u</sup>nas</b>
of-that	lapidary.	Hair	was-completed-by-him-for-him

<b>kösith,</b>	<b>ta</b>	<b>drāv</b>	<b>nöyid</b>	<b>pānas.</b>
having-shaved,	and	went-forth	the-barber	of-his-own-accord.

<b>Wôt<sup>u</sup></b>	<b>biyě</b>	<b>amis</b>	<b>wazīras-nish.</b>	<b>Dopun</b>
He-arrived	again	to-that	vizier-near.	It-was-said-by-him

<b>wazīras,</b>	<b>“kěnthāh</b>	<b>karta</b>	<b>amis</b>
to-the-vizier,	“something	please-to-do	to-that

<b>lāl-shěnākas.</b>	<b>Amis</b>	<b>chěh</b>	<b>zanāna</b>	<b>khōbsūrath</b>
lapidary.	To-him	is	the-woman	beautiful

<b>sěthāh.</b>	<b>Sōh</b>	<b>shūbihěh</b>	<b>wazīra-sandi</b>
very.	She	would-have-been-becoming	of-the-vizier

<b>gari.”</b>	<b>Wazīr</b>	<b>āv</b>	<b>biyě</b>	<b>amis</b>
in-the-house.”	The-vizier	came	again	to-that

<b>pātachěha-sanzě</b>	<b>kōrě.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“t<sup>a</sup>h</b>
king's	daughter.	It-was-said-by-him-to-her,	“thou

<b>mang</b>	<b>pātachěhas</b>	<b>lālan-hond<sup>u</sup></b>	<b>trot<sup>u</sup>.”</b>
demand	to-the-king	rubies-of	necklace.”

<b>Dop<sup>u</sup></b>	<b>ami</b>	<b>pātachěha-sanzi</b>	<b>kōri</b>
It-was-said	by-that	king's	daughter

<b>pananis</b>	<b>mōlis,</b>	<b>“mě</b>	<b>gathiy</b>	<b>āsun<sup>u</sup></b>
to-her-own	father,	“to-me	is-necessary-from-thee	to-be

<b>lālan-hond<sup>u</sup></b>	<b>trot<sup>u</sup>.”</b>	<b>Lāl-shěnākh</b>	<b>āv</b>
rubies-of	a-necklace.”	The-lapidary	came

<b>pātashēhas</b>	<b>nish.</b>	<b>Kür<sup>u</sup>nas</b>	<b>salām.</b>	<b>Pātashēh</b>
to-the-king	near.	Was-made- by-him	a-bow.	The-king

<b>chus</b>	<b>dapān,</b>	<b>“lāl,</b>	<b>hasa,</b>	<b>gaṭhanay</b>
is-to-him	saying,	“rubies,	sir,	are-required- from-thee

<b>āsān<sup>i</sup></b>	<b>sēṭhāh</b>	<b>traṭis</b>	<b>sumb<sup>i</sup>.”</b>	<b>Āv</b>
to-be	many	for-a-necklace	adequate.”	Came

<b>lāl-shēnākh,</b>	<b>wōt<sup>u</sup></b>	<b>panun<sup>u</sup></b>	<b>gara.</b>	<b>Yih</b>
the-lapidary,	he-arrived	his-own	house.	She

<b>chēs</b>	<b>dapān</b>	<b>zanāna</b>	<b>lōt<sup>i</sup>-pōṭh<sup>i</sup>,</b>	<b>“kyāzi</b>
is-to-him	saying	woman	gently,	“why

<b>chukh</b>	<b>bihith ? ”</b>	<b>Yuh</b>	<b>chus</b>	<b>dapān</b>
art-thou	seated ? ”	He	is-to-her	saying

<b>phīrith,</b>	<b>“pātashēh</b>	<b>chum</b>	<b>mangān</b>	<b>az</b>
in-reply,	“the-king	is-from-me	demanding	today

<b>lālan-hond<sup>u</sup></b>	<b>trot<sup>u</sup>.</b>	<b>Suh</b>	<b>kati</b>	<b>ana</b>
rubies-of	a-necklace.	That	whence	will-I-bring

<b>bōh ? ”</b>	<b>Dop<sup>u</sup>nas</b>	<b>ami</b>	<b>zanāni,</b>	<b>“kēh</b>
I ? ”	It-was-said-by- her-to-him	by-that	woman,	“any

<b>chēna</b>	<b>phikir<sup>u</sup>.</b>	<b>Gaṭh,</b>	<b>pātashēhas</b>	<b>gaṭhi</b>
is-not	anxiety.	Go,	of (i.e. from)- the-king	it-is- necessary

<b>hyon<sup>u</sup></b>	<b>trēn</b>	<b>rētan-kyut<sup>u</sup></b>	<b>khar<sup>a</sup>j.”</b>
to-take	for-three	months-for	expenses.”

<b>Dyut<sup>u</sup>nas</b>	<b>pātashēhan</b>	<b>khar<sup>a</sup>j,</b>	<b>ta</b>	<b>āv</b>
Was-given-by- him-to-him	by-the-king	expenses,	and	he-came

<b>panun<sup>u</sup></b>	<b>gara</b>	<b>hēth.</b>
his-own	house	taking (the money).



6. Yih chuh khěwān ta cěwān.

6. He is eating and drinking.

Yot<sup>u</sup>-tāñ yim trih rěth gay, wuñ

As-soon-as these three months went, now

chěs dapān yih zanāna amis

she-is-to-him saying this woman to-that

lāl-shěnākas. Dapān chěs, “yětāt<sup>i</sup> mě

lapidary. Saying she-is-to-him, “where by-me

tami kōli manza lāl tujyāv, tamiy

from-that stream from-in the-ruby was-taken- along-that-  
up, very

kōli kōli gaṭhi khasun<sup>u</sup> hyor<sup>u</sup>-pahān.

along- along- it-is-necessary to-ascend up-stream-a-little.  
stream stream

Tati chěy nāg. Tath<sup>i</sup> nāgas gaṭhi

There is-veryly a-spring. To-that-veryly spring is-necessary

andas-kun dōb khanun<sup>u</sup>. Tath<sup>i</sup>

the-end-at a-pit to-be-dug. To-that-very

dōbas-manz běh<sup>i</sup>zi khaṭith. Tath

pit-in you-must-sit having-concealed-  
yourself. To-that

nāgas-pěth yinay gōḍañiy shěh zañě

spring-on will-come- at-the-very- six females  
before-thee first

srān karani. Timan kěh kār<sup>i</sup>zi-na.

bathing to-do. To-them anything you-must-do-not.

Pata yiyiy timan shěn zañěn

Afterwards will-come- of-those six females  
before-thee

<b>zěth<sup>ü</sup>.</b>	<b>Sa</b>	<b>wasiy</b>	<b>tath</b>	<b>nāgas</b>	<b>srān</b>
the-eldest-	She	will-descend-	to-that	spring	bathing
sister.		before-thee			

<b>karani.</b>	<b>Pōshākh</b>	<b>trāviy</b>	<b>kaḍith</b>	<b>baṭhis</b>
to-do.	Garment	she-will-leave-	having-	to-the-bank
		before-thee	taken-off	

<b>pěth.</b>	<b>Cyōn<sup>u</sup></b>	<b>gaṭhi</b>	<b>gaṭhun<sup>u</sup></b>
on.	For-thee	it-is-necessary	to-be-gone

<b>tūri-pōth<sup>i</sup>,</b>	<b>gaṭhi</b>	<b>tiḥ</b>	<b>pōshākh</b>	<b>tulun<sup>u</sup>."</b>
thieving-like	is-necessary	that	garment	to-be-taken-
(i.e. secretly),				up."

<b>7. Āyě</b>	<b>shěh</b>	<b>zañě.</b>	<b>Kor<sup>u</sup></b>	<b>timau</b>
7. Came	six	females.	Was-done	by-them

<b>srān.</b>	<b>Timan</b>	<b>kěh</b>	<b>wonun-na.</b>	<b>Yiman</b>
bathing.	To-them	anything	was-said-by-him-not.	To-them

<b>pata</b>	<b>āyě</b>	<b>satim<sup>ü</sup></b>	<b>züñ<sup>ü</sup>,</b>	<b>trôw<sup>u</sup></b>	<b>ami</b>
after	came	a-seventh	female,	was-left	by-her

<b>pōshākh</b>	<b>kaḍith</b>	<b>baṭhis-pěth,</b>	<b>pāna</b>
the-garment	having-taken-off	the-bank-on,	she-herself

<b>wüth<sup>ü</sup></b>	<b>nāgas-manz.</b>	<b>Yih</b>	<b>lāl-shěnākh</b>	<b>āv</b>
descended	the-spring-in.	This	lapidary	came

<b>tūri-pōth<sup>i</sup>.</b>	<b>Āv</b>	<b>ta</b>	<b>tulun</b>	<b>yih</b>
secretly.	He-came	and	was-taken-up-by-him	this

<b>ām<sup>i</sup>-sond<sup>u</sup></b>	<b>pōshākh,</b>	<b>gav</b>	<b>ta</b>	<b>byūth<sup>u</sup></b>
her-of	the-garment,	he-went	and	sat

<b>ath</b>	<b>dōbas-manz.</b>	<b>Ami</b>	<b>kor<sup>u</sup></b>	<b>srān.</b>
to-that	pit-in.	By-her	was-done	bathing.

<b>Khüts<sup>ü</sup></b>	<b>baṭhis</b>	<b>pěth.</b>	<b>Wuchun</b>	<b>ati</b>
She-ascended	to-the-bank	on.	Was-seen-by-her	there

na	pōshākh.	Diś <sup>ū</sup> n	krēkh.	Dapān
not	the-garment.	Was-given-by-her	a-cry.	Saying

chēh,	“ dēv	chukha ?	yinsān	chukha ?
she-is,	“ demon	art-thou ?	human-being	art-thou ?

tas	Khōdāyē-sond <sup>u</sup>	chuy	kasam	yēm <sup>i</sup>
of-that	God-of	is-to-thee	an-oath	by-whom

pōda	korukh.	Mě	ma	kar
created	thou-was-made.	For-me	do-not	make

sīras	phāsh.	Yih	tě	gaṣhiy,	tiḥ
of-my-secret	disgracing.	What	to-thee	is-necessary-	that
				to-thee,	

dimay.”	Ām <sup>i</sup>	korus	ālav	ami
I-will-give-to-thee.”	By-him	was-made-to-her	a-call	from-that

dōba-manza.	Dop <sup>u</sup> nas,	“ dim	wāda-y-Khōdā,
pit-from-in.	It-was-said-by-	“ give-to-me	the-promise-of-God,
	him-to-her,		

yih	bōh	mangay,	tiḥ	gaṣhēm	bōzun <sup>u</sup> .”
what	I	shall-demand-	that	will-be-certainly-	to-be-
		of-thee,		for-me	heard.”

Ath <sup>i</sup>	pēṭh	dyut <sup>u</sup> nas	wāda-y-Khōdā.
That-verbatim	upon	was-given-by-	the-promise-of-God.
		her-to-him	

Dyut <sup>u</sup> nas	pōshākh.	Pōshākh	ṭhon <sup>u</sup>
Was-given-by-	the-garment.	The-garment	was-put-on
him-to-her			

ami	nōl <sup>i</sup> .	Dop <sup>u</sup> nas,	“ kyāh	chum
by-her	on-the-neck.	It-was-said-by-	“ what	is-to-me
		her-to-him,		

hukum ? ”	Dop <sup>u</sup> nas	ām <sup>i</sup>	lāl-shēnākan,
the-order ? ”	It-was-said-by-	by-that	lapidary,
	him-to-her		

“**tě**                      **gathiy**                      **yun<sup>u</sup>**                      **mě-söty.**”  
 “for-thee              it-is-necessary              to-come              me-with.”

**Pakān**              **chuh**              **lāl-shěnākh**              **brūh**              **brūh,**  
 Going-along              is              the-lapidary              in-front              in-front,  
**yih**              **chěh**              **pakān**              **parī**              **pata**              **pata.**  
 this              is              walking              fairy              after              after.

### 8. Dapān wustād,—

(Is) saying the-teacher,—

**Amis**              **chuh**              **nāv**              **Lālmāl**              **Parī.**  
 To-her              is              name              Lālmāl              Fairy.  
**Wöt<sup>i</sup>**              **amis**              **lāl-shěnāka-sond<sup>u</sup>**              **gara.**  
 They-arrived              to-that              lapidary's              house.

### 9. Dapān wustād,—

(Is) saying the-teacher,—

**Yā**              **amis**              **kathan**              **chih**              **harān**              **lāl,**  
 Either              for-her              of-the-words              are              dropping              rubies,  
**yā**              **chis**              **ös<sup>u</sup>üs<sup>1</sup>**              **harān'**              **lāl**              **dōha**  
 or              they-are-  
                  to-her              of-the-  
                  mouth              dropping              rubies              each-  
                  day  
**sath**              **sath.**              **Rāth**              **gayě**              **ādā.**              **Subuh**  
 seven              seven.              Night              went              to-completion.              Morning  
**āv.**              **Lāl**              **sath**              **tul<sup>i</sup>**              **lāl-shěnākan.**  
 came.              Rubies              seven              'were-taken-up              by-the-lapidary.  
**Gav**              **hěth**              **pādashēhas.**              **Kür<sup>u</sup>nas**              **salām.**  
 He-went              taking  
                  (them)              to-the-king.              Was-made-by-  
                  him-to-him              a-bow.  
**Lāl**              **sath**              **thāv<sup>i</sup>nas**              **bōnṭha-kani.**  
 Rubies              seven              were-placed-by-  
                  him-of-him              in-front.  
**Pādashāh**              **gav**              **sěṭhāh**              **khōsh.**  
 The-king              became              very-much              pleased.

<sup>1</sup> So Gōvind Kaul. Stein's transcript has *ashis*, “for a tear.”





**Dapān**      **chuh**      **amis**      **pādashēh-korě,**      “**ṭʰh**  
Saying      he-is      to-that      king's-daughter,      “thou

**mang**      **mölis,**      ‘**mě**      **gatḥi**      **āsun**  
demand      to (-your)-father,      ‘to-me      is-necessary      to-be

**raṭʰna-korʰ.**”      **Gayě**      **pādashēh-kūrʰ**      **pananis**  
a-jewel-bracelet.”      Went      the-king's-daughter      to-her-own

**mölis.**      **Dapān**      **chēs,**      “**mě**      **gatḥi**  
father.      Saying      she-is-to-him,      “to-me      is-necessary

**āsun**      **raṭʰna-korʰ.**”      **Pagāh**      **āv**      **lāl-shēnākh.**  
to-be      a-jewel-bracelet.”      Next-day      came      the-lapidary.

**Dapān**      **chus**      **pādashēh,**      “**an,**      **sa,**      **raṭʰna-korʰ.**”  
Saying      is-to-him      the-king,      “bring,      sir,      a-jewel-bracelet.”

**11.**      **Drāv**      **lāl-shēnākh,**      **wōtʰ**      **panunʰ**  
Went-forth      the-lapidary,      he-arrived      his-own

**gara.**      **Dapān**      **chuh**      **yiman**      **zanānan**      **dōn,**  
house.      Saying      he-is      to-these      women      two,

“**pādashēh**      **chum**      **mangān**      **raṭʰna-korʰ.**  
“the-king      is-from-me      demanding      a-jewel-bracelet.

**Suh**      **kati**      **ana**      **bōh ?**”      **Phīrith**      **wōṭhʰs**  
That      from-      shall-I-      I ?”      In-answer      arose-to-  
where      bring      him

**Lālmāl**      **Parī.**      **Dopʰnas,**      “**gatḥ,**      **pādashēhas**  
Lālmāl      Fairy.      It-was-said-by-      “go,      of (i.e. from)-  
her-to-him,      the-king

**mang**      **trěn**      **rētan-kyutʰ**      **kharʰj.**”      **Dyutʰnas**  
demand      for-three      months-for      expenses.”      Was-given-by-  
him-to-him

**pādashēhan.**      **Āv**      **hēth**      **panunʰ**      **gara.**  
by-the-king.      He-came      taking (them)      his-own      house.



<b>ath</b>	<b>thaph.</b>	<b>Ami</b>	<b>thapi</b>	<b>sötiy</b>	<b>āv</b>
to-it	seizing.	By-that	grasp	by-means- of-only	came

<b>amis</b>	<b>hoṭṭ<sup>u</sup></b>	<b>nīrith.</b>	<b>Hoṭṭ<sup>u</sup></b>	<b>hēth</b>	<b>ti,</b>
of-it	the-forearm	coming-forth.	The-forearm	taking	both,

<b>kor<sup>u</sup></b>	<b>hēth</b>	<b>ti,</b>	<b>āv</b>	<b>pānas,</b>	<b>wōt<sup>u</sup></b>
the-bracelet	taking	and,	he-came	for-himself	he-arrived
			(home)	(i.e. without opposition),	

<b>panun<sup>u</sup></b>	<b>gara.</b>	<b>Rāth</b>	<b>gayě</b>	<b>ādā.</b>
his-own	house.	The-night	went	to-completion.

<b>Sub<sup>a</sup>hanas</b>	<b>gav</b>	<b>pātashēhas.</b>	<b>Kür<sup>u</sup>n</b>
At-dawn	he-went	to-the-king.	Was-made-by-him

<b>salām.</b>	<b>Kār<sup>i</sup>-han</b>	<b>thüv<sup>u</sup>nas</b>	<b>bōnṭha-kani.</b>
a-bow.	The-bracelet	was-put-by- him-of-him	in-front.

<b>Pātashēh</b>	<b>gōs</b>	<b>sēthāh</b>	<b>khōsh.</b>
The-king	became-to-him	very-much	pleased.

<b>13. Hyotus</b>	<b>rukhsath</b>	<b>lāl-shēnākan,</b>	<b>āv</b>
Was-taken- from-him	leave-to- depart	by-the-lapidary,	he-came

<b>panun<sup>u</sup></b>	<b>gara.</b>	<b>Āv</b>	<b>biyě</b>	<b>yih</b>	<b>nöyid,</b>
his-own	house.	Came	again	this	barber,

<b>kōsun</b>	<b>mast</b>	<b>amis</b>	<b>lāl-shēnākas.</b>	<b>Mast</b>
was-shaved- by-him	the-hair	for-this	lapidary.	Hair

<b>kösith</b>	<b>drāv,</b>	<b>wōt<sup>u</sup></b>	<b>amis</b>	<b>wazīras-nish.</b>
having- shaved	he-went- forth,	he-arrived	to-that	vizier-near.

<b>Biyě</b>	<b>chus</b>	<b>dapān,</b>	<b>“Wazīra,</b>	<b>amis</b>
Again	he-is-to-him	saying,	“Vizier-O,	to-that



<b>lāl-shěnākas</b> lapidary	<b>chukhna</b> thou-art-not	<b>ṭ<sup>a</sup>h</b> thou	<b>wātān</b> getting-at	
<b>kuni-kani.</b> in-any-way.	<b>Amis</b> To-him	<b>karta</b> please-to-do	<b>kěṭshāh."</b> something."	<b>Gav</b> Went
<b>yih</b> this	<b>wazīr</b> vizier	<b>amis</b> to-that	<b>pādashěh-kōrě.</b> king's-daughter.	<b>Dapān</b> Saying
<b>chus,</b> he-is-to-her,	<b>"ṭ<sup>a</sup>h</b> "thou	<b>chěkh</b> art	<b>pādashěh-kūr<sup>ü</sup>.</b> the-king's-daughter.	<b>Tsě</b> To-thee
<b>gaṭhiyě</b> is-proper-for-thee	<b>āsun<sup>u</sup></b> to-be	<b>okuy</b> one-only	<b>kor<sup>u</sup>?</b> bracelet?	<b>Pādashěhas</b> To-the-king
<b>gaṭhi</b> is-necessary	<b>mangun<sup>u</sup></b> to-be-demanded	<b>byākh."</b> another."	<b>Gayě</b> Went	<b>yih</b> this
<b>pādashěh-kūr<sup>ü</sup>.</b> king's-daughter.	<b>Dopun</b> It-was-said-by-her	<b>pananis</b> to-her-own	<b>mōlis,</b> father,	
<b>"mě</b> "for-me	<b>gaṭhi</b> is-necessary	<b>āsun<sup>u</sup></b> to-be	<b>byākh</b> another	<b>kor<sup>u</sup>."</b> bracelet."
<b>biyě</b> again	<b>lāl-shěnākh.</b> the-lapidary.	<b>Kūr<sup>ü</sup>n</b> Was-made-by-him	<b>salām.</b> a-bow.	<b>Dapān</b> Saying
<b>chus</b> is-to-him	<b>pādashěh,</b> the-king,	<b>"byākh</b> "another	<b>kor<sup>u</sup></b> bracelet	<b>gaṭhiy</b> is-necessary- for-thee
<b>āsun<sup>u</sup>."</b> to-be."				

<b>14.</b>	<b>Āv</b> Came	<b>lāl-shěnākh,</b> the-lapidary,	<b>wôt<sup>u</sup></b> he-arrived	<b>panun<sup>u</sup></b> his-own
<b>gara.</b> house.	<b>Dapān</b> Saying	<b>chuh</b> he-is	<b>yiman</b> to-these	<b>zanānan</b> women
<b>"Az</b> "today	<b>chum</b> is-from-me	<b>pādashěh</b> the-king	<b>mangān</b> demanding	<b>byākh</b> another

<b>raṭ<sup>a</sup>na-kor<sup>u</sup>."</b>	<b>Diwān</b>	<b>chēs</b>	<b>Lālmāl</b>	<b>Parī</b>	
jewel-bracelet."	Giving	is-to-him	Lālmāl	Fairy	
<b>panüñ<sup>ü</sup></b>	<b>wöj<sup>ü</sup>.</b>	<b>Dapān</b>	<b>chēs,</b>	<b>"gath</b>	
her-own	ring.	Saying	she-is-to-him,	"go	
<b>tath</b>	<b>nāgas-pěth.</b>	<b>Tath<sup>i</sup></b>	<b>nāgas</b>	<b>akith-kun</b>	
to-that	spring-on.	To-that-very	spring	on-one-side	
<b>chuy</b>	<b>pal</b>	<b>bod<sup>u</sup>.</b>	<b>Tath<sup>i</sup></b>	<b>hāv</b>	<b>myön<sup>ü</sup></b>
is-veryly	a-rock	great.	To-it-veryly	show	my
<b>wöj<sup>ü</sup>.</b>	<b>Suh</b>	<b>pal</b>	<b>wöthiy</b>	<b>thod<sup>u</sup>.</b>	<b>Tami</b>
ring.	That	rock	will-rise-for-thee	erect.	From-it
<b>tāl<sup>i</sup></b>	<b>chěy</b>	<b>wath.</b>	<b>Tamiy</b>	<b>wati</b>	<b>wās<sup>i</sup>zi</b>
below	is-for-thee	a-path.	By-that-very	path	you-must-descend
<b>bōn.</b>	<b>Tati</b>	<b>chěy</b>	<b>myön<sup>ü</sup></b>	<b>vēs.</b>	<b>Say</b>
beneath.	There	is-veryly	my	crony.	She-veryly
<b>diyyi</b>	<b>raṭ<sup>a</sup>na-kor<sup>u</sup>."</b>				
will-give-to-thee	a-jewel-bracelet."				

15.	<b>Drāv</b>	<b>yih</b>	<b>lāl-shěnākh.</b>	<b>Wôt<sup>u</sup></b>
	Went-forth	this	lapidary.	He-arrived
<b>tath</b>	<b>jāyě.</b>	<b>Hôwun</b>	<b>tath</b>	<b>palas</b>
to-that	place.	Was-shown- by-him	to-that	rock
<b>Pal</b>	<b>wõth<sup>u</sup></b>	<b>thod<sup>u</sup>.</b>	<b>Woth<sup>u</sup></b>	<b>tamiy</b>
The-rock	arose	erect.	He-descended	by-that-very
<b>bõn.</b>	<b>Bõn</b>	<b>wuch<sup>u</sup>n</b>	<b>khôtūnā</b>	<b>akh,</b>
beneath.	Beneath	was-seen-by-him	a-certain-lady	one,
<b>kuñ<sup>u</sup>y</b>	<b>züñ<sup>u</sup>.</b>	<b>Ami</b>	<b>dop<sup>u</sup>nas,</b>	<b>"kati</b>
a-single	woman.	By-her	it-was-said-by- her-to-him,	"whence



<b>thôwun</b> it-was-put- by-her	<b>cëndas.</b> in-the- pocket.	<b>Wöts<sup>u</sup>s</b> Arrived- to-her	<b>möj<sup>ü</sup></b> the-mother	<b>ot<sup>u</sup>.</b> there.
<b>Dop<sup>u</sup>nas,</b> It-was-said-by- her-to-her,	<b>“hatay,</b> “hullo,	<b>kōriy,</b> O-daughter,	<b>mě</b> to-me	<b>chěh</b> is
<b>yiwān</b> coming	<b>mōtsa-bōy.”</b> man-stink.”	<b>Yih</b> She	<b>chěsna</b> is-to-her-not	<b>hěwān-zima</b> admitting
<b>kěh.</b> anything.	<b>Ami</b> By-her	<b>yěli</b> when	<b>zōr</b> force	<b>kor<sup>u</sup>nas,</b> was-made-by-her-to-her,
<b>dop<sup>u</sup>nas,</b> it-was-said-by-her- to-her,	<b>“chuh</b> “there-is	<b>manōsh.</b> a-man.	<b>Ts<sup>a</sup>h</b> Thou	<b>dim</b> give-to-me
<b>gōḍa</b> at-first	<b>wāda-y-Khōdā</b> a-promise-of-God	<b>‘bōh</b> ‘I	<b>kyāh</b> verily	<b>karas-na</b> will-do-to-him-not
<b>kěh.’”</b> anything.’”	<b>Wāda-y-Khōdā</b> Promise-of-God	<b>dyut<sup>u</sup>nas.</b> was-given-by-her- to-her.	<b>Ami</b> By-her	
<b>koḍ<sup>u</sup></b> was-brought- forth	<b>cēnda-manza</b> the-pocket-from-in	<b>kañi-phol<sup>u</sup>,</b> the-pebble,	<b>shāph</b> the-charm	
<b>tul<sup>u</sup>nas,</b> was-raised-by-her- from-him,	<b>manōsh</b> a-man	<b>yuthuy</b> as (-before)-exactly	<b>ôś<sup>u</sup>,</b> he-was,	<b>ta</b> and
<b>tyuthuy</b> so-exactly	<b>rūd<sup>u</sup>.</b> he-remained.	<b>Dop<sup>u</sup>nas,</b> It-was-said-by-her- to-her,	<b>“yih</b> “this	<b>chuh</b> is
<b>myôn<sup>u</sup></b> my	<b>hakh-i-Khōdāy.</b> duty-of-God (i.e. husband as sacred to me as God).	<b>Bōh</b> I	<b>ôs<sup>u</sup>san</b> was-him	
<b>yihuy</b> this-very-one	<b>shādān.</b> seeking.	<b>Yihuy</b> He-verily	<b>lod<sup>u</sup>nam,</b> was-sent-by-Him-to- me,	



**mājiy,** **Khōdāyēn."** **Yih** **chēs** **dapān**  
O-mother, by-God." This is-to-her saying

**mōj<sup>u</sup>,** **"zabar** **gav.** **Bāyēn** **dōn** **lad**  
the-mother, "excellent it-is. To-brothers two send

**kākad** **amis<sup>u</sup>y** **athi."** **Dop<sup>u</sup>nas,**  
a-paper of-this-very-one by-the-hand." It-was-said-by-her-to-her,

**"mājiy,** **likh** **ṣ<sup>a</sup>y."** **Lyukh<sup>u</sup>** **ami,**  
"O-mother, write thou-veryly," Was-written by-her,

**kākad** **dyutun** **amis** **lāl-shēnākas**  
the-paper was-given-by-her to-that lapidary

**athi.** **Ami** **kor<sup>u</sup>nas** **ālav** **khôtūni.**  
in-the-hand. By-that was-made-by-her-to-him a-call-of-summons

**Dop<sup>u</sup>nas,** **"yih** **an** **kākad** **yūr<sup>i</sup>."**  
It-was-said-by-her-to-him, "this bring paper even-hither."

**Wuch<sup>u</sup>** **ami** **khôtūni.** **Ath** **lyukh<sup>u</sup>mot<sup>u</sup>**  
It-was-inspected by-that lady. (In)-to-it (was) written

**ām<sup>i</sup>-sanzi** **māji,** **"chiway** **myōn<sup>i</sup>** **gabar,**  
by-her mother, "ye-are-if my sons,

**yih** **gaṣhi** **wāta<sup>u</sup>wunuy** **mārun<sup>u</sup>."**  
this-person is-necessary immediately-on-arrival to-be-killed."

**Amis** **ô<sup>s</sup>** **ami** **sāta** **panun<sup>u</sup>** **dôd<sup>u</sup>**  
To-her was at-that time her-own pain

**pēmot<sup>u</sup>** **yād** **suh** **haṣyuk<sup>u</sup>.** **Yih**  
fallen (in) memory (viz.) that of-the-forearm. This  
(pain)

**kākad** **ṣhun<sup>u</sup>nas-ṣaṭith** **ami** **khôtūni.**  
paper was-torn-to-pieces-by-her-for-him by-that lady.

<b>Panun<sup>u</sup></b>	<b>lyukh<sup>u</sup>nas</b>	<b>kākad.</b>	<b>Ath</b>	<b>manz</b>
Her-own	was-written-by-her-	a-paper.	To-that	in
	for-him			

<b>lyukh<sup>u</sup>nas,</b>	<b>“chiway</b>	<b>myön<sup>i</sup></b>	<b>böy<sup>i</sup>,</b>	<b>tuhond<sup>u</sup></b>
was-written-by-	“ye-are-if	my	brothers,	of-you
her-on-it,				

<b>gaṭhi</b>	<b>jěl<sup>ad</sup></b>	<b>yun<sup>u</sup>,</b>	<b>mě</b>	<b>kyāh</b>	<b>chuh</b>
is-necessary	quickly	the-coming,	for-me	verily	is

**yěñewôl<sup>u</sup>.”**

a-marriage-festival.”

<b>16.</b>	<b>Lyukh<sup>u</sup>nas</b>	<b>kākadas,</b>	<b>zabōñ<sup>u</sup></b>
	Was-written-by-	to-(on)-the-paper,	by-word-of-
	her-on-it		mouth

<b>kür<sup>u</sup>nas</b>	<b>nās<sup>i</sup>yěth.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“tot<sup>u</sup></b>	<b>yěli</b>
was-made-by-	instruction.	It-was-said-by-	“there	when
her-to-him		her-to-him,		

<b>wātakh,</b>	<b>karahakh</b>	<b>salām.</b>	<b>Salām</b>	<b>pölith</b>
thou-wilt-	thou-wilt-make-	a-bow.	The-bow	having-
arrive,	to-them			fulfilled

<b>dizikh</b>	<b>kākad.</b>	<b>Tim</b>	<b>ananay</b>	<b>khěn</b>
thou-must-give-	the-paper.	They	will-bring-	food
to-them			to-thee	

<b>ṭamruw<sup>u</sup></b>	<b>kara.</b>	<b>Tih</b>	<b>cyôn<sup>u</sup></b>	<b>khyon<sup>u</sup></b>
leathern	pease.	That	thy	eating

<b>gaṭhi-na.”</b>	<b>Badal</b>	<b>dyut<sup>u</sup>nas</b>	<b>söty</b>	<b>as<sup>al</sup></b>
is-not-proper.”	Instead	were-given-by-	with (him)	real
		her-to-him		

<b>kara.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“yih</b>	<b>khězi</b>	<b>tati.</b>
pease.	It-was-said-by-	“this	you-must-eat	there.
	her-to-him,			

<b>Tihond<sup>u</sup></b>	<b>ṭhān<sup>i</sup>zi</b>	<b>běbi-andar<sup>u</sup>y</b>	<b>trōvith,</b>
Their (pease)	you-must- let-fall	your-breast-pocket- within	having- let-go,

<b>panun<sup>u</sup></b>	<b>khězi.</b>	<b>Tami</b>	<b>pata</b>	<b>dapanay</b>
your-own	you-must- eat.	From-that	after	they-will-say- to-thee

<b>tim,</b>	<b>‘kashěna-hanā</b>	<b>kariün<sup>u</sup>.’ ”</b>	<b>Tath-kyut<sup>u</sup></b>
they,	‘scratching-a-little	is-to-be-done.’ ”	That-for

<b>dyut<sup>u</sup>nas</b>	<b>shěstruw<sup>u</sup></b>	<b>panja.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“ tim</b>
was-given-by- her-to-him	an-of-iron	claw.	It-was-said-by- her-to-him,	“ they

<b>chih</b>	<b>děwa-zāth.</b>	<b>Timan</b>	<b>yi yi</b>	<b>tasalī</b>
are (of)	demon-race.	To-them	will-come	a-pleasant- feeling

<b>shěstravi</b>	<b>panja-sōtiy.”</b>
from-the-of-iron	claw-by-means-of-only.”

<b>17. Drāv</b>	<b>ati</b>	<b>ṭnās<sup>i</sup>yěth</b>	<b>yād</b>	<b>hěth.</b>
He-went- forth	from- there	the-instruction	(in) memory	taking.

<b>Wôt<sup>u</sup></b>	<b>tot<sup>u</sup>,</b>	<b>kür<sup>u</sup>n</b>	<b>timan</b>	<b>salām.</b>
He-arrived	there,	was-made-by-him	to-them	a-bow.

<b>Dyut<sup>u</sup>nakh</b>	<b>yih</b>	<b>kākad.</b>	<b>Amis</b>	<b>dyutukh</b>
Was-given-by- him-to-them	this	paper.	To-him	was-given- by-them

<b>khěn</b>	<b>ṭamruw<sup>u</sup></b>	<b>kara.</b>	<b>Amyuk<sup>u</sup></b>	<b>tulān</b>
food	leathern	pease.	Of-it	raising

<b>chuh</b>	<b>bus<sup>u</sup>,</b>	<b>ṭhanān</b>	<b>chuh</b>	<b>běbi-andar</b>
he-is	a-hand- mouthful,	letting-it- fall	he-is	his-breast-pocket- within

trövith.	Panun <sup>u</sup>	chuh	kaḍān	ti	chuh
having-	His-own	he-is	taking-	and	is
let-go.			forth		

<b>khěwān.</b>	<b>Ami</b>	<b>pata</b>	<b>dop<sup>u</sup>has</b>	<b>yimau,</b>
eating.	From-that	after	it-was-said-by-	by-them,
			them-to-him	


"kashēna-hanā	kar."	Ām <sup>i</sup>	koḍ <sup>u</sup>	yih
"scratching-a-little	do."	By-him	was-brought-forth	this

<b>t̃ūri-pōṭh<sup>i</sup></b>	<b>shěstruw<sup>u</sup></b>	<b>panja,</b>	<b>chukh</b>
secretly	of-iron	claw,	he-is-to-them

<b>ami-söty</b>	<b>diwān</b>	<b>z<sup>a</sup>lā-z<sup>a</sup>lā.</b>	<b>Yimau</b>	<b>lyukhus</b>
from-this-by-	giving	a-scraping-	By-them	was-written-
means-of		a-scraping.		to-it

jěwāb	ath	kākadas.	Lyukh <sup>u</sup> has,	“ asě
an-answer	to-that	paper.	It-was-written-	“ to-us
			by-them-on-it,	

<b>chēna</b>	<b>phursath.</b>	<b>Hazrat-i-Sulaymān</b>	<b>chuh</b>
is-not	leisure.	His-Highness-Solomon	is

<b>diwān</b>	<b>nād.</b>	<b>Hala !</b>	<b>bismillā,</b> 	<b>kariv</b>
giving	summons.	Be-quick !	in-the-name-of-God,	make-ye

yěñěwôl<sup>u</sup>.”  
the-marriage-festival.”

18. Wôt<sup>u</sup>      ot<sup>u</sup>,      hôw<sup>u</sup>nakh      yih      kākad.  
He-arrived there,      was-shown-by-      this      paper.  
him-to-them

<b>Kākad</b>	<b>porukh,</b>	<b>korukh</b>	<b>amis-söty</b>
The-paper	was-read-by-them,	was-made-by-them	him-with

yěñěwôl <sup>u</sup> .	Wuñ	chěh	yih	khôtūnā
a-marriage-festival.	Now	is	this	lady



dapān saying	amis to-that	khāwandas husband	pananis, her-own,	“ yit <sup>i</sup> “ here	
rōzakha, wilt-thou- remain,	kina or	dun <sup>i</sup> yāhas to-the-world	manz in	gaṭhakh? wilt-thou-go?	
Bōh I	chēs am	ṭē to-thee	töb <sup>i</sup> yāh.” an-humble- servant.”	Ām <sup>i</sup> By-him	dop <sup>u</sup> nas, it-was-said-by- him-to-her,
“ dun <sup>i</sup> yāhas-manz “ the-world-in		gaṭhav.” we-shall-go.”	Dop <sup>u</sup> nas It-was-said-by- her-to-him	ami by-that	
khôtūni, lady,	“ wuñ “ now	yēli when	nērav we-shall-go-forth	myōñ <sup>u</sup> my	
mōj <sup>u</sup> mother	dapiy, will-say- to-thee,	‘ kēñṭhāh ‘ something	mangum.’ ask-for-from- me.’	Cyōn <sup>u</sup> Of-thee	
gaṭhēs is-proper- from-her	mangun <sup>u</sup> to-be-demanded		watharanuk <sup>u</sup> of-a-spreading-out (i.e. for a mat)	musla. the-skin.	
Biyē Other	kēh anything	māng <sup>i</sup> zēs-na.” you-must-demand- from-her-not.”	Wuñ Now	yēli when	
yim they	sakharyēy, made-ready-to- set-out,	dopukh it-was-said- to-them	ami by-that	māji, mother,	
“ mangun <sup>u</sup> “ is-to-be-demanded		kēñṭhāh.” something.”	Dop <sup>u</sup> nas, It-was-said-by- him-to-her,	“ dim “ give-to- me	
watharanuk <sup>u</sup> of-spreading-out (i.e. for a mat)	musla. the-skin.	Tath To-it	chuh is	nāv the-name	

<b>'wutsha-prang.'</b> "	<b>Drāv</b>	<b>ati,</b>	<b>wöt<sup>i</sup></b>	<b>panun<sup>u</sup></b>
'the-flying-couch.'	He-went-	from-	they-	their-own
	forth	there,	arrived	

<b>gara.</b>	<b>Gara</b>	<b>wötith</b>	<b>korun</b>	<b>tayār</b>
house.	The-house	having-	was-made-	ready
		arrived	by-her	

<b>rat<sup>a</sup>na-kor<sup>u</sup>.</b>	<b>Gav</b>	<b>hēth</b>	<b>pātashēhas</b>	<b>yih</b>
a-jewel-bracelet.	Went	taking (it)	to-the-king	this

**lāl-shēnākh.**

lapidary.

<b>19. Nöyidan</b>	<b>būz<sup>u</sup>,</b>	<b>"lāl-shēnākh</b>	<b>wôt<sup>u</sup>."</b>
By-the-	it-was-	"the-lapidary (has)	arrived."
barber	heard,		

<b>Gathān</b>	<b>chus</b>	<b>nöyid</b>	<b>gara</b>	<b>mast</b>
going	is-for-him	the-barber	(to) the-house	hair

<b>kāsani.</b>	<b>Āt<sup>i</sup></b>	<b>wuchān</b>	<b>chuh</b>	<b>trěyim<sup>u</sup></b>
to-shave.	Here-veryly	seeing	he-is	the-third

<b>khôtūna.</b>	<b>Drāv</b>	<b>ati</b>	<b>nöyid</b>	<b>pot<sup>u</sup></b>
lady.	Went-forth	from-there	the-barber	back-again

<b>phīrith.</b>	<b>Wôt<sup>u</sup></b>	<b>wazīras-nish.</b>	<b>Dapān</b>	<b>chuh</b>
returning.	He-arrived	the-vizier-near.	Saying	he-is

<b>amis</b>	<b>wazīras,</b>	<b>"ha</b>	<b>wazīra,</b>	<b>amis</b>
to-that	vizier,	"O	Vizier-O,	to-that

<b>lāl-shēnākas</b>	<b>chēh</b>	<b>az</b>	<b>trěyim<sup>u</sup></b>	<b>khôtūna,</b>
lapidary	is	to-day	a-third	lady,

<b>yiman</b>	<b>dōn-handi-khōta</b>	<b>khōbsūrath.</b>	<b>Sa</b>
these	two-than	beautiful.	She

<b>chēh</b>	<b>lōyik-i-pātashāh,</b>	<b>akh</b>	<b>chēh</b>
is	worthy-of-the-king,	one	is



kěntshāh      cīz,      tih      chuh      anān      sôruy.  
any      thing,      that      he-is      bringing      all-even.

Wuñ      dapas      bôh,      'myönis      möl<sup>i</sup>-sünz<sup>ü</sup>  
Now      I-will-say-to-him      I,      'my      father-of

khabar      gathī      anüñ<sup>ü</sup>,      suh      chwā  
news      is-proper      to-be-brought,      he      is-he-?

jēnatas      kina      dōzakas.' "  
in-heaven      or      in-hell.' "

## 20. Dapān wustād,—

(Is) saying the-teacher,—

Āv      lāl-shēnakh,      pātashēhas,      kür<sup>ü</sup>n  
Came      the-lapidary,      to-the-king,      was-made-  
by-him

salām.      Pātashāh      chus      dapān,      "az-tāñ  
a-bow.      The-king      is-to-him      saying,      "today-up-to

yih      mē      won<sup>u</sup>may,      tih      būzuth      tse.  
what      by-me      was-said-by-me-  
to-thee,      that      was-heard-  
by-thee

Az      gathī      myönis      möl<sup>i</sup>-sünz<sup>ü</sup>      khabar  
Today      is-proper      my      father-of      news

anüñ<sup>ü</sup>,      suh      chwā      jēnatas-manz      kina  
to-be-brought,      he      is-he-?      heaven-in      or

dōzakas."      Drāv      lāl-shēnākh,      wôt<sup>u</sup>      panun<sup>u</sup>  
hell-(in)."      Went-forth      the-lapidary,      he-arrived      his-own

gara.      Dapān      chuh      át<sup>i</sup>      yiman      zanānan  
house.      Saying      he-is      there      to-these      women

trēn,      "az      chum      dapān      pātashāh,  
three,      "today      is-to-me      saying      the-king,



‘ myönis      möl<sup>i</sup>-sünz<sup>u</sup>      khabar      anün<sup>u</sup>.’      Bōh  
‘ my      father-of      news (is) to-be-brought.’      I

<b>kyāh</b>	<b>kara ?</b>	<b>Ath</b>	<b>sōh</b>	<b>chyā</b>	<b>khabar,</b>
what	shall-do ?	Of-that	that	is-there-?	news,

<b>kötyāh</b>	<b>warihy</b>	<b>gamāti<sup>i</sup></b>	<b>tas</b>	<b>mumatis ?''</b>
how-many	years (are)	gone	to-him	dead ? ''

<b>Yih</b>	<b>wōtsh<sup>ū</sup>s</b>	<b>khôtūna.</b>	<b>Yihai</b>	<b>yih,</b>
This	arose (-in-reply)-	lady.	She-veryly (was)	she,
	to-him			

yěsa	raṭ <sup>a</sup> na-kār <sup>i</sup>	ös <sup>ü</sup>	karān.	Sa	ös <sup>u</sup>
who	jewel-bracelets	was	making.	She	was

parī	bā-Khōdā.	Ami	dop <sup>u</sup> nas,	“ kěntshāh
a-fairy	(who-obeyed-)	By-her	it-was-said-by-	“ any
	God.		her-to-him,	

chēna	phikir <sup>ū</sup> .	Gaṣh,	hēs	khar <sup>a</sup> j,
is-not	anxiety.	Go,	take-from-him	expenses,

biyě	dapus	pātashēhas,	‘cyôn <sup>u</sup>	gaṭhi
also	say-to-him	to-the-king,	‘of-thee	is-proper

<b>zyun<sup>u</sup></b>	<b>sõmb<sup>a</sup>run<sup>u</sup> ;</b>	<b>mödānas-manz</b>	<b>zyun<sup>u</sup></b>
firewood	to-be-collected ;	the-plain-in	firewood

gaṭhi	sōmb <sup>a</sup> run <sup>u</sup>	bě-shumār. "
is-proper	to-be-collected	countless.' "

21.	Sõmb <sup>a</sup> rôw <sup>u</sup>	pātashēhan	zyun <sup>u</sup>
	Was-collected	by-the-king	firewood

bě-shumār.	Ath-pěth	khot <sup>u</sup>	yih	lāl-shěnākh
countless.	It-on	mounted	this	lapidary

yih	musla-han	watharith.	Ath <sup>i</sup> -pěṭh
this	the piece-of-skin	spreading-out.	It-verity-on

byūṭh<sup>u</sup>      pāna.      Amis      dopun      pātashēhas,  
 sat      he-himself.      To-him      was-said-by-him      to-the-king,

“ tē      kyāh      gaṭhiy      anun<sup>u</sup>      möli-sond<sup>a</sup>  
 “ to-thee      what      is-proper-to-thee      to-be-brought      father-of

nishāna ? ”      Yih      wōthus      pātashēh,  
 token ? ”      This      arose (in-reply)-to-him      king,

dop<sup>u</sup>nas      “ akh      gaṭhiy      anun<sup>u</sup>  
 it-was-said-by-      “ one      is-proper-for-      to-be-brought  
 him-to-him      thee

jēnatuk<sup>u</sup>      mēwa,      biyē      gaṭhiy      anun<sup>u</sup>  
 of-heaven      a-fruit,      second      is-proper-for-      to-be-brought  
 thee

myōnis      möli-sandi      daskhata      khath.”  
 my      father of      with-signature      a-letter.”

Dopun      yiman,      “ diyiv      yith      zinis      nār  
 It-was-said-      to-them,      “ give-ye      to-this      firewood      fire  
 by-him

tōpör<sup>i</sup>. ”  
 on-the-four-sides.”

## 22. Dapān wustād,— (Is) saying the-teacher,—

Yimau      yēli      ath      zinis      nār      dyut<sup>u</sup>,  
 By-them      when      to-this      firewood      fire      was-given,

yiwān      chuna      kuni      bōzana      yih  
 coming      is-not      at-all      in-possibility-of-      this  
 (passive)      seeing (passive)

lāl-shēnakh.      Lāl-shēnākan      dyut<sup>u</sup>      ath  
 lapidary.      By-the-lapidary      was-given      to-that

<b>muslas</b>	<b>kas<sup>a</sup>m.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“mě</b>	<b>gathī</b>
leather	a-charm.	It-was-said-by-	“for-me	it-is-proper
		him-to-it.		

<b>wātun<sup>u</sup></b>	<b>panun<sup>u</sup></b>	<b>gara.</b>	<b>Kāh</b>	<b>gathēm-na</b>
to-arrive	my-own	house.	Anyone	is-proper-for-me-not

<b>dēshun<sup>u</sup>.”</b>	<b>Tuvyēyě</b>	<b>ām<sup>1</sup></b>	<b>lāl-shēnākan</b>
to-be-seen.”	Were-closed	by-that	lapidary

<b>achě.</b>	<b>Mutarēn,</b>	<b>ta</b>	<b>wōt<sup>u</sup>mot<sup>u</sup></b>	<b>gara</b>
the-eyes.	They-were-opened-	and	(he-was) arrived	house
	by-him			

<b>panun<sup>u</sup>.</b>	<b>Ami</b>	<b>khôtūni</b>	<b>kür<sup>ü</sup></b>	<b>köm<sup>ü</sup>.</b>
his-own.	By-that	lady	was-done	an-act.

<b>Hab-jūshī</b>	<b>korun</b>	<b>měwa</b>	<b>jēnatuk<sup>u</sup></b>	<b>dōn<sup>ü</sup></b>
Of-the-seven-	was-made-	a-fruit	of-heaven	a-pomegranate
metals	by-her			

<b>tayār,</b>	<b>biyě</b>	<b>lyukhun</b>	<b>khath,</b>	<b>ath</b>
prepared,	also	was-written-by-her	a-letter,	to-it

<b>korun</b>	<b>amis</b>	<b>pādashēha-sandis</b>	<b>möl<sup>i</sup>-sond<sup>u</sup></b>
was-made-	that	king's	father-of
by-her			

<b>daskhath,</b>	<b>biyě</b>	<b>mōhar.</b>	<b>Ath<sup>i</sup>-manz</b>
signature,	also	seal.	It-verity-in

<b>lyukhun</b>	<b>pādashēhas,</b>	<b>“cyōn<sup>u</sup></b>	<b>gathī</b>
was-written-by-her	to-the-king,	“of-thee	it-is-proper

<b>mě-nish</b>	<b>wātun<sup>u</sup>,</b>	<b>wazīr</b>	<b>hēth,</b>	<b>biyě</b>
me-near	to-arrive,	vizier	having-taken,	also

<b>nöyid</b>	<b>hēth,</b>	<b>tithay</b>	<b>pōth<sup>i</sup>,</b>	<b>yēthay</b>
the-barber	having-	in-that-very-	manner,	in-what-very-
	taken,	kind-of		kind-of

pöth<sup>i</sup>      lāl-shěnākh      mē-nish      wôt<sup>u</sup>."      Kākad  
manner      the-lapidary      me-near      arrived."      The-paper

korun      hawāla      amis      lāl-shěnākas,      biyě  
was-made-      in-charge      to-that      lapidary,      also  
by-her

dyut<sup>u</sup>nas      athas-kēth      yih      dön<sup>ü</sup>.  
was-given-by-her-to-him      the-hand-in      this      pomegranate.

23.      Ōtāny      gay      tōr      dōh.      Yih      nār  
There-veryly      went      four      days.      This      fire

gōmot<sup>u</sup>      tshēta,      path      rūd<sup>u</sup>mot<sup>u</sup>      sūr.  
(was) become      extinguished,      behind      (was) remained      ash.

Yih      lāl-shěnākh      drāv      langūṭ<sup>i</sup>      karith.  
This      lapidary      came-forth      langōṭi      having-made (i.e.  
having-put-on).

Suli      wōth<sup>u</sup>,      ath      sūras-manz      diwān  
At-dawn      he-arose,      that      ash-in      giving

chuh      ḍulān<sup>i</sup>.      Nazarbāzav      kūr<sup>ü</sup>      nazar,  
he-is      rollings.      By-the-inspectors      was-made      inspection,

khabardārav      niyě      khabar.      Dop<sup>u</sup>has,  
by-the-informers      was-brought      information.      It-was-said-by-  
them-to-him,

"pātashēham,      ami      sūra-manza      gaṭhān      chēh  
"my-king,      that      ash-from-in      going      is

susarāray.      Yih      mā      āsi      lāl-shěnākh  
a-rustling.      This,      I-wonder-if      will-be      the-lapidary

āmot<sup>u</sup> ? "      Yim      chih      yimay      katha      karān,  
come ? "      They      are      these-very      words      making,

nazar      chēkh      ō-kun,      āv      wōḍa  
sight      is-to-them      in-that-direction,      came      from-there



**lāl-shēnākh,**      **athas-kēth**      **hēth**      **dōn<sup>ū</sup>,**  
the-lapidary,      the-hand-in      taking      the-pomegranate,

**biyis**      **athas-kēth**      **hēth**      **khath.**      **Kür<sup>ū</sup>n**  
the-other      hand-in      taking      the-letter.      Was-made  
by-him

**pātashēhas**      **salām,**      **dōn<sup>ū</sup>**      **thōw<sup>ū</sup>nas**  
to-the-king      a-bow,      the-pomegranate      was-placed-by-  
him-of-him

**bōnṭha-kani,**      **khath**      **thōw<sup>ū</sup>nas**      **bōnṭha-kani.**  
in-front,      the-letter      was-placed-by-  
him-of-him      in-front.

**Yih**      **khath**      **muṣorun,**      **porun.**      **Ath**  
This      letter      was-opened-  
by-him,      it-was-read-  
by-him.      (In-) it

**lyukh<sup>ū</sup>mot<sup>ū</sup>,**      “**bōh,**      **kyā,**      **chus**      **jēnatas-manz.**  
(was) written,      “ I,      of-a-surety,      am      heaven-in.

**Cyōn<sup>ū</sup>**      **gaṭhi**      **wātun<sup>ū</sup>**      **yūr<sup>i</sup>,**      **wazīr**  
Of-thee      is-proper      to-arrive      here-even,      the-vizier

**hēth,**      **biyē**      **nōyid**      **hēth,**      **jēl<sup>a</sup>d.”**  
taking,      also      the-barber      taking,      quickly.”

**24. Pātashāh**      **chuh**      **karān**      **phikirāh,**  
The-king      is      making      a-thinking,

“**mē**      **dapyāv,**      ‘**yih**      **lāl-shēnākh**      **gali.’**  
“by-me      it-was-long-ago-said,      ‘this      lapidary      will-be-destroyed.’

**Yih**      **āv**      **mōl<sup>i</sup>-sünz<sup>ū</sup>**      **mē**      **khabar**      **hēth.”**  
He      came      the-father-of      to-me      news      taking.”

**Dapān**      **pātashāh**      **amis**      **lāl-shēnākas,**  
(Is) saying      the-king      to-that      lapidary,

“**bōh**      **kētha-pōṭh<sup>i</sup>**      **wāta**      **tath**      **jēnatas-manz?”**  
“I      how      shall-arrive      to-that      heaven-in?”

<b>Dop<sup>u</sup>nas</b> It-was-said-by- him-to-him	<b>lāl-shěnākan,</b> by-the-lapidary,	<b>“yuth<sup>u</sup>”</b> “as	<b>zyun<sup>u</sup></b> firewood		
<b>mě-kyut<sup>u</sup></b> me-for	<b>sōmb<sup>a</sup>rōwuth,</b> was-collected-by-thee,	<b>tithiy</b> so-even	<b>trěh</b> three (times)		
<b>gaṭhan</b> are-proper	<b>sōmb<sup>a</sup>rāwān<sup>i</sup>;</b> to-be-collected;	<b>jěl<sup>a</sup>d</b> quickly	<b>wātakh</b> thou-wilt-arrive		
<b>jēnatas-manz.”</b> heaven-in.”	<b>Sōmb<sup>a</sup>rōw<sup>u</sup></b> Was-collected	<b>pātashēhan</b> by-the-king	<b>zyun<sup>u</sup></b> firewood		
<b>bě-shumār.</b> countless.	<b>Ath<sup>i</sup>-pěth</b> It-veryly-on	<b>karanōwun</b> was-caused-to- be-made	<b>watharun<sup>u</sup>,</b> a-mat,		
<b>ath<sup>i</sup>-pěth</b> it-veryly-on	<b>khot<sup>u</sup></b> he-mounted	<b>pāna</b> himself	<b>biyě</b> also	<b>wazīr</b> the-vizier	<b>biyě</b> also
<b>nöyid.</b> the-barber.	<b>Dyutukh</b> Was-given- by-them	<b>zinis</b> to-the- firewood	<b>nār</b> fire	<b>ṭōpör<sup>i</sup>.</b> on-the- four-sides.	

## 25. Dapān wustād,—

(Is) saying the-teacher,—

<b>Dod<sup>u</sup></b> Was-burnt-up	<b>yih</b> this	<b>pātashāh,</b> king,	<b>biyě</b> also	<b>wazīr,</b> the-vizier,	
<b>biyě</b> also	<b>nöyid,</b> the-barber,	<b>trēnaway</b> the-three	<b>gāl<sup>i</sup>.</b> were-destroyed.	<b>Wôt<sup>u</sup></b> Arrived	<b>ot<sup>u</sup></b> there
<b>lāl-shēnākas-nish</b> the-lapidary-near	<b>suh</b> that	<b>wazīr,</b> vizier,	<b>yus</b> which	<b>wazīr</b> vizier	
<b>pātashēh-kūr<sup>u</sup></b> the-king's-daughter	<b>hēth</b> taking	<b>ô<sup>s</sup></b> was	<b>ṭalān,</b> fleeing,	<b>ta</b> and	
<b>samokhukh</b> was-met-by-them	<b>ôkhun-koṭ<sup>u</sup>,</b> the-religious- teacher's-son,	<b>suy</b> he-veryly	<b>wôt<sup>u</sup></b> arrived		

<b>amis</b> to-that	<b>lāl-shěnāka-sond<sup>u</sup></b> lapidary's	<b>gara.</b> house.	<b>Pānawōn</b> Mutually		
<b>karěkh</b> were-made-by- them	<b>katha-bātha.</b> conversations.	<b>Wonus</b> It-was-said- to-him	<b>ām<sup>i</sup></b> by that		
<b>lāl-shěnākan</b> lapidary	<b>yih</b> this	<b>panun<sup>u</sup></b> his-own	<b>saphar,</b> travelling (i.e. experiences of his journey),		
<b>yus</b> which	<b>ām<sup>i</sup></b> by-that	<b>nöyidan</b> barber	<b>ta</b> and	<b>wazīran</b> by-the-vizier	<b>amis</b> to-him
<b>ôs<sup>u</sup></b> was	<b>pěsh</b> in-front	<b>on<sup>u</sup>mot<sup>u</sup>.</b> brought.	<b>Dop<sup>u</sup>nas,</b> It-was-said-by- him-to-him,	<b>“paniñ<sup>u</sup>”</b> “thine-own	
<b>khôtūna</b> lady	<b>nin-sa</b> take-her-sir	<b>pānas.”</b> for thyself.”	<b>Yěsa</b> Who	<b>yih</b> this	
<b>Lālmāl</b> Lālmāl	<b>Parī</b> Fairy	<b>ös<sup>ü</sup>,</b> was,	<b>tas</b> to-her	<b>dyutun</b> was-given- by-him	<b>rukhsath.</b> leave-to-depart.
<b>Yěsa</b> Who	<b>yih</b> this	<b>pata</b> afterwards	<b>üñ<sup>ü</sup>n</b> was-brought- by-him	<b>zīnith,</b> having- conquered,	<b>sa</b> she
<b>thōwun</b> was-kept-by-him	<b>pānas.</b> for-him-self.				

## 26. Dapān wustād,—

(Is) saying the-teacher,—

<b>Suh</b> That	<b>wazīr</b> vizier	<b>byūṭh<sup>u</sup></b> sat	<b>pātachōhī</b> sovereignty	<b>karani.</b> to-do.
<b>Lāl-shěnākh</b> The-lapidary	<b>byūṭh<sup>u</sup></b> sat	<b>wazīrī</b> viziership	<b>karani.</b> to-do.	
<b>Aslāmalaikum,</b> The-peace-be-upon-you,	<b>wālaikum</b> and-upon-you	<b>salām.</b> be-peace.		

**DATE LOANED**

Acc. No. \_\_\_\_\_

[illegible]



## VOCABULARY OF ALL THE WORDS IN GŌVINDA KAULA'S TEXT

[Roman numerals refer to the number of the story, and Arabic numerals to the section. To save space, when several Arabic numerals come together, tens are generally not repeated. Thus, xii, 21, 6, means xii, 21, 26. The order of words is based on the alphabetical order of the consonants, without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus, the different words containing the consonants kn will be found in the succession kan, kân<sup>1</sup>, kani, kina, kōna, kun, kuni, and kun<sup>a</sup>. All words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. The letter ñ follows n, and ts follows t. For purposes of alphabetical order v and w are counted as the same letter. In other respects the alphabetical order is that of the English alphabet.]

a, ě, interrog. suff. ; *gatshiyě*, is it proper? xii, 13 ; *sapadakha*, wilt thou become ? iii, 2 ; *tagiyě*, will it be possible for thee ? v, 8, 9 ; *tsatanasa*, will they cut off for him ? v, 7.

ā, interrog. suff. ; *chwā*, is he ? xii, 21.

ā, suff. of indef. art., see āh.

ě, i, y, *izāfat* ; *dukhtar-ě-khāsa*, (your) own daughter, v, 11 ; *khal<sup>a</sup>t-ě-shöhī*, robe of royalty, x, 4 (bis) ; *lōyik-ě-pādashāh*, worthy of a king, x, 4 ; *pēsh-ě-pādashāh*, before the king, vi, 9 ; *sōhib-ě-āgāh*, master intelligent, ii, 9 ; *shēhar-ě-Yīrān*, the country of Persia, ii, 1 ; *tōrīph-ě-Yūsūph*, praise of Yūsuf, vi, 17 ; *Azīz-i-Misar*, N.P., vi, 10, 2 (bis), 4 ; *dōkhil-i-mahalakhāna*, brought into the harem, xii, 19 ; *dīn-i-Mahmad*, the faith of Muḥammad, iv, 6 ; *hakh-i-Khōdāy*, duty due to God, xii, 15 ; *hukm-i-Māhrāj*, order of the Mahārāja, xi, 4 ; *hēkmat-i-Parwardigār*, the power of Providence, i, 11 ; *kōh-i-Tōra*, Mount Sinai, iv, 5 ; *lōyik-i*,

worthy of, xii, 10, 19 (bis); *maḡh<sup>a</sup>r-i-zan*, coquetry of a woman, x, 13; *sōhib-i-kitāb*, a master of books, x, 13; *wōlād-i-Ādam*, a descendant of Adam, iv, 3; *yād-i-Ālāh*, memory of God, i, 7; *dwā-yi-khōr*, a prayer for welfare, i, 3; *hawā-yi-asmān*, the air of heaven, ii, 6; *hawāla-y-Khōdā*, in the care of God, x, 7; *wāda-y-Khōdā*, an oath by God, xii, 7 (bis), 15 (bis); irregular use, *hazrat-i-Ādam*, and so on, iv, 2, etc.; *hazrat-i-Sulaymān*, his highness Solomon, xii, 17; *hazrat-i-Yūsūph*, etc., his highness Yūsuf, etc., vi, 8, etc.; *Shāh-i-Yūsūph*, id., vi, 1; *Sultān-i-Mahmōd-i-Gaznavī*, Sultān Maḡmūd of Ghaznī, i, 1; *Marāz-i-Pargan*, the Pargana of Marāz, xi, 5.

*ī*, interj.; *vēsī*, O female friend, ix, 1; cf. *‘yih*.

*ō* 1, and; *arz ō samā*, earth and heaven, vii, 26.

*ō* 2, in *ō-kun*, in that direction, xii, 23.

*āb*, m. water, v, 4; v, 4 (bis); vii, 7 (bis); *-dawa-kañ*, (enter) through the water-drain, v, 4; *āba-hanā*, f. a little water, x, 5; *-pyāla*, water-cup, vii, 7; *-srēhā*, water-moisture, viii, 7; *ābas*, to the water, viii, 7.

*abtar*, terrified, vi, 12.

*āch<sup>i</sup>*, f. an eye; pl. nom. *ṭuvyēyě achě*, the eyes were closed, xii, 22; dat. *achěn, diwān chuh achěn d<sup>u</sup>h*, he is putting smoke in her eyes, i.e. he is abusing her, v, 11.

*ad*, in *ada-wati*, midway, vii, 20.

*ada*, then, iii, 1; v, 6, 9 (bis); viii, 3, 10; x, 2, 7; xii, 3; afterwards, viii, 10, 13; introducing apodosis of a conditional sentence, v, 8; *-kyāh*, then of course, of course, certainly, viii, 11; xii, 4.

*ādā*, m. completion; — *gatshun*, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.

*od<sup>u</sup>*, half; f. pl. *ajě*, half, i.e. some, xi, 7.

*adal*, m. justice; *ad<sup>a</sup>la sōty*, by means of justice, i, 3.

*adālath*, f. a court of justice; *adālūts<sup>u</sup>-pēṭh*, (went) to the court of justice, v, 9.

*Ādam*, m. N.P., Adam, iv, 2, 3; vii, 6, 7; sg. dat. *ādamas-sōty*, together with A., vii, 6.

*āga*, m. a master ; sg. dat. *āgas-pěth*, (infidelity) to a master, viii, 6, 8, 11.

*āgē* (Hindī), ahead, in front, xi, 4.

*āgāh*, *sōhib-ě-āgāh*, an intelligent master, ii, 9.

*agar*, if, viii, 13.

*āgur*, m. source (of a stream), viii, 7.

*āgay*, f. information ; *āgayi*, for inspection, v, 7.

*āh* 1, *ā*, suff. of indefinite art. ; *dōhā dōhā*, each day, every day, viii, 3 ; *dalīlā*, a story, viii, 6, 8, 11 ; x, 1 (bis) ; *hakīmā*, a single wise man, vi, 13 ; *hātshā*, an accusation, vi, 9 ; *kěh kālā* (v, 10), or *kěh kālāh* (viii, 2), some short time (elapsed) ; *mōdānā*, a plain, x, 5 ; *pardā*, a veil, vi, 4 ; *pātashāhā*, a certain king, viii, 1 ; *sōdāgārā*, a merchant, viii, 9 ; *shěhmārā*, a python, viii, 7 ; *shěharā*, a city, v, 1 ; *shěkhtsā*, a person, x, 1 ; *āba-srěhā*, a water moisture, a trickle of water, viii, 7 ; *sāthā*, (sit, wait) a moment, vi, 3 ; vii, 9 ; *thūñ<sup>u</sup>ā*, a (piece of) fresh butter, ix, 4 ; *z<sup>o</sup>lā z<sup>o</sup>lā*, a scratch a scratch, a continuous scratching, xii, 17 ; *zanānā*, a woman, x, 5 ; xii, 4, 10 ; *ziyāphathā*, a dish of food, x, 5 ; *akhāh*, a certain person, v, 7 ; *yus akhāh*, whoever, viii, 6, 8, 11 ; *ankāh*, a rara avis, ii, 2, etc., see *ankā* ; *hānzāh*, a boatman, i, 4 ; *kōm<sup>u</sup>āh*, a deed, x, 2, 3 ; *kuth<sup>u</sup>āh*, a room, ix, 4 ; *kōtyāh*, how many a ! ix, 5, 11 ; xii, 29 ; *marhabāh*, a wish of good luck, ii, 10 ; *něcyuvāh*, a son, v, 2 ; *nazarāh*, a glance, viii, 11 ; *phakīrāh*, a faqīr, ii, 1 (bis) ; *photawāh*, a decree, ii, 7 ; *pātashěhāh*, a king, ii, 1 ; *phikirāh*, a thought, xii, 19, 24 ; *rāthāh*, a night, xii, 5 ; *sadāh*, a sound, viii, 9 ; *sōlāh*, an excursion, ii, 2 ; *sāthāh*, for a short time, ii, 4 ; *tōb<sup>u</sup>yāh*, an humble servant (fem.), xii, 18 ; *wuchunāh*, a look, viii, 3 ; *wārayāh kālāh*, a long time (elapsed), viii, 2 ; *wārayāh kāl*, for a long time, viii, 2 ; *wustādāh*, a teacher, i, 13 ; *vyūr<sup>u</sup>āh*, a little nectar, ix, 2 ; *yědāh*, a belly, ix, 7 ; *zālāh*, a net, i, 6, 7, 8 ; *zanānāh*, a woman, iii, 4.

Followed by *akh*, *ōkhūnā akh*, a certain religious teacher, xii, i ; *balāyā akh*, an evil thing, x, 8 ; *dōhā akh*, one day, xii, 1 ; *hānzāh akh*, a certain fisherman, i, 4 ; *dānāh wazīran āk<sup>t</sup>*, by a certain wise vizier, viii, 1 ; *khótūnā akh*, a certain lady, v, 11 ; xii, 15 ; *phakīrā akh*, a certain faqīr, x, 7 ;



*pātashēhā akh*, a certain king, viii, 7, 11; *sōdāgārā akh*, a certain merchant, viii, 9; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain person, xii, 3; *zanānā akh*, a certain woman, x, 5.

*āh* 2, m. a sigh, iv, 3; pl. nom. *āh*, i, 5.

*ah<sup>a</sup>d*, m. lifetime, time; abl. sg. with emph. *y*, *ah<sup>a</sup>day*, i, 2.

*Ahmad*, m. N.P., Aḥmad.

*ahan-gār*, m. a blacksmith; pl. dat. *ahan-gārān*, m.c. for *-gāran*, xi, 16.

*aj<sup>a</sup>dāh*, m. a python, a boa-constrictor, x, 11 (ter); sg. dat. *aj<sup>a</sup>dāhas* (in sense of acc.), x, 7.

*ok<sup>u</sup>*, one, a, a certain; with emph. *y*, masc. *okuy*, one only, xii, 13; fem. *ük<sup>u</sup>y*, one only, xii, 15; ag.sg.masc. subst. *āk<sup>t</sup>*, by one (sc. son); adj. *phakīran āk<sup>t</sup>*, by a certain faqīr, x, 12; *dānāh wazīran āk<sup>t</sup>*, by a certain wise Vizier, viii, 1; sg. abl. masc. *aki dōha*, on a certain day, one day, v, 1; *dōha aki*, id. ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11; sing. dat. masc. subst. *akis*, v, 6; vi, 11; adj. *bāgas akis manz*, in a certain garden, iii, 7; *mōhara hatas akis rosh<sup>u</sup>*, a necklace of one hundred mohars, v, 10; *mōdānas akis manz*, in a certain plain, iii, 1; viii, 9; *nāgas akis pēth*, on a certain spring, iii, 4; *phakīras akis*, for a certain faqīr, iii, 1; *pātashēhas akis nish*, (arrived) near a certain king, viii, 5; *shēharas akis manz*, (arrived) at a certain city, xii, 2; *wanas akis manz*, in a certain forest, ix, 1; fem. *akis jāyē manz*, into a certain place, iii, 7; *jāyē akis*, in (at) a certain place, ii, 8; viii, 7 (ter), 9; *jāyē akis . . . jāyē akis*, in one place . . . in another place, i, 3, 4; *kōli akis pēth*, (went) to the bank of a certain stream, xii, 2.

*akh*, one, a, a certain one, a certain. In these tales, when used as an indefinite article, it follows the noun with which it is in agreement, as in *ōkhunā akh*, a certain religious teacher, xii, 1; *balāyā akh*, an evil thing, x, 8; *dōhā akh*, one day, xii, 1; *hānzāh akh*, a certain fisherman, i, 4; *khōtūnā akh*, a certain lady, v, 11; xii, 15; *phakīrā akh*, a certain faqīr, x, 7; *pātashēhā akh*, a certain king, viii, 7, 11; *sōgādārā akh*, a certain merchant, viii, 9; *shēhar akh*, a certain city, ii, 1; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain



person, xii, 3 ; *zanānā akh*, a certain woman, x, 5. It will be observed that, except in one instance (ii, 1), the suffix *ā* or *āh* of the indefinite article is always added to the noun.

When used as a definite numeral the word precedes the noun in the one instance occurring in these tales, viz. *akh kath*, one word, xii, 1. So also when opposed to "other" in the following : *akh . . . bēkh* (or *byākh*), the one . . . the other, viii, 14 ; xii, 3, 10, 19 ; *akh . . . biyě*, in the first place . . . in the second place, v, 9 ; vi, 15 ; xii, 1, 21.

With suffix of the indefinite article, *akhāh*, a certain person, v, 1 ; *yus akhāh*, whoever, viii, 6, 8, 11.

*ākh*, *ākhō*, see *yun<sup>u</sup>*.

*ôkhun*, m. a religious teacher, a doctor of divinity, xii, 1 ; with suff. of indef. art., *ôkhunā akh*, a certain religious teacher, xii, 1 ; *ôkhun-kot<sup>u</sup>*, the son of a r.t., xii, 25 ; *-zāda*, id., xii, 2 ; sg. dat. *-zādas nish*, (came) to the r.t.'s son, xii, 2.

*akith*, on one side ; *nāgas akith kun*, on one side of the spring, xii, 14.

*ôl<sup>u</sup>*, m. a bird's nest, viii, 1 ; sg. dat. *ôlis*, viii, 1.

*Alāh*, m. God, i, 7 ; ii, 12.

*alīl*, wretched, miserable, poverty-stricken, i, 4.

*ālam*, m. the world, the universe, i, 13 ; iv, 3.

*ôl<sup>t</sup>-nāsh*, m. destruction of house and home, ix, 3.

*ālav*, m. a call, a cry ; — *karun*, to call out (to a person), x, 5 (bis), 12 (bis) ; xii, 7, 15.

*alvidāh* (= *al-widā<sup>t</sup>*), m. — *karun*, to make a last farewell, vii, 16.

*ām*, etc., see *yun<sup>u</sup>*.

*ôm<sup>u</sup>*, raw, uncooked ; masc. pl. nom., *ôm<sup>t</sup>*, xi, 11.

*amôb<sup>u</sup>*, very, excessively, xi, 18.

*amānath*, m., a deposit in trust, x, 12 ; — *thāwun*, to place as a deposit, to put in deposit, x, 12.

*āmpa*, f. pl., the feeding of one bird by another, beak to beak ; *-kani*, by means of this method of feeding, viii, 1.

*amār*, m. desire, longing, v, 2.

*āmot<sup>u</sup>*, *āmüts<sup>u</sup>*, see *yun<sup>u</sup>*.

*öna*, *aina*, m. a mirror, v, 4 (ter).

un<sup>u</sup>, sign of gen., generally used with persons, but used with *ash<sup>h</sup>kh* (*ash<sup>h</sup>kun<sup>u</sup>*), love, v, 2, 3, 10.

and, m., end, extremity; *andas-kun*, at the end, at the extremity, xii, 6; *wôt<sup>u</sup> shēharas and-kun*, he arrived at the outskirts of the city.

*andar*, adv. within, iii, 8 (ter); postpos. governing dat., within, in, i, 13; xii, 17; *andar<sup>u</sup>y*, id., xii, 16.

*ankā* (= *anqā*), m. a phoenix, a rara avis, something very rare; with suff. of indef. art. *ankāh*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 12.

*anun*, to bring, to fetch, ii, 8, 11, 12; iii, 1, 5, 9; v, 4, 8, 9; vi, 15, 16; viii, 4, 9; ix, 2; x, 5, 10, 12; xi, 10; xii, 4, 5, 10, 11, 15, 16, 19, 20, 21; to bring, to call, summon, viii, 1; *anun nād dith*, having called to bring, to summon, send for, x, 12; *pēsh anun*, to bring before (a person); to cause (him) to experience, to subject (him) to, xii, 25; *anun zīnith* (xii, 25) or *anun zēnān* (xi, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself; *anith dyun<sup>u</sup>*, to bring and give, to bring to a person, xii, 4 (bis).

inf. of purpose, *anani*, x, v; fut. pass. part. with *gatshun* 1, *anun*, v, 4; *anun<sup>u</sup>*, xii, 21 (ter); fem. *anūñ<sup>u</sup>*, x, 5; xii, 19, 20 (bis); conj. part. *anith*, iii, 1; xii, 4 (bis).

pres. part., forming pres. *anān chuh*, x, 12; *chuh anān*, xii, 19.

1 past part. forming past, *on<sup>u</sup>*, fem. *ūñ<sup>u</sup>*; m. sg. with suff. 3 sg. ag. *onun*, iii, 5; viii, 9 (bis) 12, 4; with suff. 3 pl. ag. *onukh*, ii, 11, 12; vi, 15, 16; x, 12; with ditto and suff. 3 sg. dat. *on<sup>u</sup>has*, vi, 16; m. pl. with suff. 3 pl. ag. *ānikh*, v, 9; viii, 1; x, 12 (bis); *ān<sup>h</sup>hay* (poet.), xi, 10; f. sg. with suff. 2 sg. ag. and 2 sg. nom. *ūñ<sup>u</sup>thas*, xii, 11; with suff. 3 sg. ag. *ūñ<sup>u</sup>n*, x, 10; xii, 25; with suff. 3 pl. ag. *ūñ<sup>u</sup>kh*, ii, 8; f. pl. with suff. 2 sg. dat. *añēy*, viii, 4; with suff. 3 pl. ag. and 3 sg. dat. *añēhas*, vi, 16; perf. part. *on<sup>u</sup>mot<sup>u</sup>*; m. pl. *ān<sup>h</sup>māt<sup>h</sup>*, v, 8 (for plup.); m. sg. forming plup. m. sg. 3 *ōs<sup>u</sup> on<sup>u</sup>mot<sup>u</sup>*, xii, 25; 2 past part. *añāv*, forming 2 past, with suff. 1 sg. ag. *añām*, ix, 2.

fut. sg. 1 *ana*, x, 5; interrog. *ana*, xii, 4, 5, 11; pl. 1,

with suff. 3 sg. acc. *anōn*, xi, 1, etc. ; pl. 3, with suff. 2 sg. dat. *ananay*, xii, 16.

impve. sg. 2, *an*, iii, 5, 9 (bis) ; xii, 10, 15 ; with suff. 3 sg. acc. *anun*, iii, 5, 9 ; with suff. 3 pl. acc. *anukh*, x, 12 ; 2 pl. with suff. 1 sg. dat. *anyūm*, vi, 16 (bis) ; with suff. 3 pl. acc. *anyūkh*, x, 12.

*āñ*, yes, x, 5, 12.

*apör<sup>t</sup>*, in that direction, v, 4 ; *-kin<sup>t</sup>*, from on that side, v, 7. Cf. *yipör<sup>t</sup>*.

*apsar*, m. an officer ; sg. dat. *apsaras*, x, 12.

*apoz<sup>u</sup>*, untrue, v, 9.

*ār*, m. pity ; *āy-nā ār*, did not pity come to thee ? ix, 3 ; *yiman āv ār myōn<sup>u</sup>*, pity for me came to them, x, 12.

*ōr*, there ; *ōra*, from there, thence, v, 2, 4 ; xii, 4, 12 ; from there, equivalent to "from some unnamed place", v, 9 ; from there, thereupon, then (opposed to *yōra*), v, 8 ; *ōra-kani*, in that direction, v, 2. Cf. *wōda*.

*ör<sup>ū</sup>*, f. a shoemaker's awl, xi, 14.

*arām*, m. repose ; — *karun*, to repose, v, 9 ; — *trāwun*, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7 ; viii, 5 ; sg. dat. *arāmas*, at rest, sleeping, viii, 13.

*armān*, m. longing ; — *āv*, longing came, iii, 9.

*arz-ō-samā* f. (= *arz o samā*) earth and heaven, vii, 26.

*ās*, see *yun<sup>u</sup>*.

*ös*, m. the mouth ; *ōsa-kani* (issuing) from the mouth, viii, 7 ; *chis ös<sup>ū</sup>s harān* (rubies) are dropping from her mouth, xii, 9.

*ashkh*, m. love, v, 2 (bis) ; *ash<sup>t</sup>ka chīh*, a particle of love, vii, 30 ; sg. gen. *ash<sup>t</sup>kun<sup>u</sup>* (not *ash<sup>t</sup>kuk<sup>u</sup>*), v, 3, 10 ; do. f. dat. *ash<sup>t</sup>kañě*, v, 2.

*āsh<sup>t</sup>nāv*, m. a near relation, x, 1, 6, 10.

*as<sup>l</sup>*, real, ii, 8, 11 ; xii, 16.

*aslāmalaikum* (= *as-salām ‘alaikum*), the peace be upon you, xii, 26.

*asmān*, m. heaven, ii, 6 ; pl. dat. *asmānan pět<sup>h</sup>*, on the heavens, iv, 4 ; pl. abl. *asmānav pět<sup>h</sup>*, above the heavens, iii, 8.

*āsun*, conj. 2, to be, to exist (as a verb subst.), i, 3 ; ix, 2 ; ii, 1, 4, 7, 8, 9, 10 ; iii, 7 ; v, 1, 9, 10 ; vi, 10, 11 ; vii, 7, 8, 10 ;



viii, 1 (bis), 3, 5, 7 (bis), 9, 11 (ter), 13 (bis); x, 1, 5 (bis), 7 (bis); xi, 7 (bis); xii, 1, 2, 4, 11, 15 (ter), 20, 25; to become, i, 3; ix, 2; xii, 15. Often used with dat. of possession, *phakīras ôs<sup>u</sup>*, the faqīr had, ii, 4; *amis ôs<sup>u</sup>*, he had, ii, 5; vi, 10; x, 4; *ô<sup>s</sup> amis*, he had, ii, 5; *ôs<sup>u</sup>s*, he had (a wife), iii, 1; *ôsum*, I had, vii, 11, 15; *ôsus*, he had, viii, 7, 9; *ābas āsinā*, has not the water? viii, 7; *tamis ôs<sup>u</sup>*, he had, viii, 9; *amis ôs<sup>i</sup>*, he had (sons), viii, 11; *tamis<sup>u</sup>y ôs<sup>i</sup>*, he had (sons), xii, 1.

inf. *āsun<sup>u</sup>*, xii, 4; sg. dat. *āsanas*, for existence (of wealth), i.e. when wealth exists, x, 1 (bis), 6, 10; fut. pass. part. m. sg. *āsun*, xii, 10 (bis); *āsun<sup>u</sup>*, xii, 4 (bis), 5, 13 (ter); with emph. *y, āsunuy*, i, 12 (v.l.); pl. *āsān<sup>i</sup>*, xii, 5.

past sg. masc. *ô<sup>s</sup>*, was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 (*pātashāh-kūr<sup>u</sup> biyě ô<sup>s</sup> sōnar bagas-manz*, the princess and also the goldsmith were in the garden); vi, 10 (bis); vii, 8; viii, 1 (bis), 7 (bis), 9 (bis), 11, 13; x, 4, 7; xii, 1, 15 (bis); *ô<sup>s</sup>-na*, he was not, xii, 2; *ôsum*, I had, vii, 11, 15; *ôsus*, he had, viii, 7, 9; *kati ôsukh*, whence wast thou? where have you come from? xii, 15.

Forming impf. *ô<sup>s</sup> gadān*, he used to make, v, 1; *ô<sup>s</sup> karān*, he was making, i, 1; *ô<sup>s</sup> lāyān*, he was casting (a net), i, 6; *ô<sup>s</sup> marān*, he was dying, v, 9; *ô<sup>s</sup> nērān*, he used to go out, viii, 1; *ô<sup>s</sup> phērān*, he was wandering, i, 2; *ô<sup>s</sup> pakān*, he was going along, v, 7; *ô<sup>s</sup> tārān*, he was paying (tribute), x, 10; *ô<sup>s</sup> trāwān*, he was emitting, i, 5; *ô<sup>s</sup> tsalān*, he was absconding, xii, 25; *ô<sup>s</sup> wuchān*, he was watching, iii, 1; *ô<sup>s</sup> wōtharān*, he was wiping, viii, 6, 13; *khěwān ô<sup>s</sup>-na*, he used not to eat, vi, 16; *ôsus karān*, I was making, x, 14; *ôsus-na khasān*, was not rising for him, i, 6; *ôsus zāgān*, (disloyalty) was waking in him, ii, 5.

Forming plup. *ô<sup>s</sup> on<sup>u</sup>mot<sup>u</sup>*, had been brought, xii, 25; *ô<sup>s</sup> dyūth<sup>u</sup>mot<sup>u</sup>*, had been seen, vi, 14; *ô<sup>s</sup> dyut<sup>u</sup>mot<sup>u</sup>*, had been given, x, 12; *ô<sup>s</sup> gamot<sup>u</sup>*, he had become, i, 4; *ô<sup>s</sup> gōmot<sup>u</sup>*, had befallen, v, 2; *ô<sup>s</sup> kor<sup>u</sup>mot<sup>u</sup>*, had been made, ii, 1 (bis); *kor<sup>u</sup>mot<sup>u</sup> ô<sup>s</sup>*, had been made, x, 7; *ô<sup>s</sup> nyūmot<sup>u</sup>*, had been taken, viii, 9; *ô<sup>s</sup> pēmōt<sup>u</sup>*, had fallen, viii, 9; xii,



15 ; *ósukh kor<sup>u</sup>mot<sup>u</sup>*, had been made by them, viii, 2 ; *ósum āmot<sup>u</sup>*, (to-day) he came to me, iii, 1 ; *phakīr ósum lóg<sup>u</sup>mot<sup>u</sup>*, I dressed as a faqīr, x, 14 ; *ós<sup>u</sup>nas dyut<sup>u</sup>mot<sup>u</sup> khash*, she gave a cut (to one of) his (nails), v, 6 ; *ósus gōmot<sup>u</sup>*, (love) befel him, v, 2 ; *ósus kor<sup>u</sup>mot<sup>u</sup>*, had been done to her, ix, 1 ; *ós<sup>u</sup>than kor<sup>u</sup>mot<sup>u</sup>*, he was made by thee, x, 12.

Forming plup. with conj. part. *ós<sup>u</sup> zölith*, he had kindled, iii, 1 ; *ós<sup>u</sup> lögith*, he had dressed himself as (a faqīr), x, 12.

m. pl. *ös<sup>i</sup>*, they were, etc., vi, 11 ; viii, 3, 5, 11 (ter) ; xii, 1 ; forming impf. *ös<sup>i</sup> bōzān*, they were listening to, viii, 1 ; *ös<sup>i</sup> gatshān*, they were becoming, they used to be, viii, 1 ; *ös<sup>i</sup> karān*, they were making, i, 3 ; *karān ös<sup>i</sup>*, they were making, xi, 8 ; *ös<sup>i</sup> lārān*, they were running, x, v ; *ös<sup>i</sup> pakān*, they were walking, x, 1 ; *ös<sup>i</sup> parān*, they were reading, viii, 3, 4 ; *wadān ösī* (m.c.), they were lamenting, xi, 5.

Forming plup. *ös<sup>i</sup> gamāt<sup>i</sup>*, v, 9 ; *ösis gānd<sup>i</sup>māt<sup>i</sup>*, they had been tied (on) his (arm), x, 5 ; *ös<sup>i</sup>wa dit<sup>i</sup>māt<sup>i</sup>*, they had been given to you, x, 12.

f. sg. *ös<sup>ū</sup>*, she was, etc., v, 10 ; vii, 7 ; x, 5 (bis), 7 ; xii, 4, 15, 20, 25 ; *ös<sup>ū</sup>na*, it (f.) was not, ii, 1 ; *ös<sup>ū</sup>s*, I was, vii, 10 ; I became, ix, 2 ; *ös<sup>ū</sup>s*, he had (a wife), iii, 1.

Forming impf. *ös<sup>ū</sup> gatshān*, she used to go, v, 1 ; *ös<sup>ū</sup> karān*, she used to make, xii, 20 ; *ös<sup>ū</sup> wadān*, she was lamenting, vii, 16 ; *ös<sup>ū</sup>na gatshān*, (chirping f.) was not occurring, viii, 1 ; *ös<sup>ū</sup>s shūbān*, I (f.) was beautiful, vii, 10 ; *ös<sup>ū</sup>san tshādān*, I was seeking for him, xii, 15 ; *ös<sup>ū</sup>y karān*, she verily was making, vii, 16.

Forming plup. *ös<sup>ū</sup> parzanöv<sup>ū</sup>müts<sup>ū</sup>*, she had been recognized, x, 5 ; *ös<sup>ū</sup> tsüj<sup>ū</sup>müts<sup>ū</sup>*, she had absconded, ix, 1 ; *ös<sup>ū</sup>s kür<sup>ū</sup>müts<sup>ū</sup>*, (a seal, f.) had been made on it, x, 10.

f. pl. *āsa*, they (f.) were, iii, 7 ; xi, 7 (bis) ; *āsakh*, the (eyes f.) of them were (satisfied), i, 3.

Forming impf. *karān āsa*, they (f.) were making, xi, 19.

Forming plup. *āsa hētsamatsa*, they (f.) were taken, x, 14.

fut. sg. 3, *āsi*, he (etc.) will be, x, 1 ; *āsinā*, will there not be ? i, 2 ; *ābas āsinā*, has not the water ? viii, 7 ; *āsim* (for

*āsēm*), there will be (on) my (queen), viii, 13 ; *āsiy*, there will be for thee, xii, 11.

Forming fut. perf. *mā āsi āmot<sup>u</sup>*, I wonder can he have come, xii, 23 ; *āsi lāryōmot<sup>u</sup>*, is probably polluted, viii, 6 ; *āsi mumot<sup>u</sup>*, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, *āsi pēmüts<sup>u</sup>*, (on whom a particle of love) will have fallen ; vii, 30 ; *āsi wôt<sup>u</sup>mot<sup>u</sup>*, (he who) will have arrived, vii, 29.

past cond. forming durative past cond. sg. 3, *āsihē shūbān*, it would be excellent, ii, 4, 5.

perf. m. sg. 3, *chuh ôs<sup>u</sup>mot<sup>u</sup>*, has been, i.e. was, v, 1 ; *ôs<sup>u</sup>mot<sup>u</sup> chus*, (someone) was (near) her, v, 4.

*asar*, m. a result, vi, 16 ; *asara-sōty*, owing to the result, vi, 16.

*āt<sup>i</sup>*, here, there (near), viii, 4 ; x, 11 ; xii, 20 ; here verily, x, 8 ; xii, 19 ; *yit<sup>i</sup>-kyāh . . . āt<sup>i</sup>-kyāh*, here, on the one hand . . . there on the other hand, viii, 13 ; *ātiy*, in that very place, x, 3, 5.

*ati*, here, there (near), ii, 1, 8, 10 ; iii, 1, 4, 7, (ter), 8 (bis), 9 ; v, 5, 7 (bis), 9 (bis) ; vi, 5, 11 ; viii, 1, 7, 9 ; x, 5 (bis), 7 (bis) ; xii, 1, 2, 7 ; from there, v, 4, 6 ; x, 14 ; xii, 17, 18, 19 ; *ātiy*, there verily, ii, 10, 11 ; iii, 1, x, 5 ; in regard to this, x, 13 ; sg. gen. *atyuk<sup>u</sup>*, of there ; m. sg. dat. *atikis pātashēhas nish*, (came) to the king of that place.

*ot<sup>u</sup>*, there, v, 4, 9 ; x, 5, 14 ; xii, 15, 18, 25 ; *ot<sup>u</sup> tāñ*, up to there, by that time, x, 4, 6 ; *otuy*, there verily, iii, 4 ; ix, 1.

[*ath*], this, that (near, or within sight).

subst. an. m. sg. ag. *ām<sup>i</sup>*, ii, 5 ; iii, 1 ; v, 4 (bis), 8 ; viii, 7, 9 (bis), 10 ; x, 1 (bis), 5 (ter) ; xii, 7, 10, 15, 17, 18 ; *āmiy*, by him verily, v, 9 ; an. m. sg. dat. *amis*, ii, 4 (of a dead parrot), 5 (bis) ; iii, 8 ; v, 2, 3, 7, 10 (dat. comm.) ; vi, 10 ; viii, 6, 10 (*amis kyāh chuh nöl<sup>i</sup>*), what is on his neck ?), 11 ; x, 1, 1 (*amis lōyukh*, they beat him, *bhāvē prayōga*), 4 (ter), 5, 12 ; xii, 4, 5, 10 (*amis kōsun mast*, he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25 ; *amis<sup>u</sup>y* to this one verily, ii, 8 ; v, 7 ; viii, 7 (*amis<sup>u</sup>y ösa-kani*, from its (an.) mouth) ; xii, 15 (*amis<sup>u</sup>y athi*, by the hand of this very one) ; sg. m. gen. *ām<sup>i</sup>-sond<sup>u</sup>*, v, 3 ; viii, 6, 8, 10 ; *ām<sup>i</sup>-*

*sünz<sup>ü</sup>*, iii, 4 (bis); *asond<sup>u</sup>*, viii, 9; f. sg. ag. *ami*, iii, 1 (bis), 2, 4; v, 1, 4 (bis), 6 (bis), 11; viii, 1; xii, 7 (ter), 15 (quater), 20; f. sg. dat. *amis*, v, 3, 7; vii, 20; viii, 11; ix, 1; x, 7; xii, 8, 9 (*amis kathan*, on her words), 15 (bis); f. sg. gen. *ám<sup>i</sup>-sond<sup>u</sup>*, xii, 7; *ám<sup>i</sup>-sand<sup>i</sup>*, x, 5; *ám<sup>i</sup>-sanzi*, xii, 15.

subst. inan. sg. abl. *ami*, ii, 5; iii, 8; viii, 13; xii, 4, 17 (bis); *amiy* (for this very reason, etc.), viii, 1, 10; ix, 1; viii, 6; sg. gen. *amyuk<sup>u</sup>*, iii, 4; vi, 15; xii, 17; sg. dat. *ath*, v, 6, 9; viii, 10; xii, 3, 12, 15 (bis), 20 (*ath khabar*, news about that), 21, 22, 23; *ath<sup>i</sup>* (emph. <sup>i</sup>), i, 13; ii, 3; iii, 7; vi, 15; viii, 1 (bis), 7; x, 5 (sense of acc.); xii, 2, 7, 21, 22, 24 (bis).

adj. an. sg. m. ag. *ám<sup>i</sup>*, ii, 4, 7 (bis), 8; iii, 1, 9; v, 4, 7; vi, 14; viii, 1, 8; x, 2, 6, 7 (bis), 8 (bis), 12; xii, 4, 7, 22, 25 (bis). dat. *amis*, ii, 1, 3, 4, 5, 9, 10; iii, 1, 2 (ter), 8 (bis), 9; v, 2 (agreeing with gen.), 3 (do.), 8, 9 (bis), 10, 12; vii, 20; viii, 5 (bis), 6, 7, 8, 9, 10 (quater), 13 (ter); x, 1, 2 (bis), 3, 4, 5, (quater) 7, 7 (for acc.), 8 (ter), 11, 12; xii, 2, 3 (bis), 4 (ter), 4 (with gen.), 5 (bis), 5 (with gen.), 6, 8, 10 (bis), 11, 12, 13 (ter), 15, 18, 19 (quater), 22, 22 (with gen.), 24, 25; (with emph. *y*), *amis<sup>ü</sup>y*, iii, 8; x, 10; f. ag. *ami*, ii, 9; iii, 4, 9 (bis); v, 1, 5 (bis), 7, 9, 11; viii, 1; ix, 1, 6; x, 3 (bis), 5, 12; xii, 2, 4, 5, (bis), 15 (quater), 18 (bis), 22; sg. dat. *amis*, ii, 9; iii, 1, 2; v, 9 (for acc.); viii, 3, 6, 6 (with gen.), 11, 13; ix, 1, 4, 6; x, 3, 5, 7 (quater), 7 (with gen.), 10, 13, 15; (with emph. *y*), *amis<sup>ü</sup>y*, iii, 4.

adj. inan. sg. abl. *ami*, iii, 6; vi, 16 (bis); xii, 3 (with gen.), 4, 7, 12, 15, 23; sg. dat. *ath*, ii, 4, 5, 7 (bis); iii, 4, 9; v, 4, 5, 6 (ter), 11; vi, 14; viii, 1, 7 (ter); x, 3, 5 (bis), 7 (sexies), 8, 10, 12, 13; xii, 2, 7, 12 (bis), 15, 17, 22 (bis), 23; (with emph. <sup>i</sup>) *ath<sup>i</sup>*, iii, 7, 9; v, 5; vi, 16; vii, 26; viii, 9; xii, 12.

*ath*, m. a market; sg. abl. *ata-pětha*, v, 7.

*atha*, m. a hand, forearm, viii, 7 (bis); x, 5; xii, 11, 12; pl. nom. vii, 25 (*zīth<sup>i</sup> atha dārān<sup>i</sup>*, to stretch out the arms); x, 5 (bis), xii, 2; sg. abl. *athi*, viii, 11 (*athi dyun<sup>u</sup>*, to make over to so



and so), xi, 18 ; xii, 15 (bis) ; pl. gen. *athan-handi*, v, 6 ; sg. dat. *athas*, v, 6 ; *athas-kěth*, in the hand, ii, 7 ; v, 4 ; x, 7 ; xii, 22 (— *dyut<sup>u</sup>*, put into the hand), 23 ; *athas-manz*, (a bracelet) on the hand, xii, 12.

*öth*, eight, iii, 5 ; *öthi döht<sup>i</sup>*, after eight days, iii, 4.

*ath<sup>u</sup>r<sup>u</sup>*, f. a wool-worm ; a wood-worm, vii, 19.

*ölāñy*, there verily, xii, 33.

*ataty*, in that very place, viii, 7.

*atsun*, to enter (*manz*, into).

impve. sg. 2, *atsh*, iii, 8 (bis) ; inf. and fut. part. pass. *atsun*, v, 4 (bis) (with *gatshun* 1) ; *log<sup>u</sup> atsani*, began to enter, x, 7 ; n. ag. *atsawunuy*, even as I enter, v, 8 ; fut. sg. 1, *atsayō*, I will enter, O ! v, 7.

past m. sg. 2, *tsākhō*, didst thou enter, O ! ii, 2 ; 3 *tsāv*, ii, 1, 5 (bis), 7, 10, 11 ; iii, 8 (bis) ; v, 5 ; x, 7 (bis) ; pl. 3, *tsāy*, v, 9 ; *tsās*, they entered for him, viii, 9.

*āv*, see *yun<sup>u</sup>*.

*ay* 1, if ; *yiy*, if this, iii, 4 (bis), 9 ; *tiy*, if that, iii, 4 (bis), 9 ; *död<sup>i</sup>lad-ay*, if (ye are) pained, vii, 9 ; *hargāh-ay*, if (he had done), viii, 10 ; *hargāh ki-y*, if (he had done), viii, 7, 13 ; *ladaham-ay*, if thou wilt send to me, x, 3 ; *chiway*, if ye are, xii, 15.

*ay* 2, O ! *kūriyay* (addressed by a nurse to a princess), O daughter ! v, 2 ; *ay wazīra* (addressed by an inferior), O vizier ! xii, 4.

*ay*, O ! *ay gōlām*, O slave ! (addressed by a superior), viii, 6, 8, 11.

*āy*, *āyě*, see *yun<sup>u</sup>*.

*‘yiy*, in *vis<sup>i</sup>yiy*, O friend (*věs*, fem.), ix, 11. Cf. *ī* and (in v, 2) *kūr<sup>i</sup>yěy*.

*ōy*, see *yun<sup>u</sup>*.

*āyěkh*, see *yun<sup>u</sup>*.

*ayālbār*, possessed of a large family, ix, 2.

*āyām*, *āyēm*, *āy-nā*, *āyēs*, see *yun<sup>u</sup>*.

*az* 1, to-day, ii, 9 ; iii, 1 ; viii, 1 ; xii, 5, 10, 14, 19 (bis), 20 (bis) ; *az tāñ*, up to to-day, till now, x, 7, 8 ; xii, 20. sg. gen. f. *azic<sup>u</sup>*, x, 14.

*az* 2, from ; *az Khōdā*, from God, vi, 10.

*azal*, m. fate, doom, vii, 12 ; ix, 6.

*öziz*, poor ; m. pl. nom. *öziz*, ix, 11.



*Azīz-i-Misar*, N.P., vi, 10, 12 (bis); sg. ag. *-misaran*, vi, 14.

*bā*; *parī bā-Khōdā*, a fairy who obeys God, xii, 20; *āv bā-sōruy-sāmān*, he came with all (his) paraphernalia, xi, 20.

*bē*, *bē*, prefix of privation; *bē-bahā*, priceless, xii, 3, 4 (bis); *bē-shumār*, countless, xii, 20, 1, 4; *bē-khabar*, untaught, ignorant, vii, 28; *bē-wōphā*, treacherous, x, 13; *bē-wōphōyī*, treachery, infidelity, viii, 6, 11; *bē-wāsta*, without worldly ties, v, 11.

*bāba*, m. a holy man, a Calandar; *bāban* (among) Calandars, vi, 13.

*bēb*, f. the breast-pocket; sg. dat. *bēbi andar* (xii, 17) or *bēbi-andar<sup>u</sup>y* (xii, 16), in the breast pocket.

*bacē*, m. the young of any animal; pl. nom. *bacē*, viii, 1.

*bōchē*, f. hunger; — *lūj<sup>u</sup>s*, he became hungry, vi, 16; *bōchi-sōtiy*, merely owing to hunger, vi, 16.

*bacun*; 2 past, *bacyōkh*, thou escapedst, x, 8.

*bacāwun*, to save; inf. fem. *tagiyē bacāwūn<sup>u</sup>*, do you know how to save her? v, 9.

*bōd<sup>t</sup>*, m. a prisoner; *bōd<sup>t</sup>-hāl*, f. a prison, ix, 4.

*bōd<sup>u</sup>*; *hata-bōd<sup>t</sup>*, hundreds, ix, 9.

*bod<sup>u</sup>*, great, xii, 14; *badis-hihis*, to the elder (prince), viii, 13.

*bud<sup>u</sup>*, old; *bud<sup>u</sup> zanāna*, an old woman, x, 5; *bujē zanāni*, to the old woman, x, 5.

*badal*, m. exchange, vii, 12; prep. governing dat. in exchange (for), i, 9; adv. instead, xii, 16.

*badan*, m. the body; sg. dat. *badanas*, viii, 6 (bis), 13.

*budun*, to be old; 2 p. m. sg. 1 *budyōs*, I am grown old, xii, 1.

*bēdār*, awake, iii, 7; viii, 8; — *gatshun*, to wake (from sleep), vi, 12; viii, 6, 9, 13; — *rōzun*, to keep awake, x, 1, 6, 8.

*bāg*, m. a garden, ii, 1; sg. gen. *armān bāguk<sup>u</sup>*, longing for the garden, iii, 9; dat. *mushtākh bāgas*, enamoured of the garden, iii, 9; *bāgas-manz*, in, or into, the garden, ii, 1 (ter), 7 (bis); v, 4, 5, 6, 9 (bis).

*bāg*, m. the Musalmān call to prayer; — *parun*, to cry the call to prayer, xii, 1.

*bōg<sup>t</sup>*, in *shāman-bōg<sup>t</sup>*, at about evening, v, 5.

*bēgāh*; *gāh bēgāh*, in and out of season, vi, 2.

*bagal*, m.; *bagala-manza*, from under his armpit, viii, 7.

*bāgān'* ; *bāgān' āyēs*, it was my fate, ix, 4.

*bög<sup>a</sup>run* ; fut. pass. part. f. pl. *bög<sup>a</sup>rañě*, (loaves) must be divided, v, 8 ; 1 p. f. pl. *bög<sup>a</sup>rěn*, she divided (the loaves), v, 8 ; 2 p. f. sg. *bög<sup>a</sup>rēm-ay*, I divided it (f.), O ! v, 7.

*bāgwān*, m. a garden-watcher, a gardener, xi, 13.

*bōh*, I, ii, 5, 11 (bis) ; iii, 1, 4 (bis), 8 ; v, 5, 6 ; vii, 20, 5 ; viii, 3, 6, 8, 10, 11 (quater) ; ix, 1, 4 ; x, 1, 2 (bis), 3, 5 (bis), 7, 12 ; xii, 1, 4, 11, 19, 23 ; *bō-nay*, I (shall) not, xi, 14 (poet.) ; *bō ti*, I also, iii, 4 ; *bōy*, if I, viii, 1 (bis) ; I verily, x, 10, 2, 4 ; *buday*, I verily (poet.), ix, 1, 3, 5, 6, 8, 10, 12.

*asě*, us, to us, etc., viii, 1, 3, 11 ; x, 2, 12 (bis) ; xii, 17 ; *asě-kun hōwuth*, thou showedst before us, vi, 5 ; *as<sup>t</sup>*, we, v, 9, 10 ; viii, 3 ; xi, 15 ; xii, 19 ; *as<sup>t</sup>-ti*, we also, xii, 1.

*mě*, me, to me, etc., iii, 4, 9 ; v, 8, 9, 10, 11 ; vii, 11, 2, 3 ; viii, 11 ; ix, 1, 4, 6 ; x, 3 (bis), 4, 5 (bis), 8, 12 (bis), 5 ; xii, 4 (bis), 5 (bis), 7, 10 (bis), 13, 22, 24 (bis) ; by me, ii, 2 (bis) ; vi, 15 ; viii, 5 ; ix, 11 ; x, 1, 12 (ter), 14 ; xi, 1 ; xii, 6, 20, 4 ; *mě-kyut<sup>u</sup>*, xii, 24 ; *mě löyikh*, fit for me, xii, 10 (bis) ; *mě nish*, near me, viii, 5 ; xii, 22 (bis) ; *mě nishě*, near me, in my possession, x, 14 ; *mě ôsum*, I had, vii, 15 ; *mě sötin*, (share) with me, i, 7 ; *mě sōty*, together with me, viii, 3, 11 ; x, 9 ; xii, 2, 7 ; *mě-ti*, to me also, ix, 1 ; me also, vi, 11 ; xi, 14.

*bah*, card., twelve ; *tsātas bahan-hatan-hond<sup>u</sup> zyuth<sup>u</sup>*, the master of twelve hundred pupils, v, 1.

*Bah<sup>a</sup>dūr Khān*, m. N.P., Bahādur Khān, ii, 1 ; sg. dat. — *khānas*, ii, 12.

*bēhun*, to sit down, vi, 3, 16 (bis) ; x, 7 ; xii, 4 (bis), 6, 7, 21 ; to sit down in a place, take up a position, xi, 2 ; to be stationed, posted (at a particular place), xi, 6 ; to remain, stay (in a certain place), take up one's abode, viii, 4 ; x, 5 ; xii, 2, 4 ; to sit down at a work, set to work, xii, 26 (bis) ; to be employed (in a certain business), viii, 5 (ter) ; to sit down (after finishing a work), to rest, viii, 8 ; *byūth<sup>u</sup> nazari*, he sat watching ; *nōkar bēhun*, to sit down as a servant, take service, xii, 3.

conj. part. in sense of past part. *bihith*, seated, x, 5 (bis) ; xii, 4, 5 ; fut. sg. 1, *bēha*, xii, 3 ; 3, *bēhi*, vi, 16 ; impve. sg. 2

*bēh*, xi, 2 ; pl. 2, *bēhiv*, viii, 5 ; pol. impve. sg. 2, *bēhtam*, sit please for me, sit to please me, vi, 3 ; fut. impve. *bēh<sup>t</sup>zi*, you must sit, xii, 6 ; pres. masc. sg. 3, *bēhān chuh*, xii, 4 ; past masc. sg. 3, *byūth<sup>u</sup>*, viii, 4 ; x, 5, 7 (bis) ; xii, 4, 7, 21, 6 (bis) ; *byūthus*, sat (on) his (thumb-ring), vi, 16 ; m. pl. 3, *bīth<sup>t</sup>*, viii, 5 (bis), 8 ; xi, 6 ; xii, 2.

*bahār*, m. the season of spring, i, 11.

*bāj*, m. tribute ; — *tārun*, to collect tribute, x, 10 ; xi, 2.

*bōj<sup>u</sup>*, m. in *bōj<sup>t</sup>-bat<sup>h</sup>*, sharing, partnership, i, 7.

*bāki*, conj. but.

*bēkh*, see *byākh*.

*bakh<sup>o</sup>cōyish*, f. a present, a gift, ii, 7 ; xii, 3.

*bakār*, useful, x, 6.

*Bikarmājēth*, m. N.P., Vikramāditya ; sg. ag. *bikarmājētan*, x, 8 ; gen. m. — *jētun<sup>u</sup>*, x, 7, 14 ; f. — *jētūñ<sup>u</sup>*, x, 1, 6.

*baktāwār*, prosperous, viii, 9.

*bāl*, m. a child ; *bāla-pān*, a youthful body, the graceful body of a child, vii, 11 ; sg. dat. *-pānas*, vii, 15.

*bāl*, f. a girl ; sg. dat. *bālē*, m.c. for *bālī*, v, 11.

*bōl*, m. speech ; *bōl-bōsh<sup>u</sup>*, the chirping of birds, viii, 1 (ter).

*bulbul*, m. a nightingale, ii, 3 (bis) ; with suff. of indef. art. *bulbulāh*, ii, 3.

*bal<sup>t</sup>ki*, conj. moreover.

*Baltī*, m. a Baltī, an inhabitant of Baltistān ; voc. pl. *baltī*, xi, 4 (Hindōstānī).

*balāy*, f. a calamity, evil (ix, 2), an evil genius, evil spirit, devil, fiend (x, 7, 8) ; with suff. of indef. art. *balāyā akh*, an evil spirit, x, 8 ; *balāy pēyin*, may calamity fall on him, ix, 2.

*bēmār*, adj. sick, ill, v, 1, 3 ; — *gatshun*, to become sick, v, 10 ; — *pyon<sup>u</sup>*, to fall ill, v, 1.

*bōn*, adv. down, below, xii, 15 ; — *wasun*, to descend, viii, 4 ; xii, 2, 14, 15 ; *bōna-kani*, below, down below, iii, 2.

*band*, adj. shut, tied up ; *bar band karun*, to shut the door, viii, 3 ; *kārin band*, he tied up (rupees), x, 2.

*banda*, m. a slave, i, 13 ; voc. *banda*, i, 13.

*bandūk-bāz*, m. a gunner ; pl. nom. *bandūk-bāz*, ii, 7.



*bandūkh*, m. a gun, viii, 10 ; — *lāyun*, to fire a gun, ii, 11 ; cf. viii, 10.

*bīnāh*, m. one who sees, ii, 2.

*banun*, to become, vi, 16 ; to be, vi, 13 ; to happen, ii, 7 ; vii, 22 ; viii, 7 ; xii, 1 ; to become, turn out, viii, 7 ; to be possible, x, 3 ; *banun*, inf., is used to mean " fate ", especially " evil fate ", hence *banana-rost*<sup>u</sup>, free from fated sorrow, vii, 23.

fut. sg. 3, *bani*, vi, 13 ; vii, 1 ; x, 3 ; with *v* added (I say to you, " there will happen "), *baniv*, ii, 7 ; pres. sg. f. 3 with suff. 3rd pers. sg. dat. *banān chēs-na*, viii, 7 ; II past, *banyōv*, vi, 16 ; with suff. 1 pers. sg. dat. *banyōm*, vii, 22 ; III past, *banyāv*, xii, 1.

*bōnṭh* ; *bōnṭha-kani*, in front (governing dat.), ii, 3 ; iii, 1 ; viii, 11 ; x, 5, 10, 2 ; xii, 4, 9, 12, 23 (bis) ; *pātashēhas bōnṭh-kun*, (laid) before the king, i, 8 ; cf. *brōnṭh*.

*bēnawāh*, adj. destitute, vii, 7.

*banāwun*, to make ; I past with suff. 3 pers. sg. ag. *banōwun*, viii, 14.

*běně*, f. a sister, iii, 9 ; x, 3, 10 ; sg. ag. *běni*, x, 3 (bis), 10 ; gen. *běně-hond*<sup>u</sup>, x, 3 (ter), 10 ; *dōda-běně*, a milk-sister, a foster sister, iii, 4.

*buñul*<sup>u</sup>, m. an earthquake, xii, 15 (*gav*, took place).

*bāpath*, postpos. for ; *mārana bāpath*, he was made over for killing, i.e. to be killed, x, 12 ; *ami bāpath*, for this reason, on this account, ii, 5 ; *amiy bāpath*, for this very reason, ix, 1 ; *kami bāpath*, for what reason ? why ? ix, 1 ; with what purpose ? x, 12.

*bar*, m. a door ; — *band karun*, to lock the door, viii, 3 ; — *mutsarun*, to open the door, viii, 3.

*bār* (1) ; *Bār Khōdāyō*, O Great God ! v, 7 ; *Bār-Sōhib*, the Almighty, vii, 2, 3, 5.

*bār* (2) ; m. a load ; *wūṇṭa-bār* (pl. nom.), camel loads, i, 9.

*bōr*<sup>u</sup>, m. a load, ii, 5 ; sg. abl. *hēth bāri*, taking in a load, xi, 13.

*barābar*, adv. at once, iii, 9.

*barg*, m. a leaf ; pl. abl. *bargau-sōty*, owing to leaves, vii, 10.

*brōh*, adv. (an order) in advance, beforehand, xi, 4.

*brūh*, adv. in advance, in front, beforehand, xi, 6 ; *brūh brūh*,



(walking) in front, iii, 1, 2 ; viii, 9 ; xii, 7 ; cf. *pata pata*, s.v. *pata* ; *ākh brūh*, there came to them in front, there appeared before them, x, 1.

*bar<sup>a</sup>m*, m. an auger, a drill (poet. for *barma*) ; *bar<sup>a</sup>m pānas chum karān*, he is making auger(-holes) in my body, vii, 24.

*bārān<sup>i</sup>*, m. pl. a pair of uterine brothers, viii, 5 ; ag. *bāranyau*, viii, 3.

*barun*, to fill, ii, 3 ; viii, 3, 7 (bis) ; ix, 7, 11 ; *rāth barūñ<sup>ū</sup>*, to pass the night, i, 10.

freq. part. *bār<sup>i</sup> bārī* (for *bār<sup>i</sup> bār<sup>i</sup>*, m.c.), ix, 11 ; conj. part. *barith*, i, 10 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *baray*, ii, 3 ; past masc. sg. with suff. 3 sg. ag. *borun*, viii, 7 (bis) ; fem. sg. with suff. 3 pl. ag. *būr<sup>ū</sup>kh*, viii, 3 ; ix, 7.

*brōnth*, adv. of time, before, previously, x, 5 ; cf. *bōnth*.

*barish*, f. a spear ; sg. abl. *barishi sōty*, (dug) with his spear, viii, 7.

*borut<sup>u</sup>*, adj. full ; pl. dat. (for acc.) *baritēn*, vi, 15.

*bārav*, m. pl. grumbling ; — *din<sup>i</sup>*, to grumble, xi, 17.

*barāyē*, prep. for the sake of ; on account of ; for the purpose of ; by way of ; — *kōmbakas*, by way of reinforcement, in order to give help, xi, 7.

*bus<sup>u</sup>*, m. a gobbet or mouthful of food put into the mouth at one time, xii, 17.

*bāshē*, f. babbling of a child ; *shur<sup>i</sup>-bāshē*, infantile talk, v, 2.

*bē-shumār*, adj. countless, xii, 20, 1, 4.

*bismillā*, interj., *bi'smi'llāh*, in the name of God ! xii, 17.

*basta*, f. the skin ; — *wālūñ<sup>ū</sup>*, to flay, viii, 6.

*bata*, m. cooked rice, iii, 1 (ter) ; food generally, vi, 16 (bis) ; *-dūj<sup>ū</sup>*, f. a cloth holding a quantity of boiled rice, xi, 18 ; *-han*, a little boiled rice, x, 5 ; *-hanā*, usually f., but m. in x, 3 ; *-trôm<sup>u</sup>*, a copper dish holding cooked rice, iii, 1.

*bāth*, m. *bōj<sup>i</sup>-bāth*, sharing ; — *karun*, to divide into shares amongst partners, to take one's own share and give out the other shares, i, 7.

*bāth*, f. word, speech, language ; *katha-bātha*, nom. pl. conversations, xii, 25 (we should expect *-bāta*).

*bīth<sup>i</sup>*, see *bēhun*.

*bōṭa*, m. a Tibetan, esp. an inhabitant of Baltistān; *-böy<sup>t</sup>*, m. pl.

Tibetan brothers, xi, 6; *-garan*, in Tibetan houses, xi, 6.

*boṭh<sup>u</sup>*, m. the bank of a river; *baṭhis-pēṭh*, on the bank, xii, 7;  
(ascended) on to the bank, xii, 6, 7.

*buth<sup>u</sup>*, m. the face, x, 5 (bis); xii, 2.

*bōṭun<sup>u</sup>*, Tibet, esp. Baltistān or Little Tibet, or Ladakh; sg. dat.  
*bōṭanis*, xi, 4.

*bōṭs<sup>ū</sup>*, m. the members of a family, the people of a house, viii, 10;  
a husband and wife, v, 9, 10; viii, 1 (bis), 2, 5, 6, 13; a wife  
(politely), x, 14 (bis); *sōnara-sānd<sup>t</sup> bōṭs<sup>ū</sup> z<sup>ah</sup>*, the goldsmith  
and his wife, v, 10; *pāṭashēha-sānd<sup>t</sup> (z<sup>ah</sup>) bōṭs<sup>ū</sup>*, the king and  
queen, viii, 1 (bis), 5, 6, 13; pl. nom. *bōṭs<sup>ū</sup>*, v, 9, 10; viii,  
1, 13; x, 14; pl. dat. *bātsan*, viii, 1, 6, 13; x, 14; ag. *bātsau*,  
viii, 2, 5.

*bāwun*, to make manifest, explain a secret, confide a secret, ii,  
4 (bis); vii, 21; past m. sg. *bōw<sup>u</sup>*, ii, 4; with suff. 3 sg. ag.  
*bōwun*, ii, 4; past cond. sg. 1, *bāwahö*, vii, 21.

*bē-wōphā*, adj. treacherous, x, 13.

*bē-wōphöyī*, f. infidelity, viii, 6, 11.

*bāwar*, m. belief, faith; — *karun*, to believe, viii, 13.

*bē-wāsta*, adj. without worldly ties, v, 11.

*bāy*, f. a lady, a mistress; used as a suffix to indicate the wife of a  
man of a certain trade or profession; thus, *gūr<sup>t</sup>-bāy*, a cow-  
herd's wife, xi, 12; *grīst<sup>t</sup>-bāy*, a farmer's wife, ix, 1, 4, 6,  
8, 10, 12; *pāṭashāh-bāy*, a king's wife, a queen, viii, 1, 2, 3,  
4, 6, 11, 12, 13; *sōdāgar-bāy*, a merchant's wife, iii, 1, 2, 3.  
sing. nom. iii, 1 (bis), 2, 3; viii, 1, 2, 3, 11 (bis); ix, 1,  
6 (bis), 8, 10, 2; dat. *bāyě*, iii, 1, 2; viii, 1, 3, 4, 11, 2; ix,  
1, 4, 6; xi, 12; gen. *bāyě-hond<sup>u</sup>*, viii, 6, 13; ag. *bāyi*, viii,  
1, 3, 11, 2; ix, 1; *grīst<sup>t</sup>-bāyi*(for *-bāyě*)-*kun*, (saying) to the  
farmer's wife, ix, 1.

*biyě* (properly abl. of *byākh*, q.v.), adv. again, once more, iii,  
3 (ter); v, 4, 5, 6, 10, 1; vi, 15, 6; viii, 7 (bis), 11; x, 3, 6,  
7 (quater); xii, 5 (bis), 10, 3 (ter); again, also, ii, 7;  
iii, 5, 9 (bis); v, 3, 4 (bis), 6, 8; x, 1, 2; xii, 20, 2 (quater),  
3, 4 (bis), 5 (bis); *biyě kēh*, something more (iii, 8), anything  
else (xii, 18); *biyě kun*, anywhere else, xii, 4.

conj. again, moreover, viii, 6 ; and, v, 7, 9 (bis) ; and also, iii, 4, 5 ; *akh* . . . *biyě*, in the first place . . . in the second place, both . . . and, v, 9 ; vi, 15 ; xii, 21 ; *ta* . . . *biyě*, both . . . and, viii, 9.

*bōy*, f. a smell, scent, stink, xii, 15.

*bōy<sup>u</sup>*, m. a brother, viii, 14 (bis) ; sing. dat. *bōyis*, v, 10 ; x, 3 ; pl. nom. *bōy<sup>i</sup>*, iv, 7 ; xi, 6 ; xii, 15 ; dat. *bāyěñ*, xii, 15 ; *bōy<sup>i</sup>-bārāñ<sup>i</sup>*, uterine brothers, viii, 5 ; *bōy<sup>i</sup>-kākañ*, an elder brother's wife, v, 10.

*biyābāñ*, m. a forest, ii, 4.

*byākh*, *byēkh*, or *bēkh*, pron. adj. another, the other, one more, hence often, "a second," in the sense of "one more" ; sing. nom. *byākh*, viii, 9, 14 ; x, 1 ; xii, 4, 10 (fem.), 3 (ter), 4, 9 (fem.) ; *byēkh*, viii, 1 (fem.) ; *bēkh*, xii, 3, 10 (fem.) ; sg. dat. *biyis*, viii, 5, 13 ; vi, 11 ; xii, 23 ; m. sg. ag. *biy<sup>i</sup>*, xii, 1 (bis) ; fem. pl. nom. *biyě*, x, 1 ; m. pl. dat. *biyěñ*, viii, 9. The sing. abl. of this word *biyě* or *biyi* is used as an adv. meaning "again", "once more", "also", and as a conjunction meaning "moreover", "and". See s.v. *biyě*.

*byon<sup>u</sup>*, adj. separate, apart. *byon<sup>u</sup> byon<sup>u</sup>*, adv. separately, each apart, vi, 4 ; vii, 14 ; *byunuy*, He alone is apart from all things, or discrete (of God), vii, 2.

*bōzun*, to hear, ii, 1, 2 (bis), 3, 4 (ter), 5, 6, 7 (bis), 10 (bis), 2 ; iii, 1 ; iv, 1 ; v, 7 ; vi, 1, etc. ; vii, 9, 27, 8 ; ix, 6 ; x, 4 ; xi, 20 ; xii, 7, 19 ; to listen to, ii, 5 ; vi, 10 ; viii, 1, 2 ; xi, 1, 15 ; to obey, heed, xii, 20 ; *shumār būz<sup>u</sup>*, the counting was heard, i.e. the roll-call was read out, xi, 16.

In the pass. this verb usually means "to be visible" (xii, 22), or "to be considered (as such and such)", "to seem" (viii, 5 ; x, 4 (bis)), or "to be known or recognized (as such and such)", xii, 3.

inf. *bōzun*, abl. (forming pass.) *bōzana*, viii, 5 ; x, 4 (bis) ; xii, 3, 22 ; fut. pass. part. *gatshēm bōzun<sup>u</sup>*, you must hear me, xii, 7 ; conj. part. *būzith*, vii, 27, 8 ; impve. sg. 2, *bōz*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2 ; ix, 6 ; pol. sg. 2, with suff. 1st pers. sg. acc. *bōztam*, please to hear me ; pl. 2, *būz<sup>i</sup>tav*, please hear ye, vii, 9 ; fut. sg. 2 neg. interrog. *bōzakh-nā*,



wilt thou not hear? vi, 1 ff.; plur. 3, *bōzan*, xi, 20; pres. part. *bōzān*, hearing, *gatsh bōzān*, go attentively, xi, 1; pres. m. sg. 3 neg. with suff. 3 sg. acc. *chus-na bōzān*, he is not listening to him, vi, 10; with suff. 3 pers. pl. acc. *bōzān chukh-na*, he is not listening to them, viii, 2; m. pl. 3 with suff. 1 pers. sg. acc. *chim bōzān*, they are listening to me, xi, 5; imperf. m. pl. 3, *ös' bōzān*, viii, 1; past m. sg. *būz<sup>u</sup>*, ii, 7; iii, 1; v, 7; x, 4; xii, 19; with suff. 2nd pers. sg. ag. *būzuth*, xii, 20; with suff. 3rd pers. sg. ag. *būzun*, ii, 1, 10; also with suff. 3 pers. sg. acc. and neg. *būz<sup>u</sup>nas-na*, he did not listen to him, ii, 5; f. sg. *būz<sup>ū</sup>*, xi, 16.

*böz'gār*, m. a deceiver, cheat, iv, 1, etc.

*bāzar*, m. a market, a bazaar, v, 7.

*chīh*, f. a particle, a very small amount of anything, vii, 30.

*chuh* 1, the cry used in urging on a horse, xi, 8. Cf. *hār' hār'*.

*chuh* 2, verb substantive and auxiliary verb.

(a) Verb subst. 1 sg. masc. *chus*, I am, xii, 1, 23; fem. *chēs*, xii, 18; 2 sg. masc. *chukh*, thou art, i, 10; ii, 2; xii, 1; fem. *chēkh*, viii, 3, 11; xii, 13; sg. 3 masc. *chuh*, he is, ii, 6, 8, 11; iii, 1, 2, 7, 8; v, 1, 8; vi, 7, 14; vii, 27; viii, 6, 8, 10, 1; x, 1, 4, 5, 6, 7, 8, 10, 2; xi, 2; xii, 2, 3, 15; fem. *chēh*, she is, v, 3; vii, 29; viii, 7, 10, 3; x, 6, 7, 10, 4; xi, 11; xii, 10, 9; 1 pl. masc. *chih*, we are, xii, 1; 2 pl. m. *chiv*, (if) ye be, vii, 9 (poet.); *chiwa*, ye are, xii, 1; 3 pl. m. *chih*, they are, v, 8, 10, 3; x, 1, 6; xii, 16.

neg. 3 sg. masc. *chuna*, he is not, iii, 3; iv, 4, 6; xii, 2; fem. *chēna*, x, 6, 7, 14; xii, 2 (*kōrē chēna khabar*, there is no news for the daughter, i.e. she does not know), 5, 20; 3 pl. fem. *chēna*, xii, 19.

interrog. *chēsa*, am I (fem.)? viii, 3, 11; *chukha*, art thou (masc.)? xii, 7; *chwā*, is he? xii, 19, 20; *chyā*, is she? v, 7; vi, 7; x, 10; xii, 20.

emph. *chusay*, I (masc.) am verily, v, 11; 3 sg. masc. *chuy*, is verily, ii, 2; iv, 3; vi, 14; vii, 2, 3; x, 4; xii, 14; fem. *chēy*, iii, 4, 8; v, 1, 10; xii, 6, 14; 3 pl. masc. *chiy*, v, 4; x, 12; fem. *chēy*, viii, 4. Possibly, in some of these cases, the final *y* is not the emphatic particle, but is the suffix



of the 2nd pers. sg. dat., used as a sort of *dativus commodi*. Note that *chěy*, xii, 6, is apparently masc. although fem. in form. The true subject is *kōl* in the preceding sentence. Cf. *chěyěy*, ix, 6.

Conditional. 2 pl. masc. *chiway*, if ye are, xii, 15.

Used in possessive phrases (*tamis*, etc.) *chuh nāv*, (his) name is (so and so), ii, 1 ; xii, 8, 18 ; *amis chuh tab*, he has fever, v, 3 ; *lūkan chuh tāv*, the people have exhaustion (i.e. are exhausted), xi, 13 ; *tas chuh dōd<sup>u</sup>*, she has pain, xii, 15 ; *mě-nishě chuh nishāna*, I have a token, x, 14 ; *tsě nishě chuh nishāna*, x, 14 ; *pātashěhas chěh khabar*, the king has news, iii, 3 ; so *tas chěh khabar*, xii, 2, she has news, she believes ; similarly *chěh* in xii, 4, 5 (he has a wife), 15 (*tas chěh üküy nür<sup>u</sup>*, she has only one arm), 19 ; *amis chěh zanāna trěh*, he has three wives, xii, 19 ; *asě chih gabar z<sup>a</sup>h*, we have two sons, viii, 1 ; neg. *asě chěna phursath*, we have no leisure, xii, 17.

With pronominal suffixes. 1st pers. sg. masc. *chum*, v, 8 (my (husband) is (sick)) ; vi, 5 (*chum khōdā*, it is my god) ; vii, 26 (*chum tamāh*, I have longing) ; x, 12 (I have) ; xii, 7, *kyāh chum hukum*, (what order (have you) for me) ; fem. *chēm*, v, 10 (*chēm böy<sup>i</sup>-kākañ*, she is my sister-in-law) ; ix, 4 (*mōtūñ<sup>u</sup> chēm bōd<sup>i</sup>-hāl*, it is to me a prison-house of death) ; 3 pl. masc., vi, 3 (*sath kuth<sup>i</sup> lari chim*, there are seven rooms in my house) ; vi, 3 (*cyāñě löhlari chim*, they are (to fulfil) my longing for you) ; x, 5 (*hamsāyě chim*, I have neighbours).

2nd pers. sing., 1 fem. *chěsay*, I (fem.) am thy, ix, 3, 5, etc. ; 3 sg. masc. *chuy*, is of thee, viii, 13 ; *Khōdāyě-sond<sup>u</sup> chuy kasam*, the oath of God is to thee, I adjure thee by God, xii, 7 ; fem. *chěy*, she is of thee, v, 10 ; x, 8 (you have her) ; xii, 14 (there is a road (*wath*, fem.) for thee) ; conditional, *chěyěy*, if there be to thee, ix, 6. *N.B.*—This last is masculine although feminine in form. Cf. *chěy* in xii, 6. 1 pl. masc. *chiy* (*ās<sup>i</sup> chiy gabar*, we are in the position of sons to thee).

3rd pers. sing., 3 masc. *chus*, is to him, he has something masculine, ii, 11 ; v, 6 (*athas chus dōd<sup>u</sup>*, his hand is sore) ;

viii, 9 (*pata chus*, he is behind him) ; viii, 10 (*chus cālān nōl'*, he has a letter of dispatch on his neck) ; xii, 3 (*chus manz*, there is in it) ; fem. *chēs*, viii, 6 (*nazar chēs bātsan-kun*, he looks towards the husband and wife) ; xi, 9 (*kala-kān' dōmbij<sup>ū</sup> chēs*, the crupper is close to its head) ; neg. *pātashōhī chēsna*, he has no royal state, x, 4 ; 3 pl. masc. *lāl chis z<sup>a</sup>h*, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. *kyāh sabab chuwa*, what reason have you ? viii, 5 ; fem. neg. *chēwana panüñ<sup>ū</sup>*, she is not your own, x, 1 ; 3 plur. masc. *tsōr chiwa tōhě, trih chiwa myōn' tōhě-nish*, four are for you, and three are mine in your charge, x, 5 ; fem. *chēwa*, they (fem.) are for you, x, 1.

3rd pers. pl., 3 sg. fem. *chhēkh, nazar chēkh ō-kun*, their look is (directed) thither, xii, 23 ; 3 pl. masc. *chikh kār*, they have works, xi, 10.

(b) Auxiliary. (1) With present participle. sg. 1 masc. *chus wuchān*, I see, iii, 8 ; fem. *chēs diwān*, I give, vii, 22 ; *chēs karān*, I make, vii, 15 ; *chēs riwān*, I lament, vii, 22 ; *chēs wadān*, I lament, ix, 1 ; *chēs wālān*, I cause to descend, v, 4.

sg. 2 masc. *chukh wuchān*, thou seest, iii, 8.

sg. 3 masc. *anān chuh*, he brings, x, 12 ; *chuh anān*, xii, 19 ; *bēhān chuh*, he sits down, xii, 4 ; *chuh cēwān*, he drinks, xii, 6 ; *dapān chuh*, he says, iv, 1 ; viii, 8, 9 ; x, 8, 12 ; xii, 10, 1, 4, 9, 20 ; *diwān chuh*, he gives, v, 11 ; xii, 23 ; *chuh diwān*, xii, 17 ; *chuh dazān*, is burning, viii, 13 ; x, 7 ; *gatshān chuh*, he goes, xii, 4 ; *chuh gatshān*, xii, 4 ; *chuh kadān*, he abstracts, he passes time, viii, 13 ; xii, 4, 11, 17 ; *chuh khēwān*, he eats, xii, 6, 17 ; *chuh karān*, he does, makes, viii, 12, 13 ; x, 8, 14 ; xii, 24 ; *chuh katarān*, he cuts, x, 7 ; *chuh lagān*, he is being attached, viii, 5 ; *chuh lēkhān*, he writes, x, 13 ; *chuh lalawān*, he caresses, v, 6 ; *chuh lōnān*, he reaps, x, 5 ; *chuh lāyān*, he throws, v, 4 ; *chuh nanān*, it is manifest, vii, 1 ; *gwāsh chuh phōlān*, dawn is breaking, xii, 2 ; *chuh phērān*, it moves about, ii, 5 ; *chuh pakān*, he goes forward, iii, 1 ; *pakān chuh*, viii, 7 ; xii, 7 ; *chuh prārān*, he is waiting, v, 6 ; *chuh shōlān*, is flaming, vi, 6 ;

*chuh tulān*, he is raising, xii, 17 ; *chuh gāh trāwān*, is emitting light, xii, 2 ; *chuh tshunān*, he is letting fall, xii, 17 ; *chuh wuchhān*, he sees, iii, 1, 4, 7, 8 ; viii, 6, 9 ; xii, 4 ; *wuchān chuh*, iii, 7 ; xii, 19 ; *chuh walān*, he wraps, viii, 13 ; *wanān chuh*, he says, x, 6 ; *chuh wasān*, he is coming down, v, 7 ; *wasān chuh*, viii, 13 ; *chuh wātān*, he arrives, iii, 7 ; *chuh yiwān*, he comes, xii, 3 ; *yiwān chuh*, v, 5 ; xii, 4.

sg. 3 fem. *chěh dapān*, she says, vii, 2, 3, 7, 8 ; ix, 6 ; x, 5 ; xii, 18 ; *dapān chěh*, iii, 3, 4 ; ix, 1 ; xii, 7, 11 ; *chěh gatshān*, she goes, becomes, x, 5 ; *gatshān chěh*, xii, 23 ; *chěh karān*, she does, iii, 4 ; *likhān chěh*, she writes, xii, 11 ; *chěh pakān*, she goes forward, iii, 2 ; xii, 7 ; *chěh wanān*, she says, vi, 2 ; vii, 1, 20, 6 ; *wanān chěh*, ix, 6 ; *chěh yiwān*, she comes, xii, 15.

pl. 2 masc. *chiwa yiwān bōzana*, you appear to be, viii, 5.

pl. 3 masc. *dapān chih*, they say, iii, 3 (people say) ; *diwān chih*, they give, x, 14 ; *chih harān*, (rubies) are dropping, xii, 9 ; *chih kadān*, they pass the time, viii, 11 ; *chih karān*, they do, make, viii, 3 ; xii, 3, 23 ; *chih lārān*, they run, ii, 9 ; *chih pakān*, they go forward, xii, 2 ; *pakān chih*, x, 4 ; *chih sōmb<sup>a</sup>rān*, they collect, xi, 7 ; *chih sārān*, they collect, xi, 6 ; *chih tshārān*, they seek, iii, 3.

pl. 3 fem. *chěh karān*, they do, v, 12 ; *chěh gatshān*, they occur, viii, 1.

neg. sg. 1 masc. *chusna thah<sup>a</sup>rān*, I am not standing, ii, 4 ; 2 masc. *chukhna wātān*, thou art not reaching, xii, 13 ; 3 masc. *chuna karān*, he does not make, viii, 2 ; *yiwān chuna bōzana*, he cannot be seen, xii, 22.

neg. interrog. *chukhnā parzanāwān*, dost thou not recognize, x, 12.

emph. sg. 3 masc. *chuy dapān*, he verily says, iii, 4 ; *chuy wanān*, he verily says, i, 13 ; vii, 31 ; fem. *chěy wanān*, she verily says, vii, 16.

With pronominal suffixes. 1st person ; sg. 3 masc. *chum dapān*, he says to me, xii, 20 ; *chum diwān*, he gives to me, vii, 14, 7, 8 ; *chum harān*, my (flesh) is dropping, vii, 24 ; *chum k<sup>a</sup>nān*, he sells me, vii, 17 ; *chum karān*, he makes



for me, vii, 15, 24; *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; *māzas chum tulān*, he is raising (bits of) my flesh, vii, 14; *chum wuchān*, he is inspecting me, vii, 18.

pl. 3 masc. *chim bōzān*, they listen to me, xi, 15; *chim mangān*, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. *chus dapān*, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 13 (bis), 19; *chus lamān*, he pulls him, viii, 9; *chus pēwān*, falls to her, vii, 26; *chus wanān*, he says to him, viii, 7; *chus yiwān*, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. *pata chikh lārān*, they are running after them, xi, 18.

neg. *bōzān chukhna*, he is not listening to them, viii, 2; fem. neg. *rōzān chēkhna*, she is not remaining for them, ii, 9.

(2) With emph. pres. part. *chuh dazōn'*, he is verily burning, x, 7.

(3) With perfect participle. sg. 1 fem. neg. *chēsna tshuñ<sup>ū</sup>müts<sup>ū</sup>*, I have not been set (to learn), v, 6; sg. 2 masc. *chukh gōmot<sup>u</sup>*, thou hast gone, xii, 4; neg. *chukhna gōmot<sup>u</sup>*, thou didst not become, v, 5; fem. *chēkh tsüj<sup>ū</sup>müts<sup>ū</sup>*, thou hast fled, ix, 1.

sg. 3 masc. *chuh āmot<sup>u</sup>*, he has come, x, 12, 4; *chuh ôs<sup>u</sup>mot<sup>u</sup>*, he has been, v, 1; *chuh gamot<sup>u</sup>*, has gone, etc., ii, 4; iii, 1; viii, 1; *chuh gōmot<sup>u</sup>*, ix, 1, 6; *chuh kor<sup>u</sup>mot<sup>u</sup>*, he has been made, x, 12; *chuh pēmōt<sup>u</sup>*, it has befallen, x, 3; *chuh roṭ<sup>u</sup>mot<sup>u</sup>*, he has been arrested, x, 12; fem. *chēh mumüts<sup>ū</sup>*, she is dead, viii, 1; *chēh tsüj<sup>ū</sup>müts<sup>ū</sup>*, she has fled, ix, 1; *chēh wüñ<sup>ū</sup>müts<sup>ū</sup>*, it (fem.) has been said, vii, 30.

plur. 2 masc. *chiwa lāg<sup>i</sup>māt<sup>i</sup>*, ye have arrived, viii, 5.

plur. 3 masc. *chih mumāt<sup>i</sup>*, they are dead, viii, 1.

With pronominal suffixes. 1st person; sg. 3 masc. *chum gamot<sup>u</sup>*, he has gone for me (*dativus commodi*), v, 10; pl. 3 masc. *chim dit<sup>i</sup>māt<sup>i</sup>*, I have given them, x, 12.

2nd person sg.; sg. 3 masc. *chuy gōl<sup>u</sup>mot<sup>u</sup>*, thou hast destroyed, ii, 11; fem. *chēy āmüts<sup>ū</sup>*, she has come to thee, v, 5; *chēy kür<sup>ū</sup>müts<sup>ū</sup>*, thou hast made it (fem.), x, 8.



3rd pers. sg. ag. and pl. dat. ; sg. 3 masc. *chunakh dyut<sup>u</sup>mot<sup>u</sup>*, she has given to them, viii, 1.

3rd pers. sg. dat. ; sg. 3 masc. *kus-tāñ ôs<sup>u</sup>mot<sup>u</sup> chus wõpar*, somebody else was with her, v, 4.

2nd pers. pl. ; sg. 3 masc. *chuwa thõw<sup>u</sup>mot<sup>u</sup>*, you have deposited, x, 12.

3rd pers. pl. ; sg. 3 masc. *chukh thõw<sup>u</sup>mot<sup>u</sup>*, they have deposited, x, 12.

(4) With future passive participle ; sg. 3 masc. *chuh chāwun*, (one's fated lot) must be experienced, ix, 6 ; fem. *chěh wasiñ<sup>u</sup>*, it is to be descended (a place, fem.), ix, 6 ; emph. *chuy gatshun*, (I) must certainly go, v, 10 ; with suff. 3rd pers. sg. dat. *chus khasun*, he must mount, x, 3 ; with suff. 2nd pers. plur. *dapun chuwa*, (whatever) is to be said by you, v, 8.

(5) With conjunctive participle ; sg. 2 masc. *chukh bihith*, thou art seated, xii, 5 ; sg. 3 masc. *chuh bihith*, he is seated, x, 5 ; xii, 4 ; *chuh karith thaph*, he is holding (it), v, 6 ; viii, 7.

(6) With negative conjunctive participle ; *chuh pakanay*, it is not yet walked over, x, 1.

*chěl*, f. a piece, fragment ; pl. nom. *chěla*, vii, 14.

*chalun*, to wash ; past sg. m. with suff. 3rd pers. sg. ag. *cholun*, x, 5 ; xii, 2 ; past cond. sg. 1 *chalahö*, x, 5.

*chān*, m. a carpenter, x, 12 ; xi, 18 ; sg. dat. *chānas*, vii, 17, 20 ; pl. nom. *chān*, x, 5.

*chõñ<sup>u</sup>*, f. a carpenter's wife, xi, 19.

*chāwun*, to experience (ix, 6) ; to enjoy (xi, 3) ; fut. pass. part. sg. m. *chāwun*, ix, 6 ; pres. part. *chāwān*, xi, 3.

*cakla*, m. a group of villages, a village circle, ix, 10.

*cālān*, m. a letter of dispatch, an invoice, viii, 10 ; xi, 4.

*cěnda*, m. a pocket ; sg. dat. *cěndas*, v, 5 ; xii, 15 ; abl. *cěnda*, xii, 15.

*carkh*, m. a lathe ; sg. dat. *carkas khālun*, to put on to a lathe, vii, 19 ; *carkas khasun*, to be put on to a lathe, vii, 20.

*cārpāy*, f. a bedstead ; sg. dat. *cārpāyi*, x, 5.

*cěshma*, m. an eye ; pl. nom. *cěshma*, i, 3.

*cith<sup>t</sup>*, f. a document, viii, 10 (bis).

*cyon<sup>u</sup>*, to drink ; inf. *hyotun cyon<sup>u</sup>*, he began to drink, viii, 7 (ter) ;

pres. part. *cěwān*, vi, 15 ; vii, 31 ; pres. m. sg. 3, *chuh cěwān*, xii, 6 ; past. sg. f. neg. with suff. 3 pers. sg. ag. *trěsh cěyěnna*, he did not drink water, viii, 7 ; past cond. sg. 3, *trěsh cěyihē*, (if) he had drunk water, viii, 7.

*cyón<sup>u</sup>*, poss. pron. thy ; sg. m. nom. *cyón<sup>u</sup>*, v, 9 ; x, 14 ; xii, 16, 8 ; *cyón<sup>u</sup> gatshi*, thou shouldst, v, 9 ; xii, 6, 20, 2, 3 ; emph. *cyónuy*, thine verily, v, 9 ; dat. *cyönis*, v, 9 (bis) ; pl. m. dat. *cyānēn*, viii, 3, 11.

fem. sg. nom. *cyōñ<sup>ü</sup>*, v, 9 ; viii, 3, 11 ; x, 10 ; dat. *cyāñē*, vi, 3 ; x, 12.

*cīz*, m. a thing, xii, 19.

*dab*, m. a fall from a height ; *tōri-dab*, the fall, or blow, of an adze, vii, 18.

*dab*, f. (in *zūna-dab*), a covered wooden balcony on the roof of a house ; sg. dat. *dabi*, viii, 1.

*dōb*, m. a hole, or pit, in the ground, xii, 6 ; sg. dat. *dōbas*, xii, 6, 7 ; sg. abl. *dōba*, xii, 7 ; *dōba-hanā*, a small hole in the ground, viii, 7 (N.B. masc.).

*dabāwun*, to press, squeeze ; *dabövith thāwun*, to press into (the ground), to conceal (in the ground), x, 3.

*dachyun<sup>u</sup>*, adj. right (not left) ; m. sg. abl. *dachini atha*, with the right hand, viii, 7.

*dōd*, m. milk ; *dōda-běñē*, f. a milk-sister, a foster sister, iii, 4 ; *dōda-gūr<sup>u</sup>*, m. a milk cowherd, a milkman, xi, 13 ; *dōda-har*, m. cream of milk, ii, 3 ; *dōda-mōj<sup>ü</sup>*, f. a foster mother, v, 2 (ter) ; *dōda-not<sup>u</sup>*, a milk-pail, xi, 3.

*dod<sup>u</sup>*, see *dazun*.

*dōd<sup>u</sup>*, m. pain, agony, anguish (mental or physical), v, 3, 6, 7 ; vii, 1 (bis), 21 ; ix, 6 ; xii, 15 ; sg. dat. *dōdis*, v, 6 (bis) ; abl. *dādi*, vii, 22 ; pl. dat. *dādēn*, vi, 14 ; *tas chuh dōd<sup>u</sup> pananis dilas*, she has pain in her heart, xii, 15.

*dādkhāh*, m. a petitioner ; *ōsus dagāy zāgān dādkhāh*, disloyalty (to the king) was watching in him as a petitioner, ii, 5.

*dōd<sup>l</sup>lad*, adj. pained, afflicted ; with *ay*, if, suffixed, *dōd<sup>l</sup>lad-ay*, vii, 9.

*dīdār*, adj. seeing ; *sōhiba-sond<sup>u</sup> kara dīdār*, I will do seeing of the master, I will see the master, iv, 5.

*dēg*, f. a large metal pot, a cauldron ; pl. nom. *dēga*, vi, 16.

- dagāy*, f. disloyalty (cf. *dādkhāh*), ii, 5 (bis), 11; *āgas-pēth dagāy karūñū*, to show faithlessness to one's master, viii, 8.
- dūh*, m. smoke; *diwān chuh achēn dūh*, he puts smoke in (her) eyes, he abuses her, v, 11.
- dah*, card., ten, v, 6.
- dōh*, a day; *dōh gav*, the day passed, v, 11; *dōh ta rāth*, night and day (adverbially), vii, 3; with suff. of indef. art. *dōhā akh banyāv*, a certain day came, xii, 1; *dōhā dōhā kaḍun*, to pass each day, viii, 3, 11; xii, 4, 11; sg. dat. *dōhas*, by day (cf. *rātas*, by night), xii, 4; abl. *tami dōha*, on that day, ii, 7; v, 5; x, 12; *dōha*, by day, on each day, xii, 9; *aki dōha* (v, 1) or *dōha aki* (ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11), on a certain day; *prath dōha*, every day (adv.), viii, 1 (bis); gen. *dōhuk<sup>u</sup>*, x, 10; fem. *dōhuc<sup>u</sup>*, x, 10, 14; pl. nom. *dōh gay*, days elapsed, iii, 5; xii, 23. Note the adverbial form, *ōthi dōh<sup>t</sup>*, after eight days, iii, 4.
- dūjū*, f. a square piece of cloth, a napkin, a kerchief; *bata-dūjū*, a kerchief containing food, xi, 18.
- dujān*, adj. pregnant, xi, 7 (f. pl.).
- dākh*, m. the post (for letters); sg. dat. *dākas*, xi, 6.
- dōkhil*, adj. entered; *karuhukh dōkhil-i-mahala-khāna*, bring them into your harem, xii, 19.
- ḍakhanāwun*, to lean upon (a stick or the like); pres. part. *ḍakhanāwān*, xi, 16.
- dukhtar*, f. a daughter; *dukhtar-ē-khāsa*, (your) own daughter, v, 11.
- dil*, m. the heart, mind, soul, v, 7; *dar dil*, in the heart, ii, 5; sg. dat. *dilas*, i, 7; ii, 5; xii, 15; *dilas pyōs yinsūph*, his heart was filled with pity, viii, 11; *dōd<sup>u</sup> dilas*, pain in the heart, xii, 5.
- dōl<sup>t</sup>*, the gusset of a garment; in *dōli-dāmānas*, v, 9, to the skirt of the gusset of the garment, i.e. to the skirt of the garment. The sg. abl. *dāli* has been altered to *dōli* m.c. See *dāmān*.
- dōlī*, f. in *kana-dōlī*, closing of the ear, refusal to hear, v, 2.
- dalīl*, f. a story, tale, narrative, viii, 7, 10, 1, 3; x, 1 (quater); with suff. of indef. art. *dalīlā*, viii, 6, 8, 11; x, 1 (bis).



*dālom<sup>u</sup>*, m. leather ; with emph. *y dālomuy*, nothing but leather, xi, 14.

*dulun<sup>u</sup>*, m. the act of rolling ; pl. nom. *dulān<sup>i</sup> diwān chuh*, he is rolling himself, xii, 23.

*dilāsa*, m. soothing, consolation ; — *dyun<sup>u</sup>*, to soothe, ix, 7.

*dōmbij<sup>ū</sup>*, f. a crupper, xi, 9.

*dāmān*, the skirt of a garment ; sg. dat. *dāmānas thaph kariñ<sup>ū</sup>*, to seize the skirt of a person in entreaty, begging, in making improper advances, or the like, v, 9 (bis) ; *dōli-dāmānas thaph lāyūñ<sup>ū</sup>*, id., v, 9 (see *dōl<sup>i</sup>*), with the double meaning.

*dānāh*, adj. wise ; *dānāh wazīran*, by a wise vizier, viii, 1.

*dīn*, m. faith, religion ; *dīn-i-Mahmad*, the religion of Muḥammad, iv, 6.

*dōn<sup>ū</sup>*, m. a pomegranate, xii, 22 (bis), 23 (bis).

*dand*, m. punishment, fine ; sg. abl. *danda dyun<sup>u</sup>*, to give in compensation (for harm, etc., done), v, 11 ; *danda hyon<sup>u</sup>*, to take in compensation, v, 11.

*d<sup>a</sup>nun*, to shake out (clothes), to shake (clothes) ; pres. 3 m. sg. *chuh d<sup>a</sup>nān*, x, 7.

*dōnaway*, card. both, x, 4, 5, 13 ; xi, 12.

*duniyā*, m. the world ; sg. dat. *dun<sup>i</sup>yāhas*, xii, 18 (bis).

*dapun*, to say (the person addressed is usually put in the dat., sometimes with *kun* added, as in *dapān chuh amis mējēras kun*, he says to this master of the horse, x, 12) ; to send word asking for something, xii, 15.

inf. *dapun gatshis*, you must say to her, v, 9 ; fut. pass. part. *dapun chuwa*, (whatever) is to be said by you, (whatever) you have to say, v, 8 ; pres. part. *dapān wuchukh*, as they said (this), they looked, viii, 1.

impve. sg. 2, *daph*, xii, 4 ; say to him, *dapus*, xii, 20 ; fut. *dāp<sup>i</sup>zēm*, you must say to me, v, 8 ; *dāp<sup>i</sup>zēm-na*, you must not say to me, v, 8 ; *dāp<sup>i</sup>zēkh*, you must say to them, v, 7 ; past, *dāp<sup>i</sup>zihēkh*, you should have said to them, xi, 15 (bis).

fut. sg. 1, *dapay*, I will say to thee, iii, 4 ; v, 5 ; *dapas*, I will say to him, xii, 19 ; 3, *dapi*, he will say, x, 1 ; she will say, v, 9 ; *dapiy*, she will say to thee, xii, 18 ; pl. 3, *dapanam*,



they will say to me, ii, 11 ; *dapanay*, they will say to thee, xii, 16.

pres. (often used as historical pres.), *dapān* (pres. part. alone used without auxiliary), say, (he or she) says, ii, 1, 2, 5, 9, 10, 12 ; iii, 2, 4, 5, 6, 7, 8, 9 ; v, 1, etc. ; vii, 3, etc. ; viii, 1, 10 ; ix, 4 ; x, 7 ; xii, 4, 24 ; they say, i.e. people say, iii, 9 ; v, 9 ; vi, 16 (ter) ; viii, 4 ; sg. m. 3, *dapān chuh*, he says, iv, 1 ; viii, 8, 9 ; x, 8, 12 ; xii, 10, 11, 14, 19, 20 ; *chuy dapān*, he says verily, iii, 4 ; *dapān chum*, he says to me, xii, 20 ; he says to him or her, *chus dapān*, v, 5, 11 ; viii, 3, 11 (bis) ; x, 8 (bis), 14 ; xii, 3, 13, 20 ; *dapān chus*, iii, 4 ; v, 11 ; viii, 9 ; x, 4, 8, 10 (bis), 14 ; xii, 3, 5, 10 (bis), 3 (bis), 9 ; he says to them, *chukh dapān*, x, 1, 12 (ter), 4 ; f. she says, *chěh dapān*, vii, 2, 7, 8 ; ix, 6 ; x, 5 ; *dapān chěh*, iii, 3, 4 ; ix, 1 ; xii, 7, 11 ; she says to him or her, *chěs dapān*, viii, 3, 11 ; xii, 4, 15 ; *dapān chěs*, v, 3, 11 ; ix, 6 ; xii, 10, 4 ; pl. m. 3, *dapān chih*, they say, i.e. people say, iii, 3 ; they say to him, *chis dapān*, x, 1 (bis) ; *dapān chis*, ii, 3.

past sg. 3 m. *dop<sup>u</sup>*, said, ii, 4 ; v, 9 ; viii, 1, 13 ; x, 2, 8 ; xi, 2, 11, 2, 4 ; xii, 4, 5, 9.

*dopum*, I said ; I said to you, *dopum<sup>a</sup>wa*, x, 12.

*dopun*, he or she said, ii, 7, 9, 11 ; iii, 9 ; v, 6, 8, 9, 10 ; viii, 3, 4, 6, 9, 10, 3 ; x, 2, 5 (bis) ; xii, 5, 13, 9, 21 (bis) ; asked from thee, *dopuy*, xii, 15 ; said to him, *dopus*, i, 7 ; v, 1 ; xii, 1 ; he said for me, *dop<sup>u</sup>nam*, iv, 4 ; she said to thee, *dop<sup>u</sup>nay*, x, 12 ; he or she said to him or her, *dop<sup>u</sup>nas*, ii, 9, 11 ; iii, 1 (quater), 2, 4 (ter), 5 (quinquies), 8 (quater), 9 (ter) ; v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12 ; vi, 5, 8, 14, 5 (quater) ; viii, 3 (bis), 6, 7, 8, 9 (ter), 10, 1 (sexies) ; ix, 1 (bis) ; x, 6 (bis), 10 ; xii, 1, 4 (sexies), 5 (bis), 7 (ter), 10, 1, 5 (septies), 6 (ter), 8 (ter), 20, 1, 2, 4, 5 ; he or she said to them, *dop<sup>u</sup>nakh*, ii, 6, 8 ; v, 8 (bis) ; vi, 16 (ter) ; viii, 1, 4 (ter), 5 (bis), 10, 1 ; x, 1 (ter), 5 (bis), 6 (bis), 12 (quater).

*dop<sup>u</sup>wa*, you said ; you said to me, *dop<sup>u</sup>wam*, x, 12.

*dopukh*, they said, ii, 1 ; v, 7 ; viii, 1, 2 ; x, 1 ; xii, 18 ;

they said to me, *dop<sup>u</sup>ham*, v, 8 ; they said to him, *dop<sup>u</sup>has*, iii, 8 (bis) ; v, 8 ; viii, 3, 4 (bis), 5, 11 ; x, 1, 2, 5, 6, 7, 8, 12 (bis) ; xii, 1 (bis), 17, 23 ; they said to them, *dop<sup>u</sup>hakh*, viii, 1 ; x, 12.

3 past, 3 sg. m. *dapyāv*, said long ago, xii, 24 ; I said long ago, *dapyām*, ix, 4 ; I said long ago to them, *dapyāmakh*, xi, 15.

*dar*, prep. in ; *dar biyābān*, in the forest, ii, 4 ; *dar dīl*, in the heart, ii, 5.

*dēra*, m. a lodging, a temporary residence, viii, 9 ; a tent, v, 11 ; sg. dat. *dēras*, viii, 9 ; *dēras-pēth*, in a tent, v, 11.

*dör<sup>ū</sup>*, f. a window ; sg. gen. *dārē-handis dāsas*, to the sill of the window, v, 4 ; abl. *dāri-kān<sup>t</sup>*, (thrown) through the window, v, 4 (bis) ; dat. *dārē-tal*, under the window, v, 4.

*dūr* 1, an ear-pendant ; pl. dat. *dūran*, vii, 11.

*dūr* 2, distant ; *dūr kaḍun*, to expel, banish, viii, 11 ; *shēhara dūr*, far from the city, viii, 11 ; abl. *dūri rōzun*, to remain at a distance, vii, 18 ; note, *drāv dūr-pahān*, he went a short way off, x, 7 ; but *byūth<sup>u</sup> dūri-pahān*, he sat at a little distance, x, 7.

*darbār*, m. a court (a king's), viii, 11.

*dard*, m. affection, ix, 8.

*drāg*, m. a famine, vi, 15.

*dārun*, to place, etc. ; freq. part. *halam dōr<sup>t</sup> dōr<sup>t</sup>*, holding out the lapcloth, i.e. begging for alms, ix, 11 ; past masc. pl. 3, *zīth<sup>t</sup> atha dōr<sup>t</sup>nam*, long arms are stretched over me, vii, 25.

*drōt<sup>u</sup>*, m. a sickle, x, 5 ; sg. abl. *drāti-sōtin*, by means of a sickle, ix, 5.

*drāv*, etc., see *nērun*.

*darwāza*, m. a doorway ; — *thāwun*, to open a door, viii, 4 (bis), 11 (bis), 2 ; — *trop<sup>u</sup>nas*, she shut the door against him, viii, 11.

*drāy*, etc., see *nērun*.

*driy*, f. a vow ; *driy kasam karun*, to make a vow, viii, 1 (bis), 2.

*dās*, m. a window-sill ; sg. dat. *dāsas*, v, 4 (bis).

*dēshun*, to see ; fut. pass. part. *kāh gatshēm-na dēshun<sup>u</sup>*, no one may see me, xii, 22 ; conj. part. *dīshith*, having seen, v, 2 ;

pres. part. (for pres. tense), *dēshān*, (is) seeing, vi, 12 ; past m. sg. 3, *dyūth<sup>u</sup>*, was seen, vi, 11 (bis), 5 ; viii, 10 ; *dyūth<sup>u</sup>-na*, was not seen, x, 12 ; *dyūthum*, I saw, vi, 15 (bis) ; *dyūth<sup>u</sup>m-ay*, I verily saw, xi, 1 ; *dyūthuth*, thou sawest, vi, 15 ; plup. m. sg. 3, *ôś<sup>u</sup> dyūth<sup>u</sup>mot<sup>u</sup>*, (a dream) had been seen.

*daskhath*, m. a signature ; — *karun*, to make a signature, sign, xii, 21 ; abl. *ath korun möl<sup>i</sup>-sandi daskhata*, she signed it with the father's signature, xii, 22.

*dwā*, m. a prayer ; *dwā-yi-khör*, a prayer for welfare, i, 3.

*dawā* (vi, 14), *dawāh* (v, 6 (quater)), m. a medicine, a remedy ; *dawā-han*, f. a little medicine, v, 6.

*děv*, a demon, xii, 7 ; sg. abl. *děva-zāth*, the demon-race, the tribe of demons, xii, 16.

*dav*, m. a channel, drain ; abl. *āb-dawa-kañ*, (enter) through the water drain, v, 4.

*dawāh*, see *dawā*.

*dāwāh*, m. a claim ; — *ganḍun*, to make a claim, v, 11.

*Day*, m. God ; *day<sup>i</sup>*, God only, vii, 2 ; voc. *dāyě*, O God ! iv, 1.

*dōy*, the belief in two, dualism, as opposed to monotheism, vi, 6.

*dōyum<sup>u</sup>*, ord., second ; m. sg. dat. *dōyimis gulāma-sond<sup>u</sup>*, of the second servant, viii, 6.

*dyun<sup>u</sup>*, to give ; to make over a person to another's charge, viii, 11.

*anith dyun<sup>u</sup>*, to bring and give, xii, 4 ; *dab dyun<sup>u</sup>*, to give blows, vii, 18 ; *dyutun bār<sup>i</sup>shi-sōty dōba-hanā*, he made a small hole in the ground with his spear, viii, 7 ; *achēn d<sup>u</sup>h diwān chuh*, he is giving smoke in the eyes, he abuses, v, 11 ; *dulān<sup>i</sup> din<sup>i</sup>*, to roll oneself about, xii, 23 ; *dilāsa dyun<sup>u</sup>*, to comfort, ix, 7 ; *danda dyun<sup>u</sup>*, to give in compensation, v, 11 ; *tas gardan diñ<sup>u</sup>*, to behead him, ii, 8 ; *grāyě chēs diwān*, I am causing to wave, vii, 11 ; *hukum dyun<sup>u</sup>*, to give an order, x, 5, 9, 13 ; *halam bār<sup>i</sup> bār<sup>i</sup> dyun<sup>u</sup>*, to fill the lap-skirt (of a beggar), to give alms, ix, 11 ; *jalwa dyun<sup>u</sup>*, (of God) to give forth glory, to become manifest, vi, 7 ; *kadam dyun<sup>u</sup>*, to set forth (*kun* = to), x, 11, 2 ; *khash dyun<sup>u</sup>*, to cut, v, 4, 6 ; *krēkh diñ<sup>u</sup>*, to make an outcry, v, 7 ; xii, 7 ; *karith dyun<sup>u</sup>*, to do completely, x, 12 ; *muslas dyut<sup>u</sup> kas<sup>a</sup>m*, he pronounced a charm over the skin, xii, 22 ; *makh dyun<sup>u</sup>*, to hit with an



axe, vii, 14 ; *anun nād dith*, to send for (a person), summon, x, 12 ; xii, 17 ; *nāla dimahö*, I would give cries, vii, 23 ; *nār dyun<sup>u</sup>*, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4 ; *phahi dyun<sup>u</sup>*, to impale, v, 10 ; *pharyād dyun<sup>u</sup>*, to lay a complaint, x, 2 ; *phash dyun<sup>u</sup>*, to rub, v, 4 ; *rukhsath dyun<sup>u</sup>*, to give leave to depart, xii, 25 ; *rapat dyun<sup>u</sup>*, to make a report, v, 9 ; *shēmshēr dits<sup>ū</sup>n shānd*, he put the sword under the pillow, x, 7 ; *amis shāph dyun<sup>u</sup>*, to pronounce a charm over him, xii, 15 ; *sawāl dyun<sup>u</sup>*, to present a petition, x, 5 ; *tam chum diwān*, he is causing me to be weary, vii, 17 ; *thaph diñ<sup>ū</sup>*, to seize (dat. of obj.), viii, 7 ; xii, 12 ; *wāday Khōdā dyun<sup>u</sup>*, to swear by God, xii, 7 ; *wurdī diñ<sup>ū</sup>*, to give an order, vi, 16 ; *wōtamukh<sup>i</sup> dyun<sup>u</sup>*, to put on upside down, v, 9 ; *zīr<sup>ū</sup> diñ<sup>ū</sup>*, to give a push, x, 7 (bis).

inf. *dyun<sup>u</sup>* ; sg. obl. *dini*, in order to give, ix, 7 ; fut. pass. part. m. sg. *rōpayē hath gatshēm dyun<sup>u</sup>*, you must give me 100 rupees, x, 6 ; so, m. pl. *gatshanam din<sup>i</sup>*, you must give them to me, x, 1 ; f. sg. *gatshēm bakh<sup>a</sup>cōyish diñ<sup>ū</sup>*, you must give me a present, xii, 3 ; conj. part. *dith*, vi, 7 ; x, 12.

impve. sg. 2, *dih* ; *di-sa*, give, sir, x, 8 ; *dim*, give to me, iii, 1 ; v, 11 (bis) ; viii, 3 ; xii, 4, 7, 15, 8 ; *dis*, give to her, xii, 4 ; *dikh*, give to them, viii, 11 ; pl. 2, *diyiv*, give ye, x, 12 ; xii, 21 ; give ye to me, *diyūm*, vi, 16 ; pol. impve. sg. 2, *dita*, please give thou, v, 9 ; x, 4 ; with emph. *y, ditay*, v, 2 ; please give to me, *ditam*, x, 5 ; fut. *dizikh*, thou must give to them, xii, 16.

fut. sg. 1, *dima* ; I shall give to thee, *dimay*, v, 6, 11 ; xii, 4, 7 ; with irreg. suff. 2nd person pl. *dimav*, (I say to you) I shall give, ii, 8 ; 3, *diyi* ; she will give to thee, *diyiy*, xii, 14 ; pl. 1, *dimaw* ; we shall give to thee, *dimōy*, x, 1.

pres. m. sg. 3, *chuh diwān*, he gives, v, 11 ; xii, 17 (bis), 22 ; he gives to me, *chum diwān*, vii, 14, 7, 8 ; pl. 3, *diwān chih*, they give, x, 14 ; f. sg. 1, *chēs diwān*, I give, vii, 11, 22 ; 3, *chēh diwān* ; she gives to him, *diwān chēs*, xii, 4, 14.

past m. sg. *dyut<sup>u</sup>*, he was given, v, 9 ; viii, 11, 2 ; x, 2 ; xii, 22 (bis) ; I gave for you, *dyutum<sup>a</sup>wa*, x, 12 ; gave to him, *dyutus*, i, 10 ; xii, 4 ; he or she gave, *dyutun*, v, 4 (bis) ;



viii, 4, 7; x, 5, 9, 11, 2, 3; xii, 15 (bis), 25; with emph. *y*, *dyutun<sup>ū</sup>y*, ii, 7; he or she gave to him or her, *dyut<sup>u</sup>nas*, i, 9; v, 6; viii, 9; x, 6; xii, 5, 7 (bis), 11, 5, 6 (bis), 22; he or she gave to them, *dyut<sup>u</sup>nakh*, ii, 7; x, 5; xii, 17; *dyutukh*, they gave, v, 10; x, 5; xii, 17, 24; pl. *dit<sup>i</sup>*, they were given, xi, 17; I gave, *ditim*, x, 12 (bis); I gave to them, *dit<sup>i</sup>makh*, ix, 11; he or she gave, *ditin*, vii, 5; x, 2; he gave to him, *dit<sup>i</sup>nas*, x, 14.

f. sg. *dits<sup>ū</sup>*, she was given, vi, 16; given to him, *dits<sup>ū</sup>s*, viii, 7; he gave, *dits<sup>ū</sup>n*, x, 7 (ter); xii, 7, 12; he or she gave to him or her, *dits<sup>ū</sup>nas*, v, 9; x, 8; they gave, *dits<sup>ū</sup>kh*, iii, 8; they gave to him, *dits<sup>ū</sup>has*, x, 5.

perf. m. sg. *chunakh dyut<sup>u</sup>mot<sup>u</sup>*, she has given to them, viii, 1; pl. *chim dit<sup>i</sup>māt<sup>i</sup>*, I have given, x, 12.

plup. m. sg. *ô<sup>s</sup> dyut<sup>u</sup>mot<sup>u</sup>*, had been given, x, 12; she had given to him, *ô<sup>s</sup>nas dyut<sup>u</sup>mot<sup>u</sup>*, v, 6; pl. they had been given to you, *ôs<sup>i</sup>wa dit<sup>i</sup>māt<sup>i</sup>*, x, 12.

past cond. sg. 1, *dimahö*, vii, 23; I would have given to them, *dimahakh*, vii, 20; 3, *mā diyihē*, he would not have given, viii, 13.

*dyār*, m. pl. coined money, wealth, x, 1, 6; *mōhara-dyār*, coin-wealth, money in cash, i, 9.

*dōzakh*, m. hell; sg. dat. *dōzakhas* (for *dōzakhas-manz*), in hell, xii, 19, 20.

*dazun*, to burn; pres. m. sg. 3, *chuh dazān*, (a lamp) is burning, viii, 13; x, 7; with emph. <sup>i</sup>, *chuh dazōn<sup>i</sup>*, is verily burning, x, 7; past sg. m. 3, *dod<sup>u</sup>*, he was burnt up, xii, 25.

*gōb*, adj. invisible; — *gatshun*, to become invisible, iii, 6.

*gobur*, m. dial. for *gōbur*, a son; pl. nom. *gabar*, viii, 1, 3; xii, 15.

*gāḍ*, f. a fish; *gāḍa-hath*, a hundred fish, i, 8, 9.

*gējḍ<sup>u</sup>*, a bunch or handful of grass or the like; pl. nom. *gējě*; *gējě karañě*, to make bundles of grass, hence, met. to crowd together, xi, 10.

*gōḍ*, m. a beginning; abl. *gōḍa*, first, at first, iv, 2; v, 9; viii, 3; xi, 5; xii, 15.

*gaḍun*, i.q. *garun*, q.v.

*gõḍañ*, adv. first, at first, iii, 1 ; x, 12 ; xi, 2, 3, 10 ; emph. *gõḍañiy*, at the very first, viii, 10 ; x, 3, 10 ; xii, 4, 6.

*gõḍañuk<sup>u</sup>*, adj. first, the first, viii, 13 ; with emph. *y*, *gõḍañukuy*, the very first, viii, 5 ; f. gen. *gõḍañicě-handi khõta*, (more beautiful) than the first, xii, 10.

*gudarun*, conj. 3, to happen, occur ; inf. *gudarun*, a happening, occurrence, viii, 5 ; 2 past m. sg. 3, *gudariv*, for *gudaryõv*, v, 9.

*gadõyi*, f. begging, mendicity, the condition of a beggar ; sg. gen. *gadõyiyě-hond<sup>u</sup>*, x, 2.

*gāh*, m. brightness, brilliancy, lustre ; — *trāwun*, to emit light, x, 2.

*gāh*, m. a place, a time, a turn ; *gāh bẽgāh*, in and out of season, vi, 2 ; *shõra-gāh*, a time or opportunity for outcry, a proclamation, vi, 13.

*gějě*, see *gěḍ<sup>u</sup>*.

*gõj<sup>u</sup>nas*, see *gālun*.

*gāl*, f. a feeling of shame caused by another's action, mortification, humiliation, ix, 4.

*gul<sup>u</sup>*, m. the forearm ; *gul<sup>i</sup> gandān<sup>i</sup>*, to stand in a reverent attitude, with the arms folded in front, v, 9.

*gõlām*, m. a servant, a slave, viii, 6 (quinquies), 7, 11, 3 (bis) ; sg. dat. *gõlāmas*, viii, 11 ; ag. *gõlāman*, vi, 14 ; viii, 7, 8, 11 ; voc. *ay gõlām*, viii, 6, 8, 11 ; pl. nom. *gõlām*, viii, 5, 13.

*galun*, to be destroyed ; fut. pass. part. *suh gotsh<sup>u</sup> galun<sup>u</sup>*, he must be destroyed, xii, 10 ; fut. sg. 3, *gali*, xii, 24 ; past. m. pl. 3, *gāl<sup>i</sup>*, xii, 25.

*gālun*, to destroy ; to cause to waste away ; past f. sg. *gõj<sup>u</sup>nas*, he caused me (fem.) to waste away, he pared me down, vii, 19 ; perf. m. sg. *chuy gól<sup>u</sup>mot<sup>u</sup>*, thou hast destroyed, ii, 11.

*gām*, m. a village ; pl. dat. *gāman*, xi, 8.

*gumrõyī*, f. going astray ; *gayěm gumrõyī*, I went astray (lit. going astray happened to me), vii, 12.

*gamot<sup>u</sup>*, *gõmot<sup>u</sup>*, *gõmot<sup>u</sup>*, see *gatshun*.

*gān*, m. the keeper of a brothel, a prostitute's bully ; used as a term of contempt after another noun, as in *hāpath-gān*,

a wretch of a bear (ix, 2) ; *kuṭ<sup>a</sup>wāl-gān*, the wretch of a police-captain (v, 9) ; *wātal-gān*, a wretch of a sweeper (xi, 15). sg. dat. *gānas*, v, 9 (bis) ; ix, 2 ; voc. *gānau*, xi, 15 (used by a wife to her husband).

*gaṇḍ*, m. a knot ; *tath gaṇḍ karun*, to tie it up (in a parcel), x, 3.

*gõnd<sup>u</sup>*, m. a posy, bunch ; *põshě-gõnd<sup>u</sup>*, a posy of flowers, v, 4 (ter).

*gond<sup>u</sup>*, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front ; pl. nom. *gāṇḍ<sup>i</sup>*, xi, 9.

*gaṇḍun*, to tie, to bind, iii, 8 (an ass was tied up), v, 6 ; the thing to which the object is tied is put in the dat. (v, 10, 2 ; x, 2, 5).

*gul<sup>i</sup> gaṇḍān<sup>i</sup>*, to stand in a reverent attitude with the arms folded, v, 9 ; *dāwāh gaṇḍun*, to present a claim in court, v, 11. Conj. part. (in sense of past part. pass.) *gaṇḍith*, iii, 8 ; impve. fut. *gāṇḍ<sup>i</sup>zēs*, you must tie it, v, 6 ; past m. sg. *gondun*, he or she tied, v, 10, 2 ; *dāwāh gond<sup>u</sup>nas*, she made a claim to him, v, 11 ; m. pl. *gāṇḍ<sup>i</sup>*, were bound, v, 9 ; *gāṇḍin*, he tied them, x, 2 ; plup. m. pl. *ōsis gāṇḍ<sup>i</sup>māt<sup>i</sup>*, he had tied them on it, x, 5.

*gõnāh*, m. sin ; — *karun*, to sin, viii, 11 (bis).

*gũñ<sup>ū</sup>*, a piece or gobbet of flesh or the like ; pl. nom. *gañě karith*, having cut up, viii, 13 ; *chuh katarān gañě*, he cuts it into lumps, x, 7.

*gõpõl<sup>i</sup>*, f. a female dancer, a singing girl, v, 10 (bis), 11 (bis).

*gār*, see *āhan-gār* and *nān-gār*.

*gara*, m. a house ; — *gatshun*, to go to a house, to go home, v, 9, 10 ; xii, 4 (bis), 19 ; — *tsalun*, to run away home, v, 5 ; — *wātun*, to arrive at a house, to reach home, iii, 2, 3 (bis) ; v, 1, 4 ; x, 4, 6, 7, 14 ; xii, 1, 5 (ter), 8, 10, 1, 2, 4, 8 (bis), 20, 2 (bis), 5 ; — *wātanāwun*, to cause to arrive at a house, to bring (a person) home, iii, 9 ; v, 10 ; — *yun<sup>u</sup>*, to go home, iii, 1 ; v, 5, 10 (bis) ; xii, 11, 3 ; sg. dat. *garas*, ix, 4 (bis) ; abl. *gari*, at home, iii, 1 ; v, 10 ; xii, 5 (bis) ; *gari bēhun*, to sit down in a house, to stay at home, x, 5 ; xii, 4 (bis) ; pl. dat. *garan* (for *garan-manz*), xi, 6.

*gārē*, see *gür<sup>ū</sup>*.

*gör*, in *gör-zān*, adj. an ignorant person, hence, an unknown person, a stranger, vii, 27 ; xi, 5 ; sg. dat. *gör-zānas*, ii, 1.



- gur<sup>u</sup>*, m. a horse, iii, 8 ; x, 3 ; sg. dat. *guris-kyut<sup>u</sup>*, (grass) for the horse, x, 5 ; *guris khasun*, to mount a horse, ii, 11 ; iii, 8 (bis) ; *guris wōthun*, to mount a horse, ii, 6 ; abl. *guri-pētha wasith pyon<sup>u</sup>*, to fall from one's horse, ii, 6 ; pl. nom. *gur<sup>t</sup>*, horses, xi, 6, 8 ; xii, 1 ; gen. *gurēn-hünz<sup>ū</sup> khazmath*, service of horses, groom's work, xii, 3 ; abl. *wāth<sup>t</sup> guryau-pētha bōn*, they dismounted, xii, 2.
- gūr<sup>u</sup>*, m. a cowherd ; *dōda-gūr<sup>u</sup>*, a milk-seller, xi, 13 ; sg. ag. *gūr<sup>t</sup>*, xi, 12 ; *gūr<sup>t</sup>-bāy*, f. a cowherd's wife, xi, 12.
- gūr<sup>ū</sup>*, f. a space of twenty minutes ; any particular moment of time ; abl. *sōli-gārē* (m.c. for *suli-gari*), at dawn time, v, 7.
- gardan*, f. the neck ; *tas gardan diñ<sup>ū</sup>*, to behead him, ii, 8.
- garm*, adj. warm ; used as subst., warmth, i, 11.
- garun* or *gaḍun*, conj. 1, to make, form, fashion, forge, work metals ; impve. sg. 2, *gar*, v, 3 ; imperf. m. sg. 3, *ōs<sup>u</sup> gaḍān*, he used to make, v, 1 ; past m. sg. *goḍun*, he or she made, v, 10, 2 ; pl. *gār<sup>t</sup>*, were made, v, 4.
- garanāwun*, conj. 1, to get made, to make (with help), prepare ; pres. part. *garanāwān*, xi, 17.
- grāy*, f. shaking ; — *lagüñ<sup>ū</sup>*, shaking to be experienced, to be unsteady, impermanent, ix, 12 ; pl. nom. *grāyē diñē*, to cause to wave, vii, 11.
- gryūst<sup>u</sup>*, m. a farmer, ix, 4 ; sg. ag. *grīst<sup>t</sup>-bāy*, a farmer's wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2 ; *grīst<sup>t</sup>-gara*, a farmer's house, ix, 4 (bis) ; pl. dat. *grīstēn*, ix, 7.
- gar<sup>a</sup>z*, m. design, view, purpose ; abl. *garza panani*, for my own purpose, vii, 26.
- görsān*, see *gör*.
- gāsa*, grass, hay, x, 5 (bis) ; xi, 6, 7 ; *gāsa-gonḍ<sup>u</sup>*, a pack-saddle made of grass, xi, 9 ; *gāsa-lōw<sup>u</sup>*, a handful of grass, as much as is grasped by the hand near the root when cutting it, xi, 12 ; *gāsa-mōdān*, a grassy mead, a grass-field, x, 5 ; *gāsa-raz*, a hay or straw rope, xi, 9.
- gāsh* or (viii, 9 ; xii, 2 (bis)) *gwāsh*, brightness, dawn ; — *phōlun*, dawn to break, iii, 3 ; v, 5, 7 ; viii, 9 ; xii, 2.
- gusōñ<sup>u</sup>*, m. a mendicant monk, v, 9.
- gāṭa*, m. skill, cleverness ; sg. abl. *gāṭa-sān*, with skill, i, 6.



*gath*, f. in *gath kariññā*, (of a widow) to do the *satī* ceremony, to become *satī*, iii, 4.

*gātājñā*, see *gātulā*.

*gātulā*, adj. skilful, clever; m. pl. nom. *gātālī gātālī*, several skilful (viziers), viii, 1; f. sg. nom. *gātājñā*, v, 3, 10.

*gutūlā*, a man who wields a *gutīl*, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. *gutīlā*, a certain woodcutter, vii, 12.

*gatshun* 1, conj. 2, to be right, proper, advisable; to be necessary, requisite. Constructed with the future passive participle, either actively or passively. It appears in these stories either in the future (sg. 3 *gatshi*, pl. 3 *gatshan*) or in the past tense (m. sg. 3 *gotshā*). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. *kāh gatshēm-na dēshunā*, no one may see me, xii, 22.

B. Passively. Here the personal subject is either not expressed, or else is put in the dative or in the genitive.

(a) Personal subject not expressed, *anunā gatshi phaharawāv*, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, *khabar* (f.) *gatshi anññā*, you must bring news, xii, 19, 20; *gatshi atsunā*, you must enter, v, 4; *g. hyonā kharāj*, you must take expenses, xii, 5; *dōb g. khaññunā*, you must dig a pit, iii, 6; *g. khaññunā*, you must go up, xii, 6; *karunā g. gand*, you must tie up, x, 3; *nēthār g. karunā*, you must arrange a marriage, viii, 2; *suh g. sangsār kariññā*, lapidation is to be done (to) him, he is to be stoned, viii, 8; *sargī g. kariññā*, you must investigate, viii, 7, 8, 10; *g. kariññā thaph*, you must seize, v, 9; *g. mangunā byākh*, you must ask for another, xii, 13; *yih g. mārunā*, you must kill him, x, 5 (bis), 12, 5; *sōzunā g. sōñur*, you must send the goldsmith, v, 1; *g. pōshākh tulunā*, you must take up the garment, xii, 6; *g. kākad trāwunā*, you must throw the paper, xii, 11; *tas g. kala (sar) tsatunā*, you must cut off his head, viii, 6, 11.

With pron. suff. *gatshēm bakhācōish* (f.) *diññā*, you must give

me a present, xii, 3; *gatshēm bōzun<sup>u</sup>*, you must hear me, xii, 7; *rōpayē-hath gatshēm dyun<sup>u</sup>*, you must give me a hundred rupees (sing.), x, 6; *tiḥ gatshēm karun<sup>u</sup>*, you must do that to me, xii, 3; *kēntshāḥ gatshēm ladun<sup>u</sup>*, you must send me something, x, 3; *wōlinj<sup>u</sup> gatshēs anüñ<sup>u</sup>*, his heart must be brought (here), x, 5; *dapun<sup>u</sup> gatshēs*, you must say to her, v, 9; *gatshēs mōhar karüñ<sup>u</sup>*, you must seal it, x, 3; *tsē kyāḥ gatshiy anun<sup>u</sup>*, what must (I) bring to thee? xii, 21; *kor<sup>u</sup> gatshiy āsun<sup>u</sup>*, I want a bracelet from thee, xii, 13.

*tsōcē* (f. pl.) *gatshan böḡ<sup>a</sup>rañē*, loaves are to be distributed, you must distribute loaves, v, 8; *tithiy trēḥ gatshan sōmb<sup>a</sup>rāwān<sup>i</sup>*, you must collect three times as many, xii, 24; *tim gatshan tsatān<sup>i</sup>*, they must be cut, v, 4.

With pron. suff. *gatshanam din<sup>i</sup> rōpayēs pānts hath*, you must give me five hundred rupees, x, 1, 2; *lāl gatshanay āsān<sup>i</sup>*, rubies are required to be from thee, I want rubies from thee, xii, 5.

*suh gotsh<sup>u</sup> galun<sup>u</sup>*, he was proper to be destroyed, you should have destroyed him, xii, 19; *yih karun<sup>u</sup> gotsh<sup>u</sup>*, (that) which was proper to be done, v, 7; *wātun<sup>u</sup> gotsh<sup>u</sup>*, it was proper to arrive, I should have arrived, v, 7.

(b) Personal subject expressed in dative. *mē gatshi āsun<sup>u</sup> (kor<sup>u</sup>)*, to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; *mē gatshiy āsun<sup>u</sup> troṭ<sup>u</sup>*, I want a necklace from thee, xii, 5; *mē gatshi wātun*, I must arrive, xii, 22; *yih tsē gatshiy*, (that) which thou wantest, xii, 7; *gatshiy anun<sup>u</sup> mēwa (khath)*, thou must bring a fruit (a letter), xii, 21; *tsē gatshiyē āsun<sup>u</sup> okuy kor<sup>u</sup>*, oughtest thou to have only one bracelet? xii, 13; *tsē gatshiy yun<sup>u</sup>*, thou must come, xii, 7. Note *mē gatshi tihanza wōlinjē*, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.

(c) Personal subject expressed in genitive. *cyōn<sup>u</sup> gatshi gatshun*, thou must go, v, 9; xii, 6; *tiḥ cyōn<sup>u</sup> khyon<sup>u</sup> gatshi-na*, thou must not eat that, xii, 16; *cyōn<sup>u</sup> gatshēs mangun<sup>u</sup> musla*, thou must ask her for the skin, xii, 18; *cyōn<sup>u</sup> gatshi zyun<sup>u</sup> sōmb<sup>a</sup>run<sup>u</sup>*, thou must collect firewood,

xii, 20 ; *cyôn<sup>u</sup> gatshi wātun<sup>u</sup>*, thou must arrive, xii, 22, 3 ; *tuhond<sup>u</sup> gatshi yun<sup>u</sup>*, you must come, xii, 15.

*gatshun* 2, conj. 3, to go, i, 4 ; ii, 1, 3, 4, 6, 7, 9, et passim (the place or person to which one goes is usually in the dative, e.g. x, 10 ; xii, 4, 10, 2 ; cf. however, *gayě kōli akis pēth*, she went to the bank of a stream, xii, 2) ; to go, disappear, die, ii, 4 ; to go, elapse (of a period of time), iii, 1, 5 ; v, 10, 1 ; viii, 2 (bis), 10 ; xii, 6, 20, 3 ; to become, iii, 4, 9 ; viii, 11 ; ix, 4 ; xi, 3, 18 ; to happen, occur, ii, 12 ; v, 8 ; vi, 16 ; vii, 12 (bis), 3 ; viii, 1 (ter), 3 (bis) ; ix, 1, 6 (bis) ; xii, 15, 23 (*kyāh gōm*, what happened to me ? viii, 9 ; *kyāh gav*, what is the matter ? viii, 11 ; *kyāh gayě*, what was (fem.) it ? x, 14 ; *gayě trih katha*, three stories happened, i.e. there, you have had your three stories, x, 1).

The past tense "became" is often used in the sense of "am", "is", etc. Thus, ii, 1 ; iii, 9 ; v, 7 ; vi, 6 (*khōdā gav suy*, God is He alone, i.e. God is one, there is no duality about Him) ; viii, 13 ; x, 1, 10 (*kyāh gōs*, of course I am, I am no other than), 2 (id.), 4 ; xii, 15 (*zab<sup>a</sup>r gav*, it is all right).

Often in idiomatic phrases (mostly nominal compounds), as *ādā gatshun*, to be completed, come to an end (of night, a month, etc.), x, 8 ; xii, 4, 9, 11, 2 ; *ash<sup>h</sup>kh g.*, love to befall a person, v, 2 (bis) ; *bēdār g.*, to become awake, awake, wake up, vi, 12 ; viii, 6, 9, 13 ; *g. bēmār*, to fall sick, v, 10 ; *gay pānas bīth<sup>i</sup>*, they sat down at liberty from their turn of duty, viii, 8 ; *gōb g.*, to disappear, iii, 6 ; *g. panun<sup>u</sup> gara*, to go home, xii, 4 ; *hushyār g.*, to become awake, to wake up, v, 5 (bis) ; *khalās g.*, to go free, to be released from this mortal coil, to die, iii, 4 ; *rōpayě hath gōm khar<sup>a</sup>c*, expenditure of the hundred rupees happened to me, I have spent the hundred rupees, viii, 10 ; *khōsh g.*, to become pleased, happy, viii, 1, 9, 14 ; xi, 18 ; xii, 9, 12 ; *gōs yī:n z<sup>a</sup>h khōsh*, these two were pleasing to him, he felt affection for them, viii, 11 ; *māra gatshun*, to suffer a violent death, viii, 13 ; x, 7, 8 ; *mushtākh g.*, to become entranced, enamoured, iii, 8, 9 ; *g. pōda*, to become manifest, appear, become visible, turn up, ii, 1 ; iii, 8 ; x,



4, 5, 7 ; xii, 10 ; *phikiri g.*, to go into anxiety, to become anxious, viii, 10 ; xii, 4 ; *amis gav shěkh*, she felt hesitation, xii, 15 ; *sār<sup>i</sup> gatshun*, to be drowned, iv, 3 ; *g. thod<sup>u</sup> wōthith*, to stand up, ii, 3 ; *tsēr gav*, it has become late, it is too late, v, 9 ; *nār gōmot<sup>u</sup> tshēta*, the fire had become extinguished, xii, 23 ; *gōs yinsāph*, he felt pity, viii, 4 ; *mě-ti chuh gōmot<sup>u</sup> zulm*, I also have experienced tyranny, ix, 1.

With a present participle, *gatshun* indicates continuous action, as in *gatshita bōzān*, keep hearing, listen attentively to the whole, xi, 1 ; *gatshiv parān*, recite ye continually, vii, 4 ; similarly vi, 17 ; *gatsh tārān*, take tribute, and go on doing so perpetually, xi, 2 ; *gatshu trāwān*, go on leaving behind (at every stage), xi, 11.

With a conjunctive participle it forms frequent compounds, most of them the so-called " Intensives ". Thus, *hēth gatshun*, to take away (*Hindī lē jānā*), v, 1 ; viii, 3 (bis), 4, 10, 2 ; xii, 4, 9, 12, 8 ; *marith gatshun* (*Hindī mar jānā*), to die, vi, 16 ; *kath mashith gayēs*, he forgot the statement, x, 6 ; *nīrith gatshun*, to go forth, ii, 3 ; xii, 15 ; *phīrith gatshun*, to become hostile, iv, 3.

fut. pass. part. *mě chuy gatshun<sup>u</sup>*, it is verily to be gone by me, i.e. I must really go, v, 10 ; *cyōn<sup>u</sup> gatshi gatshun<sup>u</sup>*, thou must go, v, 9 ; xii, 6 ; pres. part. *gatshān*, see pres. and imperf. ; past part. *gamot<sup>u</sup>* or *gōmot<sup>u</sup>*, see perf. and plup.

impve. sg. 2 *gatsh*, ii, 9 ; iii, 5 ; vi, 17 ; viii, 10 ; xi, 2 ; xii, 4, 5, 11 (bis), 4, 20 ; poetical, *gatshu*, xi, 11 ; pl. 2 *gatshiv*, vii, 4 ; x, 7, 8 ; pol. sg. 2 *gatshita*, xi, 1.

fut. sg. 2 *gatshakh*, v, 5, 6 ; xii, 18 ; 3 *gatshi*, v, 8 ; pl. 1, *gatshav*, viii, 3 ; xii, 18 ; 3 *gatshan*, xi, 12.

pres. m. sg. 3 *gatshān*, iii, 6 ; *chuh gatshān*, xii, 4 ; *gatshān chuh*, xii, 4 ; with pron. suff. 3 pers. sg. dat. *gatshān chus*, he goes (to shave) him, xii, 19 ; f. sg. 3 *chěh gatshān*, x, 5 ; viii, 1 ; *gatshān chěh*, xii, 23 ; imperf. f. sg. 3 *ōs<sup>u</sup> gatshān*, v, 1 ; neg. *ōs<sup>u</sup>na gatshān*, viii, 1 ; m. pl. 3 (two subjects, one masc., the other fem.), *ōs<sup>i</sup> gatshān*, viii, 1.

I past m. sg. 1 *gōs*, x, 10, 2, 4 ; emphatic, *gōsay*, I verily became (pleased), xi, 18 ; m. sg. 3 *gav*, viii, 10, 1 (bis), 3 ;



x, 4, 7 (ter), 10 ; xi, 1, 18 ; xii, 1, 4 (quater), 7, 9 (bis), 10, 2 (bis), 3, 5 (ter), 8 ; with suff. 1st pers. sg. dat. *gōm*, he went to me, etc., iii, 1 ; v, 7 ; vii, 12, 3 ; viii, 9, 10 ; with suff. 3rd pers. sg. dat. *gōs*, he went to him or her, etc., iii, 4, 8 ; viii, 4, 10, 1 ; xii, 12 ; neg. *gōs-na*, went not for her, v, 5 ; with suff. 3rd pers. pl. dat. *gōkh*, he became (pleased) with them, viii, 14 ; m. pl. 3 *gay*, ii, 1, 4 ; iii, 5 ; v, 9 ; vi, 9 (he and she), 16 ; viii, 3 (ter), 4, 5, 8, 11 (bis), 2, 3 ; x, 1 ; xi, 3 ; xii, 6, 11, 23 ; with suff. 3rd pers. sg. dat. *gōs*, they went for him or her, etc., iv, 3 ; v, 4.

f. sg. 3 *gayě*, iii, 1 (bis), 4, 9 ; v, 9, 10, 1 ; x, 8, 14 (bis) ; xii, 2, 9, 10, 2, 3 ; with suff. of 1st pers. sg. dat. *gayēm*, ix, 4 ; emph. *gayēmāy*, it (fem.) verily happened to me, vii, 12 ; with suff. of 3rd pers. sg. dat. *kath gayēs mashith* (see above), x, 6 ; f. pl. 3 *gayě*, iii, 8 ; x, 1.

II past, went a long time ago, m. sg. 3 *gayāv*, xii, 15 ; f. sg. 3 *gayē* (for *gayēyě*), vii, 16 ; viii, 11.

perf. m. sg. 2 *chukh gōmot<sup>u</sup>*, xii, 4 ; neg. *chukh-na gōmot<sup>u</sup>*, v, 5 ; 3 *gamot<sup>u</sup>*, x, 7 ; *gōmot<sup>u</sup>*, xii, 23 ; *chuh gamot<sup>u</sup>*, ii, 4 ; iii, 1 ; v, 10 ; viii, 1 ; *chuh gōmot<sup>u</sup>*, ix, 1 (bis), 6 ; with suff. 2nd pers. sg. dat. *chěyěy* (not *chuyěy*) *gōmot<sup>u</sup>*, (cf. *chěy nāg*, xii, 6), ix, 6 ; pl. 3 *gamāt<sup>t</sup>*, x, 7, 8 ; xii, 20 ; f. sg. 3 *gamüts<sup>u</sup>*, xii, 10.

plup. m. sg. 3 *ōs<sup>u</sup> gamot<sup>u</sup>*, i, 4 ; v, 2 ; with suff. 3rd pers. sg. dat. *ōsus gōmot<sup>u</sup>*, (love) had befallen him, v, 2 ; pl. 1 *ōs<sup>t</sup> gamāt<sup>t</sup>*, v, 9.

*gāv*, f. a cow ; sg. dat. *gōv<sup>u</sup>*, xi, 12 ; pl. nom. *gōv<sup>u</sup>*, vi, 15 ; xi, 12 (bis) ; pl. dat. (in sense of acc.) *gōv<sup>u</sup>n*, vi, 15.

*gēwun*, m. a song, iv (title).

*gwāsh*, see *gāsh*.

*gawōy<sup>t</sup>*, f. evidence, testimony ; *chis karān gawōy<sup>t</sup>*, they give evidence to him, x, 12.

*Gaznavī*, of or belonging to the town of Ghaznī, i, 1.

*guzarān*, m. a livelihood ; — *karun*, to make a livelihood, xi, 19.

*ha*, O ! (inferior addressing superior) ; *ha, Wazīr-a*, O Vizier, xii, 19. Cf. the next.

*hā*, O !, ha ! ; as exclamation, xi, 3 ; governing voc., with *-a* ;

*hā phakīr-a*, O Faqīr, ii, 3 ; *hā Vigiñāh nāg-a*, O Vigiñāh Nāg, v, 9 ; *hā yār-a*, O friend, x, 4 ; *hā Wazīr-a* (address by an inferior), O Vizier, xii, 10 ; with -ō ; *hā phakīr-ō*, O Faqīr, ii, 2 ; *hā wazīr-ō*, O Vizier (address by a superior), ii, 4.

*hau*, pleonastic suff. (poet.), ii, 10.

*hō*, pleonastic suff. added to *kyāh*, *kēhō*, what ? (addressed by wife to her husband), v, 4, 5.

*hab-jushī*, composed of the seven metals (*haft-jōsh*), i.e. iron, antimony, lead, gold, tin, copper, and silver, xii, 22.

*hēchun*, to learn ; impv. sg. 2 *hēch lāyān' rīnz'*, learn to throw balls, v, 3.

*had*, a limit ; *had pānas karun*, to make a limit for oneself, to consider oneself perfect, vii, 15.

*hihur*, a father-in-law ; sg. gen. *hihara-sandis shēharas-kun*, towards the father-in-law's city, x, 12.

*hakh*, m. right, duty ; *hakh-i Khōdāy*, duty of God, i.e. (a husband), sacred to me as God, xii, 15.

*hōkh<sup>u</sup>*, dry (of a river) ; pl. nom. *hōkh'*, vi, 15.

*hakīm*, m. a wise man, a sage, vi, 14 ; with suff. of indef. art. *hakīmā*, a single wise man, vi, 14.

*hukum*, *hukm*, m. an order, command ; *kyāh chum hukum*, what order have you for me, xii, 7 ; *hukm-i-Māhrāj*, the order of the Mahārāja, xi, 4 ; *hukum dyun<sup>u</sup>*, to give an order, ii, 7 ; viii, 4, 11, 2, 3 ; x, 5, 9, 13.

*hēkmath*, f. cleverness, skill, contrivance ; *hēkmat-i-Parwardigār*, the power of Providence, i, 11 ; sg. abl. *hēkmūt<sup>a</sup>*, i, 12.

*hāl*, m. condition, state, vii, 9 ; ix, 4 ; *hāl kyāh kor<sup>u</sup>hakh*, an arrangement of affairs was somehow or other made by them, xi, 17.

*hāl*, f. a house ; *bōd'-hāl*, a prison, ix, 4.

*hala*, interj. expressing urgency, look sharp ! be quick, xii, 17.

*halam*, m. a skirt, a lap-cloth, apron, ix, 11 ; *halam dārun*, to hold out the lap-cloth for alms, to beg, ix, 11 ; sg. dat. *halamas*, v, 4 (bis), 5.

*hamud*, m. praise ; *h. parun*, to recite praises, vii, 4.

*hamnishīn*, m. a companion, a familiar friend ; pl. nom., id., vii, 20 (bis) ; dat. *hamnishīnan*, vii, 21, 4.

*hamsāyě*, m. a neighbour, x, 12 ; pl. nom., id., x, 5.

*han*, dim. suff. f. *bata-han*, a little cooked rice, a little food, x, 5 ; *dawā-han*, a little medicine, v, 6 ; *kār<sup>t</sup>-han*, a small bracelet, xii, 12 ; *musla-han*, a piece of skin, xii, 21 ; *nāra-han*, a small fire, iii, 1 ; *ratshi-han*, a very little (of something), v, 6 (bis) ; *tshēth-han*, a little waste food, x, 5.

*hanā*, a small quantity, x, 5 ; dim. suff. (f. unless otherwise stated) *āba-hanā*, a little water, x, 5 ; *bata-hanā*, a little cooked rice, x, 3 (masc.) ; *dōba-hanā*, a small hole or pit, viii, 7 (masc.) ; *kashēna-hanā*, a little scratching, a small amount of scratching, xii, 16, 17 ; *pāri-hanā*, a small hut, xii, 2 ; *ratshi-hanā*, a very little (of something), v, 6.

*hani-hani*, in small pieces, in fragments, viii, 6.

*hūn<sup>u</sup>*, m. a dog, viii, 9 (sexies), 10 (quater) ; sg. dat. *hūnis*, viii, 9, 10 (ter) ; pl. nom. *hūn<sup>t</sup>*, viii, 4 (bis), 12 (bis).

*hond<sup>u</sup>*, postpos. of gen.

A. Added to fem. sg. nouns ; m. sg. nom. *gadōyīyě-hond<sup>u</sup>*, of beggary, x, 2 ; *kōrě-hond<sup>u</sup>*, of the daughter, v, 2, 9 ; *kathi-hond<sup>u</sup>*, of a word, iii, 5 ; *mājě-hond<sup>u</sup>*, of a mother, xii, 15 ; *miskīnī-hond<sup>u</sup>*, of beggary, x, 4 (bis) ; *nayě-hond<sup>u</sup>*, of a reed flute, vii, 1 ; *phakīriyě-hond<sup>u</sup>*, of faqīrhood, x, 9 ; *pātashōhī-hond<sup>u</sup>*, of royalty, x, 2, 9 ; *rōts<sup>ū</sup>-hond<sup>u</sup>*, of night, iii, 1 ; dat. *běně-handis*, of the sister, x, 3 (bis), 10 ; *bāyě-handis*, of the wife, viii, 6, 13 ; *dārě-handis*, of the window, v, 4 ; *khôtūni-handis*, of the lady, x, 7 ; *shēmshēri-handis*, of the sword, viii, 13 ; *zanāni-handis*, of the wife, x, 5 ; abl. *gōdañicě-handi-khōta*, than the first, xii, 10 ; *khôtūni-handi*, of the lady, x, 7 (bis) ; fem. sg. nom. *běně-hünz<sup>ū</sup>*, of the sister, x, 3 ; *nayě-hünz<sup>ū</sup>*, of the reed flute, vii, 1 ; *shēmshēri-hünz<sup>ū</sup>*, of a sword, iii, 5, 6.

B. Added to plural nouns ; m. sg. nom. *sōdāgāran-hond<sup>u</sup>*, of merchants, viii, 9 ; *wōranēcivěn-hond<sup>u</sup>*, of step-sons, viii, 3 ; *hatan-hond<sup>u</sup>*, of hundreds, v, 1 ; *jānāwāran-hond<sup>u</sup>*, of birds, viii, 1 ; *lālan-hond<sup>u</sup>*, of rubies, xii, 5 (ter) ; abl. *dōn-handi-khōta*, than two, xii, 9 ; pl. nom. *athan-hānd<sup>t</sup>*, of hands, v, 6 ; f. sg. nom. *gurěh-hünz<sup>ū</sup>*, of horses, xii, 3 ; *nēcivěn-hünz<sup>ū</sup>*, of sons, viii, 3, 11 ; *yihünz<sup>ū</sup>*, of these, viii, 1 ; pl. nom. *dōn-*



*hanza*, of two, viii, 4; *pātashāhzādan-hanza*, of princes, viii, 4; *tihanza*, their, viii, 3.

C. Added to an adverb; *yuri-hond<sup>u</sup>*, hither, v, 5.

*hanga ta manga*, adv. unexpectedly, iii, 6.

*hönz<sup>u</sup>*, m. a boatman; with suff. of indef. art. *hānzāh*, i, 4.

*hāpath*, m. a bear, ii, 10, 1 (ter), 2; *hāpath-gān*, a bear pimp, a bear referred to abusively, ix, 2; sg. dat. *hāpatas*, ii, 10, 1; ag. *hāpatan*, ix, 4.

*har* 1, every; *har wati*, on every path (fem.), ii, 2.

*har* 2, m. cream; sg. gen. *dōda-harāk<sup>i</sup>*, (cups) of milk-cream, ii, 3.

*hār<sup>i</sup> hār<sup>i</sup>*, the cry used in driving a cow, xi, 8. Cf. *chuh* 1.

*harud*, m. autumn; *har<sup>a</sup>da-vizi*, in autumn time, ix, 8.

*hargāh*, if; *hargāh drās-na*, if it do not issue from it, xii, 3 (bis); *hargāh-ay wuchihē*, if he had seen, viii, 10; *hargāh kiy cēyihē*, if he had drunk, viii, 7; *hargāh kiy karihē*, if he had done, viii, 13.

*h<sup>a</sup>run*, to remain over and above; 2 past m. sg. 3, *h<sup>a</sup>ryōv*, x, 12; f. sg. 3, with suff. 3 pers. pl. dat. *h<sup>a</sup>ryēyēkh*, x, 5.

*harun*, to drop; pres. sg. 3 *māz chum harān*, my flesh is dropping, vii, 24; pl. 3 *lāl chih harān*, rubies are dropping (from her mouth), xii, 9 (bis).

*hasa*, interj. sir! ii, 11; v, 7; vi, 11; x, 4 (bis), 8; xii, 1 (bis), 5, 10; sirs! x, 1 (passim).

*hōsh*, m. sense, i, 5.

*hushyār*, awake; — *gatshun*, to awake (intrans.), v, 5 (ter).

*host<sup>u</sup>*, m. an elephant, vi, 16 (ter).

*hata*, interj.; *hata-sa*, O sirs! x, 5; *hatay*, hullo! (a mother speaking to her daughter), xii, 15.

*hatō*, interj.; *hatō ködyau*, ho prisoner! x, 5.

*hot<sup>u</sup>*, smitten; *tsakhi-hot<sup>u</sup>*, smitten by rage, full of rage, vii, 14.

*hoṭ<sup>u</sup>*, m. the throat; — *tsatun*, to cut the throat, v, 7; sg. dat. *haṭis*, viii, 1.

*hath*, a hundred; *gāḍa-hath*, a hundred fish, i, 8; *hath waīsi*, a hundred (years) in age, ii, 12; *rōpayē-hath*, a hundred rupees, viii, 9, 10 (with verb in sg.); x, 6 (ditto); *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, etc.; sg. dat. *gāḍa-hatas*, for the hundred fish, i, 9; *mōhara-hatas*



(*akis*) *rosh<sup>u</sup>*, a necklace of one hundred mohars, v, 10, 12 ; pl. dat. *tsātas* (sic) *bāhan hatan-hond<sup>u</sup>*, of twelve hundred pupils, v, 1 ; *hata-bōd<sup>u</sup>*, hundreds, ix, 9 ; *hatabōd<sup>i</sup>-khōr<sup>u</sup>*, weighing hundreds of kharwārs, ix, 7.

*hots<sup>u</sup>*, m. the forearm, xii, 12 (bis), 15 ; sg. gen. *hatsyuk<sup>u</sup>*, xii, 15.

*hātsh*, f. an accusation ; with suff. of indef. art. *hātshā*, vi, 9.

*hav*, interj. O (addressed by a woman to her husband), v, 4 ; xi, 11.

Cf. *hay*.

*hawā*, m. air, atmosphere ; *hawā-yi-asmān*, the air of heaven, ii, 6.

*hawāh*, f. Eve, vii, 7.

*hawāla*, m. deposit, consignment, charge, v, 10 ; *hawāla-y-Khōdā*, in the care of God, x, 7 ; *hawāla karun*, to put in so and so's (dat.) charge, to make over (to) as a deposit, v, 7, 12 (bis) ; viii, 4 ; x, 12 (quinquies) ; xii, 22.

*hāwun*, to show, make manifest ; *kasam hāwun*, to make oath, swear, v, 9 ; impve. sg. 2 *hāv*, xii, 14 ; pol. with suff. 1st pers. sg. dat. *hāvtam*, please show to me, v, 9 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *hāway*, I will show to thee, iii, 8 ; 3, *hāvi* v, 9 ; pl. 3, with suff. 1st pers. sg. dat. *hāwanam*, they will show to me, iv, 7 ; 1 past m. sg. with suff. 2nd pers. sg. ag. *hōwuth*, thou showedst, vi, 5 ; with suff. 3rd pers. sg. ag. *hōwun*, vi, 16 ; xii, 15 ; ditto, with suff. 1st pers. sg. dat. *hōw<sup>u</sup>nam*, she showed to me, v, 4 ; ditto, with suff. 2nd pers. sg. dat. *hōw<sup>u</sup>nay*, she showed to thee, v, 4 ; ditto, with suff. 3rd pers. pl. dat. *hōw<sup>u</sup>nakh*, he showed to them, xii, 18 ; with suff. 3rd pers. sg. dat. *hōwus*, showed to him, v, 4 ; past cond. sg. 1 *hāwahō*, vii, 21.

*hay*, interj. O ! (addressed by a man to his wife), v, 4 (passim) ; xi, 14, 6, 9 ; (addressed by woman to woman), v, 2 ; ix, 7, 9.

*hāy*, interj., as exclamation, O ! v, 7.

*hyuh<sup>u</sup>*, adj. like ; m. sg. nom. *lālas hyuh<sup>u</sup>*, like a ruby, xii, 4 (bis) ; *tath<sup>i</sup> hyuh<sup>u</sup>*, exactly like that, xii, 4 ; *yinsān hyuh<sup>u</sup>*, like a human being, x, 7 (bis) ; dat. *baḍis hihis*, to the elder (prince), viii, 13 ; *zithis hihis*, to the elder (prince), viii, 5 ; ag. *lōk<sup>a</sup>ṭ<sup>i</sup> hih<sup>i</sup>*, by the youngest, xii, 1 ; f. sg. nom. *yinsān hish<sup>u</sup>*, like a man, x, 7.

*hyol<sup>u</sup>*, an ear (of corn, etc.); pl. nom. *hěl<sup>u</sup>*, vi, 15; pl. dat. *hěln<sup>u</sup>*, vi, 15.

*hyon<sup>u</sup>*, to take, ii, 1; iii, 1, 2; v, 1, 4, 6, 7 (bis); viii, 7; x, 5, 11; xi, 12, 3, 4, 6, 8; xii, 5, 12, 20, 22, 23; to begin, *hyotun cyon<sup>u</sup>*, he began to drink, viii, 7 (ter); *hyotun nērun*, he began to go forth, ii, 3; *hyotukh pakun*, they began to go, x, 1; *hěts<sup>u</sup>n wōth tshuniñ<sup>u</sup>*, she began to leap, iii, 4; *hěts<sup>u</sup>nas yin<sup>u</sup> nēnd<sup>a</sup>r*, sleep began to come to him, v, 6. The conj. part. *hěth*, having taken, may often be translated "with", as in *vir hěth*, with the fine, v, 7; *drāv sōdā hěth*, he went off with merchandize, viii, 9; *wazīr hěth*, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; *pātashāh-kūr<sup>u</sup> hěth tsalān*, running away with the princess, xii, 25.

*danda hyon<sup>u</sup>*, to take in compensation, v, 11; *khabar hěñ<sup>u</sup>*, to bring news, xii, 24; *mōl<sup>u</sup> hyon<sup>u</sup>*, to buy, x, 14; *rukhsath hyon<sup>u</sup>*, to take leave, depart, xii, 10, 3; *tsāp<sup>u</sup> hěñ<sup>u</sup>*, to take bites, to bite, x, 7; *yād hyon<sup>u</sup>*, to keep in memory, xii, 17; *zima hyon<sup>u</sup>*, to take responsibility (for), to admit, xii, 15.

*hěth gatshun* (Hindī *lē jānā*), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *hěth yun<sup>u</sup>* (Hindī *lē ānā*), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. *hyon<sup>u</sup>*, xii, 5; conj. part. *hěth*, i, 8; iii, 1, 2; v, 1 (bis), 4, 7 (bis); viii, 3 (bis), 4, 6, 9, 10, 2; x, 5, 12; xi, 13, 4, 6, 8; xii, 2, 4, 5, 9, 11, 2 (bis), 7, 8, 22, 3 (bis), 4, 5; impve. sg. 2, *hěh*, xi, 12; with suff. 3rd pers. abl. *hěs*, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. *hěmay*, I will take from thee, v, 11; pres. m. sg. 3, *chuh hěwān*, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chěsna hěwān zima*, she does not admit to her, xii, 15; past m. sg. 3, with suff. 3rd pers. sg. ag. *hyotun*, ii, 1, 3; viii, 7 (ter); with suff. 3rd pers. sg. abl. *hyotus*, took from him, xii, 10, 13; with suff. 3rd pers. pl. ag. *hyotukh*, x, 1; f. sg. with suff. 3rd pers. sg. ag. *hěts<sup>u</sup>n*, iii, 1, 4; v, 6; x, 11; ditto, with suff. 3rd pers. sg. dat. *hěts<sup>u</sup>nas*, v, 6; pl. with suff. 3rd pers. pl. ag. *hětsan*, v, 7; ditto, with suff. 3rd pers. sg. gen. *hětsanas*, viii, 7; perf. part. f. pl. *hětsamatsa*, x, 14.

*hyor<sup>u</sup>*, adj. upwards ; — *khasun*, to go upstairs, iii, 2, 9 ; — *-pahān khasun*, to go a short way up stream, xii, 6.

*hāz<sup>i</sup>*, as a title of respect, holy, v, 9.

*huzūrī nōkar* m. a personal servant, viii, 5.

*hazrath*, a title of respect, saint ; *hazrat-i-Ādam*, Saint Adam, iv, 2 ; *hazrat-i-Nōh*, Saint Noah, iv, 3 ; *hazrat-i-Yīsāh*, Saint Jesus, iv, 4 ; *hazrat-i-Musāy*, Saint Moses, iv, 5 ; *hazrat-i-Yibrāhim*, Saint Abraham, iv, 6 ; *hazrat-i-Yūsūph*, Saint Joseph, vi, 8, 10, 14, etc. ; *hazrat-i-Sulaymān*, Saint Solomon, xii, 17.

*judāh*, apart ; *gayě judāh*, she went apart, she became separated, vii, 16.

*judōyī*, fem. separation, vii, 16.

*jāh*, a place, in *gay yěg-jāh*, they went together, ii, 4 ; *khěyěv yěkh-jāh*, (you) ate together, x, 12. Cf. *jāy*.

*jěl*, i.q. *jěl<sup>ad</sup>*, quickly, vi, 16.

*jěl<sup>ad</sup>* or *jěl* (q.v.), adv. quickly, xii, 15, 23, 4.

*jalwa*, m. glory ; — *dyun<sup>u</sup>*, to give forth glory ; — *dith*, giving forth glory, in all His glory (of God), vi, 7 ; with emph. *y*, *jalōy hōwun*, he manifested glory, vi, 16.

*jalōy*, see *jalwa*.

*jāma*, m. a coat, x, 9.

*jumala*, m. entirety ; *jumala ālam*, (He who is the source of) the whole world, God, i, 13.

*jān*, adj. good, vii, 27 ; xi, 17, 8.

*jēnda*, m. a flag ; — *lāgun*, to set up a flag, to insist on a claim, v, 11.

*jēnath*, m. heaven ; sg. dat. *jēnatas* (for *jēnatas-manz*), xii, 19 ; *jēnatas-manz*, in heaven, xii, 20, 3, 4 ; sg. gen. m. *jēnatuk<sup>u</sup>*, of heaven, xi, 13 ; xii, 21, 2 ; fem. pl. *jēnatacě jāyě*, places of heaven, iii, 7.

*jānāwār*, m. a winged creature, a bird, ix, 1, 3, 5 ; pl. gen. *jānāwāran-hond<sup>u</sup>*, viii, 1.

*jāv*, for Hindī *jāō*, go ye, xi, 4.

*jāwō*, for Hindī *jāō*, go ye, xi, 4.

*jěwāb*, m. an answer, reply, iii, 4 ; xii, 17.

*jāy*, f. a place (cf. *jāh*), ix, 6 ; xi, 12 ; sg. dat. *panañě jāyě*, (seated) in his own place, x, 5 ; *ath jāyě gav buñul<sup>u</sup>*, there occurred an



earthquake in that place, xii, 15; *wôt<sup>u</sup> tath jāyě*, he arrived at that place, xiii, 15; *wôt<sup>u</sup> jāyě akis*, he arrived at a certain place, ii, 8; viii, 7 (ter), 9; *tsônukh akis jāyě-manz*, they led him into a certain place, iii, 7; *jāyě akis . . . jāyě akis*, in one place . . . in another place, i, 3, 4; pl. nom. *jāyě*, iii, 7.

*jyāday*, more; *kam yā jyāday*, (a hundred) less or more, ii, 12.

*kě*, see *kyāh*, 1.

*kabar*, f. a grave, a tomb; sg. dat. *kabari wālun*, to cause to descend into a grave, to inter, iv, 7.

*köd*, m. prison; — *karun*, to imprison, v, 7, 9 (bis); x, 5, 12; — *lagun*, to become imprisoned, v, 8; vi, 11; *köd-khān* (not *-khāna*), a prison, v, 8; pl. dat. *-khānan*, v, 7, 8.

*kūd<sup>ū</sup>*, see *kūr<sup>ū</sup>*.

*köd<sup>i</sup>*, m. a prisoner, a person imprisoned, v, 8; sg. dat. *ködis*, x, 5 (bis); ag. *köd<sup>i</sup>*, x, 5; voc. *ködyau*, x, 12; *hatō ködyau*, x, 5; pl. nom. (and acc.) *köd<sup>i</sup>*, v, 8, 9; ag. *ködyau*, v, 7, vi, 11.

*kadam*, m. a step; — *dyun<sup>u</sup>*, to set forth, x, 11, 12; — *trāwun*, to step forward, iv, 5.

*kaḍun*, or (iv, 2; viii, 3) *karun*, to extract, pull out, viii, 4, 11, 2; to drag forth (e.g. a person from his house), x, 13; to bring forth, bring out, lead forth, iii, 4, 8 (ter); xii, 1; to take out (of a receptacle), viii, 7, 10; xii, 17 (bis); to bring forth, produce, exhibit, x, 2, 12; xii, 15; to tear out or off, dislocate, viii, 7; to take off (from something to which the object is attached), viii, 10; to expel, banish, iv, 2; viii, 11; to take off clothes, v, 9 (bis); xii, 6, 7; to draw (a sword), viii, 13; x, 7; to pass a (period of time), viii, 3, 11; x, 11; xii, 4, 5, 11; to while away the time (on a journey), x, 1; *kaḍith tshunun*, to drive out, viii, 10; to take off, doff (clothes), x, 9.

fut. pass. part. sg. m. *gatshi kaḍun*, he should be expelled, viii, 11; conj. part. *kaḍith*, viii, 10; x, 9; xii, 6, 7. Impve. sg. 2 with suff. 3rd pers. sg. acc. *kaḍun*, iii, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *kaḍōn*, x, 1; pl. 3 *kaḍan*, viii, 11; pres. masc. sg. 3 *chuh kaḍān*, viii, 13; xii, 4, 11, 17; pl. 3 *chih*



*karān*, viii, 3 ; *chih kadān*, viii, 11 ; past sg. m. *koḍ<sup>u</sup>*, xii, 15, 7 ; with suff. 3 pers. sg. ag. *koḍun*, iii, 8 ; v, 9 ; viii, 7, 10, 3 ; with ditto and suff. 1 pers. sg. dat. *kor<sup>u</sup>nam*, iv, 2 ; with ditto and suff. 3rd pers. sg. dat. *koḍ<sup>u</sup>nas*, viii, 10 ; with suff. 3rd pers. pl. ag. *koḍukh*, iii, 4 ; pl. *kāḍ<sup>i</sup>*, x, 2 ; with suff. 3rd pers. sg. ag. and 3rd pers. sg. gen. *kāḍ<sup>i</sup>nas*, viii, 7 ; with suff. 3rd pers. pl. ag. *kāḍikh*, viii, 4, 12 ; x, 12 ; xii, 1 ; f. sg. with suff. 3rd pers. sg. ag. *kūḍ<sup>u</sup>n*, x, 7 ; xii, 5 ; with suff. 3rd pers. pl. ag. *kūḍ<sup>u</sup>kh*, x, 11.

*kāh*, f. the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cobblers use thread, xi, 14.

*kēh*, anything, something ; m. sg. nom. *kāh*, anyone, i, 2 ; vi, 10 ; xii, 22 ; *kāh-ti*, even anyone, vii, 23 ; *kaīsi*, to anyone, iii, 3 ; by anyone, ii, 8 ; *kōsi*, by anyone, v, 9 ; *kēh*, anything, i, 6 ; ii, 5 ; iv, 4, 6 ; v, 8 ; viii, 2 ; ix, 6 ; xi, 15 ; xii, 6, 7, 15 (bis) ; *biyē kēh*, something more, iii, 8 ; anything else, xii, 8 ; *na kēh*, not at all, ii, 5 ; v, 5 (bis) ; xii, 2.

As adj. *kāh köḍ<sup>i</sup>*, any prisoner, v, 8 ; *kāh-ti hōsh*, any sense at all, i, 5 ; *kēh<sup>i</sup> prōn<sup>i</sup>*, some old (prisoners), vi, 11 ; *kēh*, any (inanimate thing), vi, 16 ; viii, 1 ; x, 1, 7 ; xii, 5 ; some women, xi, 7 ; *kēh kālā(h)*, some little time, v, 10 ; viii, 2 ; *kēh-ti*, any (sound) at all, viii, 9.

*kē-hō*, see *kyāh* 1.

*kīh*, m. loose hair (from the head), combings, v, 4 (ter).

*kōh, kōh*, m. a mountain ; *kōh-i-tōra*, Mount Sinai, iv, 5 ; *kōha-kōhai*, on every mountain, ix, 2.

*khāb*, m. a dream, sg. dat. *khābas*, vi, 14 ; abl. *khāba*, vi, 12 ; gen. *khābuk<sup>u</sup> töbīr*, the interpretation of a dream, vi, 14 ; *khāb dēshun*, to see a dream, have a dream-vision, vi, 11 (bis), 2, 4, 5.

*khūb*, adv. well, thoroughly, vi, 10.

*khabar*, f. information ; news, tidings, xi, 20 ; notice, care, heed, xii, 2 (ter) ; *bē-khabar*, an untaught person, vii, 28 ; — *anüñ<sup>u</sup>*, to bring news, xii, 19, 20 (bis) ; (*tas*) *chēh khabar*, there is information (to him), (he) knows (all about it), iii, 3 ; there is heed (to him), (he) believes, (he) is under the impression (that), xii,

2 (ter); *chyā khabar*, is there news? hence, (I) don't know, how am (I) to know? how can (I) know? v, 7; xii, 20; *khabar diñū*, to give news, x, 14; *tas khabar gayē*, news went to him, information was given to him, iii, 1; *khabar hēth yun*, to bring news, xii, 24; *khabar kar*, news when? i.e. who knows when (such and such a thing happened)? ii, 4; — *niñū*, to bring news or information, ii, 16; x, 7, 8; xii, 23; *khabarāh*, a piece of news, ii, 6.

*khābardār*, m. an informer, spy, scout, newsman; pl. ag. *khābardārav*, ii, 1, 6; x, 7, 8; xii, 23.

*khōbsūrath*, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

*khōḍ*, a pit; x, 13; sg. dat. *khōḍas*, x, 13.

*Khōdā*, m. God, vi, 5, 6, 7; x, 7; *Khōdāy*, verily God, God alone, x, 8; *az Khōdā*, from God, vi, 10; *bā-Khōdā*, one who believes in God, a true believer, xii, 20; *wāda-y-Khōdā*, a promise of God, an oath by God, xii, 7, 15 (bis); *hakh-i-Khōdāy*, the duty of God alone, i.e. a husband as sacred to the wife as God, xii, 15; sg. dat. *Khōdāyēs*, vii, 4; x, 5; ag. *Khōdāyēn*, xii, 15; gen. *Khōdāyē-sonḍ<sup>u</sup>-chuy kasam*, (I) adjure thee by God, xii, 7; voc. *Khōdāyē*, O God! iv, 1; *bar Khōdāyō*, O Great God! v, 7; *Khōdā-Sōb*, God the Master, God, sg. dat.-*sōbas*, x, 5; ag. -*sōban*, iii, 8 (ter).

*khōjūnas*, see *khālun*.

*khal*, m. a threshing floor; sg. dat. *khalas karun*, to put (crops) on the threshing floor, ix, 9.

*khālun*, caus. of *hasun*, to cause to mount, to take (upstairs), x, 7; to fix (on to a lathe), vii, 19; *zima khālun*, to cause responsibility to mount, to prove responsible, x, 12; impv. pl. 2, with suff. 3rd pers. sg. acc. *khōlyūn*, cause ye him to mount, x, 7; past. masc. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *khōl<sup>u</sup>nas*, x, 12; fem. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. *khōjūnas*, vii, 19.

*khalās*, adj. free; — *gatshun*, to die, iii, 4.

*khalath*, m. a robe of honour; *khal<sup>at</sup>-ē-shōhī*, a royal robe of honour, a magnificent robe of honour, x, 4 (bis).

*khām*, adj. raw, unripe, green, vi, 15; of small value, cheap; *khām pōsa*, the pice formerly current in Kashmīr, of small

value compared to the British pice worth about a farthing, now becoming current ; vii, 25, 6.

*khumār*, m. intoxication ; languor of love, languishment ; *pūr<sup>u</sup>-khumār*, full of languishment, one who intoxicates another with love, v, 2.

*khān*, a certain title, used as part of a proper name in *Bah<sup>a</sup>dūr Khān* = Bahādur Khān, ii, 1 ; sg. dat. — *khānas*, ii, 12.

*khāna*, m. a house, sg. dat. *khānas*, vi, 4 ; *köd-khāna*, a prison, sg. nom (m.c.) *köd-khān*, vi, 10 ; pl. dat. *köd-khānan*, v, 7, 8 ; *mahala-khāna*, a palace, xii, 19.

*khēn*, m. food, xii, 16, 17.

*khōn*, f. the haunch ; sg. dat. *khōni-kēth*, (carrying) on the haunch, xi, 13.

*khanun*, to dig ; fut. pass. part. m. sg. *gatshi dōb khanun<sup>u</sup>*, you must dig a pit, xii, 6.

*khananāwun*, to cause to be dug ; past m. sg. with suff. 3rd pers. sg. ag. *khananōwun*, x, 13.

*khar*, m. an ass ; iii, 8, 9 ; v, 7 (bis) ; sg. dat. *khot<sup>u</sup> kharas*, he mounted the ass, iii, 8.

*khār*, m. a blacksmith ; sg. voc. *khāra*, ii, 12 ; vi, 17 ; pl. ag. *khārav*, xi, 17 ; *Wahab Khār*, or Wahb the Blacksmith, is the name of the author of stories ii and vi.

*khōr* (v, 5) or *khōr* (v, 9), m. the foot ; sg. dat. *khōran*, v, 9 ; *shānda karun khōr*, to go from the pillow to the foot of the bed, v, 5 ; *khōra karun shānd*, to go from the foot of the bed to the pillow, v, 5.

*khōr*, m. welfare ; *dwā-yi-khōr*, a prayer for welfare, a blessing, i, 3.

*khōr<sup>u</sup>*, a thing which weighs a *khār* or *kharwār*, i.e. an ass's load ; sg. dat. *hatabōd<sup>i</sup>-khōris drāy*, they turned out (i.e. amounted) to hundreds of *kharwārs*, ix, 9.

*khar<sup>a</sup>c* (viii, 10) or *khar<sup>a</sup>j* (xii, 4, etc.), m. expenditure ; expenses, money to be spent for any purpose ; xii, 4 (bis), 5 (bis), 11, 20 ; *khar<sup>a</sup>c gōm*, expenditure has occurred by me, I have spent, viii, 10.

*khōrāth*, m. alms, v, 9.

*khrāv*, m. the clog, patten, or wooden soles worn by Kāshmīris in winter ; nom. (acc.) plur. *khrāv*, v, 9.



*khāsa*, adj. peculiar, special ; personal, own ; choice, select, excellent, ii, 3 ; *dukhtar-ě-khāsa*, thine own daughter, v, 11.

*khôs<sup>u</sup>*, m. a kind of metal cup ; pl. nom. *khôs<sup>t</sup>*, ii, 3.

*hash*, m. a cut ; — *dyun<sup>u</sup>*, to cut, v, 4 (bis), 6.

*khōsh*, adj. pleased, happy ; — *gatshun*, to become happy, to become pleased, viii, 1, 9 ; xii, 9 ; — *gōsay*, I became pleased about thee, xi, 18 ; *gōs* —, he became pleased with him, xii, 12 ; *gōkh*, —, he became pleased with them, viii, 14 ; *gōs* —, they became pleasing to him, i.e. he loved them, viii, 11 ; *yih pātashēhas* — *kari*, that which will make the king pleased, whatever will please the king, xii, 3.

*hashēm*, m. anger, wrath ; *yimau amis phakīras* — *kor<sup>u</sup>*, by them to that faqīr wrath was made, i.e. they were made angry with the faqīr, ii, 3.

*hasun* (1 p.p. *khot<sup>u</sup>* or *khoth<sup>u</sup>*), to rise, arise ; to rise, come up (out of water), i, 6, 8 ; xii, 11, 2 ; to rise, go up, go upstairs, iii, 2, 9 ; x, 8 (bis) ; xii, 7 ; to get up on to (e.g. on to a bed, or a funeral pyre, governing dat., with or without *pēth*), iii, 7 ; v, 5, 6, (bis) 9 ; x, 7 (bis) ; xii, 21, 4 ; to mount (a horse, etc., *guris* or *guris-pēth*), ii, 6, 11 ; iii, 8 (quater) ; to ride (a horse), (*gur<sup>u</sup> chus hasun<sup>u</sup>*, he has a horse on which to ride), x, 3 ; *carkas khüts<sup>u</sup>*, she mounted on to the lathe, she was fixed on the lathe (for being turned), vii, 20 ; *kōli kōli hasun*, to go up stream, xii, 6 ; *kaīsi chuna hasān zima*, the responsibility rises on no one, no one can be made responsible, or, as we should say, the responsibility falls on no one, iii, 3 ; *kōtyāh khātis mār*, how many murders have risen for him, i.e. of how many murders is he guilty ! ix, 5 ; *pātashēhas khot<sup>u</sup> zahar*, poison arose to the king, i.e. he became enraged, viii, 7.

Fut. pass. part. sg. m. *hasun<sup>u</sup>*, x, 3 ; xii, 5 (*gatshi hasun<sup>u</sup>*, you must go up) ; impve. sg. 2 *has*, iii, 8 (bis) ; fut. sg. 2 *hasakh*, v, 6 ; 3 with suff. 2nd pers. sg. dat. *hasiy*, xii, 11 (there will arise before you) ; pres. m. sg. 3 neg. *chuna hasān*, iii, 3 ; imperf. sg. m. 3 with suff. 3rd pers. sg. dat. neg. *ōsus-na hasān*, i, 6 ; 1 past sg. m. 3 *khot<sup>u</sup>*, i, 8 ; ii, 11 ; iii, 7, 8 (bis), 9 ; v, 5, 6 ; viii, 7 ; x, 7, 8 ; xii, 12, 21, 4 ; *khoth<sup>u</sup>*, ii, 6 ; x, 7 ; pl. 1 *khāt<sup>t</sup>*, v, 9 (we, i.e. one m. and one f.) ;



3 *khāt<sup>i</sup>*, x, 8 ; with suff. 3rd pers. sg. dat. *khātis*, ix, 5 ; f. sg. 3 *khüts<sup>ü</sup>*, iii, 2 ; vii, 20 ; xii, 7.

*khōta*, postpos. than ; *dōn-handi khōta*, (more beautiful) than the two, xii, 19 ; *gōḍañicē-handi khōta*, (more beautiful) than the first (girl), xii, 10. In *ami khōta hāway bōh*, iii, 8, I will show thee more than that, the word "more" is not expressed.

*khōt<sup>u</sup>*, adj. false, base, counterfeit ; (of a jewel) flawed, xii, 3.

*khath*, m. a letter, a document, xii, 22, 3 (ter) ; *mōl<sup>i</sup>-sandi daskhata khath*, a letter signed by (my) father, xii, 21.

*khaṭun*, to conceal ; conj. part. *khaṭith*, having concealed (sc. yourself), secretly, xii, 6.

*khôtūna*, f. a noble woman, a lady, x, 12 ; xii, 18, 9 (bis), 20, 5 ; with suff. of indef. art. *khôtūnā akh*, a certain lady, v, 11 ; xii, 15 ; sg. dat. *khôtūni*, x, 7 (bis) ; xii, 15 ; ag. *khôtūni*, xii, 15 (quater), 8, 22 ; gen. *khôtūni-handis shikamas-manz* (x, 7) or *khôtūni-shikamas-manz* (x, 7), in the lady's belly ; *khôtūni-handi shikama-manza*, from in the lady's belly, x, 7 (bis).

*khōtir*, m. carnal desire, viii, 3.

*khāwand*, m. a master, a lord, viii, 10 (of a dog) ; a woman's husband, iii, 1, 2, 3, 4 ; v, 1, 8, 10, 1, 2 ; x, 5 (bis), 12 ; xi, 11 ; xii, 18 ; sg. dat. *khāwandas*, iii, 4 ; v, 8, 10, 2 ; xi, 11 ; xii, 18 ; *khāwandas nishin*, (go) to (your) master, viii, 10 ; sg. gen. fem. *khāwanda-sünz<sup>ü</sup>*, iii, 2.

*khōwur<sup>u</sup>*, adj. left (not right) ; — *atha*, the left hand, viii, 7.

*khyon<sup>u</sup>*, to eat ; to consume unlawfully, misappropriate, x, 2.

inf. obl. *wāth<sup>i</sup> khēni*, they got down (in order) to eat, x, 5 ; fut. pass. part. m. sg. *tih cyōn<sup>u</sup> khyon<sup>u</sup> gatshi-na*, you must not eat that, xii, 16 ; pres. part. *chuh bihith khēwān*, he is seated eating, xii, 4 ; impve. sg. 2, *khēh*, iii, 1 ; (dial.) *khyuh*, x, 5 ; (dial.) *khyō*, x, 12 ; pol. sg. 2, with suff. 1st pers. sg. dat. *khētam*, eat for my sake, iii, 1 ; fut. sg. 2, *khēzi*, xii, 16 (bis).

fut. sg. 1 *khēma*, viii, 11 ; with suff. 2nd pers. sg. dat. *khēmay*, I will eat for thy sake, iii, 1 ; do. with neg. *khēmay-na*, I will not eat for thy sake, iii, 1 ; 2, with neg. interrog. *khēkh-nā*, wilt thou not eat ? ii, 3 ; vi, 2 ; 3, *khēyi*, xii, 15.

pres. m. sg. 3 *chuh khěwān*, xii, 6, 17 ; imperf. m. sg. 3, with neg. *khěwān ôs<sup>u</sup>-na*, he used not to eat, vi, 16.

1 past m. sg. *khyauv*, x, 12 ; *khěv*, ii, 2 ; with suff. 3rd pers. sg. ag. *khyōn*, vi, 16 (bis) ; x, 5 ; pl. (dial. for *khyēy*) *khěy*, x, 2 ; f. sg. with suff. 2nd pers. pl. ag. (dial. for *khěyěwa*) *khěyěv*, x, 12.

*khazmath* (xii, 3) or *khizmath* (ii, 3), f. service ; *gurěn-hünz<sup>u</sup> khazmath karakh*, I will do service of horses for them, i.e. I will do groom's work, xii, 3.

*kākad*, m. paper, a piece of paper, xii, 11, 2, 5 (quinquies), 6, 7, 8 (bis), 22 ; — *likhun*, to write a paper, xii, 11 ; sg. dat. *kākadas*, xii, 16, 7 ; cf. *kākaz*.

*kākañ*, f. the wife of the eldest son in a Hindū family ; *böy<sup>i</sup>-kākañ*, an elder brother's wife, v, 10.

*kōkur*, m. a fowl ; *kōkar-gām*, a fowl village, a village the speciality of which is rearing fowls, xi, 8.

*kākaz*, m. paper, viii, 10. Cf. *kākad*.

*kāl*, time ; with suff. indef. art. *kěh kālā gav* (v, 10) or *kěh kālāh gav* (viii, 2), some short time passed ; *wārayāh kālāh gav*, a very long time passed, viii, 2 ; *wārayāh kāl*, for a very long time, viii, 2 ; sg. dat. *wārayāhas kālas*, for (during) a long time, iii, 1.

*kala*, the head, iii, 1, 5, 9 ; *kala tsatun*, to behead, iii, 2 ; viii, 6 ; abl. *kala-kān<sup>i</sup>*, in the direction of the head, at the head end (of an animal), xi, 9 ; *kala-pěth<sup>i</sup> tshunüñ<sup>u</sup> wōth*, to leap over (so and so's) head, ii, 9.

*kōl*, f. a small river, a stream ; sg. dat. *kōli-manz*, in the stream, xii, 2 ; *gayě kōli akis pěth*, she went to the bank of a stream, xii, 2 ; abl. *kōli kōli khasun*, to go up along the stream, to go up stream, xii, 4 ; *kōli-manza*, from in the stream, xii, 4.

*kôl<sup>u</sup>*, adj. of or belonging to time ; *yüts<sup>u</sup>-kôl<sup>u</sup>*, of or belonging to a long time ago, ii, 4.

*kul<sup>u</sup>*, m. a tree ; abl. *kuli-dadari-manz*, in the tree-hole, in the hole in the tree, ii, 10.

*kālacěn*, adv. in the evening, at eventide, v, 5 ; viii, 3.

*kalam*, m. a pen ; *kalama sötin likhun*, to write with a pen, ix, 12.

*kuluph*, m. a lock. — *thāwun*, to open a lock, to unlock a door, iii, 8 (bis).

*kōlay*, f. a wife, iii, 4; v, 3, 5; viii, 3, 11; sg. ag. *kōlayi*, v, 9.

*kam* 1, adj. less, deficient, iv, 4, 6; *kamyā jyāday*, less or more, more or less, ii, 12.

*kam* 2, *kām*<sup>t</sup>, *kami*, see *kyāh* 1.

*kōm*<sup>u</sup>, f. a thing done, a deed; a business; *kōm*<sup>u</sup> *chěh pakawün*<sup>u</sup>, the business is one that marches, i.e. it involves marching, xi, 11; in the stories, *kür*<sup>u</sup> *kōm*<sup>u</sup>, he, she, or they, did a deed, is equivalent to the English, "what do you think he, she, or they did," "what did he do but," ii, 5, 7; viii, 4; x, 7 (bis), 12, 4; xii, 22; so, with suff. of indef. art. *kür*<sup>u</sup>*n* (x, 2) or *kür*<sup>u</sup> (x, 3) *kōm*<sup>u</sup>*āh*.

*kōmbakh*, m. help, aid, assistance, the reinforcement (of an army); sg. dat. *barāyě kōmbakas*, in order to help, by way of help, as a reinforcement, xi, 7.

*kamyuk*<sup>u</sup>, see *kyāh* 1

*kan*, m. the ear; — *thawun* (ii, 7) or — *thāwun* (viii, 6, 8, 11; ix, 1, 4), to apply the ear, to lend the ear, to listen attentively; sg. dat. *kanas kür*<sup>u</sup>*nas thaph*, he seized him by the ear, iii, 9; abl. *kana-dölī dīn*<sup>u</sup> (poet.), to give ear-closing, to refuse to listen, v, 2; *kana ratith*, holding (a goat) by the ear, iii, 5; pl. dat. with emph. *y*, *kananay*, vii, 11.

*kān*<sup>t</sup>, postpos. signifying—

(a) direction, as in *kala-kān*<sup>t</sup>, in the direction of the head, at the head end (of an animal), xi, 9; *lati-kān*<sup>t</sup>, at the tail end, xi, 9.

(b) route, as in *dāri-kān*<sup>t</sup>, (cast) out through the window, v, 4 (bis).

(c) direction from, as in *yěs-kān*<sup>t</sup>, from whom (it will escape), ii, 8.

Cf. *kani*, *kun*, *kāñ*, and *kiñ*.

*kani*, postpos. signifying—

(a) locality, as in *bōna-kani*, (he is standing) below, downstairs, iii, 2; *bōntha-kani*, in front, before (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *ath*<sup>t</sup>-*pětha-kani*, on the top of it verily, viii, 1.



(b) direction towards, as in *ōra-kani*, in that direction, v, 2.

(c) direction from, as in *tālawā-kani*, (down) from the ceiling, viii, 6; *ōsa-kani*, issuing from the mouth, viii, 7.

(d) other miscellaneous relations as in *thür<sup>u</sup>-kani* (v, 4) or *thüd<sup>u</sup>-kani* (v, 4 bis), (turning) backwards (from there); *pata-kani*, afterwards, x, 1; *kuni-kani*, in any way, xii, 13; *āmpa-kani*, by means of beak-to-beak feeding, viii, 1; *tami-pēth<sup>i</sup>-kani*, in addition to that, iii, 8.

Cf. *kān<sup>i</sup>*, *kun*, *kāñ*, and *kiñ*.

*kina*, conj. or. Used to indicate an alternative in an interrogative sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

*kōna*, adv. why not? viii, 1 (why is there no chirping?).

*kun*, postpos. governing dat., meaning—

(a) towards, viii, 6, 11; x, 3, 5, 12; similarly *ō-kun*, in that direction, xii, 23; *mustākh kun*, enamoured of, yearning for, iii, 7; vii, 3; *biyē-kun*, (he does not go) anywhere else, xii, 4.

(b) to (after verbs of saying, addressing, etc.), v, 2; vii, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.

(c) in, at, *bōnth-kun*, i, 8, (came) before (the king); *wōl<sup>u</sup> shēharas and-kun*, he arrived at the outskirts of the city, x, 5; *andas-kun*, at the end, xii, 6.

(d) other meanings, *nāgas akith kun*, on one side of the spring, xii, 14; *asē-kun hōwuth*, thou showedst before us, vi, 5; *path-kun*, afterwards, iii, 5; v, 5; at the back (of a place), in the rear, v, 8.

(with gen.) *yāra-sond<sup>u</sup> kun*, (he set out) in the direction of his friend's abode, x, 11.

Cf. *kān<sup>i</sup>*, *kani*, *kāñ*, and *kiñ*.

*kuni*, adv. at all, in any respect, v, 6; viii, 1 (bis), 2, 9; xii, 1, 22; anywhere, viii, 7; somewhere, viii, 7; *kuni-kani*, in any way, xii, 13.

*kun<sup>u</sup>*, num. adj., only one; with emph. *y*, One only (of God), vi, 7; vii, 2; x, 8; *kunuy zon<sup>u</sup>*, only one person, all alone, viii, 7; fem. *küñ<sup>u</sup>y züñ<sup>u</sup>*, xii, 15.

*kōnda*, f. a potter's kiln; sg. abl. *kōndi wālun*, to put (unbaked pots) into a kiln for baking, xi, 11.



*kond<sup>u</sup>*, m. a thorn, viii, 1 (bis).

*kangañ*, f. a comb ; *chēs wālān kangañ*, I am combing (my hair), v, 4.

*kōng-wör<sup>ū</sup>*, f. a saffron-garden or -field ; sg. dat. (for loc.), *kōng-wāri*, or (m.c.) *kōng-wārī*, v, 7.

*k<sup>a</sup>nun*, to sell ; inf. abl. *āv k<sup>a</sup>nani*, he came (in order) to sell, xii, 3 ; *āyē k<sup>a</sup>nana* (pass.), she was sold, vii, 26 ; fut. sg. 1 with suff. 3rd pers. sg. acc. *k<sup>a</sup>nan*, I will sell it, viii, 9 ; 2, with same suff. *mā k<sup>a</sup>nahan*, I wonder if thou wilt sell it, viii, 9 ; pres. sg. 3, with suff. 1st pers. sg. acc. *chum k<sup>a</sup>nān*, he is selling me, vii, 17.

*kēntsāh* (vii, 20) or (usually) *kēntshāh*, indef. pron. something, vii, 20, 6 ; x, 3 ; xii, 18 (bis) ; — *karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 ; *yih-kēntshāh*, whatever, iii, 1, 8 (ter) ; v, 8.

As adj. some, xii, 4, 19 (bis) ; any, xii, 19.

*kēnz<sup>ū</sup>*, f. a kind of cup with a foot to it ; Musalmān women eat their rice out of it. Sg. dat. *kēnzē*, x, 3.

*kunz*, f. a key, iii, 8 (bis).

*kāñ*, postpos. by means of ; *āb-dawa-kāñ*, (enter) by means of (i.e. through) the water-drain, v, 4.

Cf. *kān<sup>t</sup>*, *kani*, *kiñ*, and *kun*.

*kiñ* (for *kin<sup>t</sup>*), postpos. in *apör<sup>t</sup>-kiñ*, from that direction, v, 7.

Cf. *kān<sup>t</sup>*, *kani*, *kun*, and *kāñ*.

*küñ<sup>ū</sup>*, f. a stone ; sg. dat. *kañē-manz*, in a stone, iv, 7 ; *kañē-küñ<sup>ū</sup>*, punishment of death by stoning, lapidation, x, 13 ; abl. *kañi-phol<sup>u</sup>*, a pebble, xii, 15 (bis).

*kaññēkh*, ? gender, the apparatus consisting of two ropes attached at the back of a Kāshmīrī saddle, to secure blankets, etc., xi, 9.

*kañuw<sup>u</sup>*, adj. made of stone ; m. pl. nom. *kañiv<sup>t</sup>*, v, 4.

*kuphār*, m. pl. infidels, non-Muslims (for *kuffār*, Ar. pl. of *kāfir*), iv, 3.

*kar*, adv. when ? ii, 4.

*kār*, m. an action, a deed, a work, xi, 2 ; pl. nom. *kār*, v, 12 ; xi, 10.

*kara*, m. a pea, pease, xii, 16 (ter), 7.

*kāra*, in *wāra-kāra*, safe and sound, x, 8.

*kōr*, adv. where ? ii, 2.

*kor<sup>u</sup>*, m. a bracelet, xii, 11, 2, 3 (ter) ; *rat<sup>a</sup>na-kor<sup>u</sup>*, a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8 ; *kār<sup>i</sup>-han*, f. a little bracelet, xii, 12 ; sg. dat. *rat<sup>a</sup>na-karis-sōty*, xii, 15 ; pl. nom. *rat<sup>a</sup>na-kār<sup>i</sup>*, xii, 20.

*kūr<sup>ū</sup>*, or (v, 5, 12) *kūd<sup>ū</sup>*, f. a daughter, v, 7 (bis), 9 ; x, 1, 6, 7 (bis), 8 ; xii, 1 ; *pātashāh-kūr<sup>ū</sup>*, (v, 2, 5, 8 (bis), 9 (ter), 10 ; xii, 1, 2) or *pātashāh-kūd<sup>ū</sup>* (v, 5) ; or *pātashēh-kūr<sup>ū</sup>* (xii, 10, 3 (bis), 25), a king's daughter, a princess ; sg. dat. *kōdē*, v, 12 ; *kōrē*, xii, 4, 5 ; *pātashāh-kōrē*, v, 2, 9 (ter) ; xii, 2, 10, 13 ; *pātashēh-kōrē*, xii, 10 ; *kōrē-kyut<sup>u</sup>*, for the daughter, v, 1 (bis) ; *kōrē-sōty*, with the daughter, v, 10 ; *pātashāh-kōrē-sōty*, with the princess, xii, 1 ; gen. *kōrē-hond<sup>u</sup>*, v, 2 ; *pātashāh-kōrē-hond<sup>u</sup>*, v, 9 ; ag. *kōri*, xii, 4, 5 ; *pātashāh-kōri*, v, 1 ; xii, 2 ; abl. *kōri-halamas manz*, in the lap-cloth of the daughter, v, 4 ; voc. *kūr<sup>i</sup>*, v, 2 ; *kūr<sup>i</sup>yēy*, v, 2 ; *kōriy*, xii, 15 (all addressed by an elder woman to a younger woman).

*kārdār*, m. the Hindū overseer of a village, a government official whose duty it is to collect the Mahārāja's share of the grain ; sg. ag. *kārdāran*, ix, 1.

*krōj<sup>ū</sup>*, f. a potter's wife ; cf. *krāl* ; sg. ag. *krāji*, xi, 11.

*krēkh*, f. an outcry ; — *diñ<sup>ū</sup>*, to raise an outcry, to cry out, v, 7 ; xii, 7 ; — *wōthüñ<sup>ū</sup>*, an outcry to arise, iii, 3.

*krāl*, m. a potter ; cf. *krōj<sup>ū</sup>* ; sg. ag. *krālan*, xi, 10 ; voc. *krālan* (addressed by a woman to her husband), xi, 11.

*karun* 1 ; to do, ii, 4, 11 (bis) ; iii, 8 ; v, 4, 5, 7 (bis), 12 ; viii, 1, 3, 4, 6 (bis), 8 (bis), 10 (bis), 1 (quater), 2 ; ix, 4 ; x, 3, 5, 8 (bis) ; xi, 2, 19 (bis) ; xii, 1 (quater), 3 (bis), 6, 15, 7, 20, 6 (bis) ; to make, i, 1, 3, 7 ; ii, 1 (bis), 2, 3 (bis), 4 (bis), 5, 10, 2 ; iii, 1, 4, 8 ; iv, 2, 3, 6 ; v, 2, 5 (bis), 6, 9, 10 ; vi, 9, 11 (bis) ; vii, 4, 6 (bis), 8, 15 (bis), 6, 24 (ter) ; viii, 1 (bis), 2 (ter), 3 (bis), 5, 7, 9 (bis), 11 (bis), 3 (quater) ; ix, 3, 4 (bis) ; x, 1, 3, 4, 5, 7 (bis), 8, 12 (bis) ; xi, 5, 8 (bis), 10 (bis), 7, 9 (bis) ; xii, 1, 4, 7, 15 (bis), 7, 8 (bis), 9 (bis), 20 (bis), 2 (bis), 3, 4, 5 ; to make something out of something else, to turn one thing into another, *pōshākus kūr<sup>ū</sup>n shēkal yinsān hish<sup>ū</sup>*, he made the shape of a man out of his clothes, he

folded them up to look like a man, x, 7 (bis); *kāñ<sup>i</sup>-phol<sup>u</sup> kor<sup>u</sup>nas*, she (uttered a charm and) turned him into a pebble, xii, 15; to make another marriage, to take a second wife, (*wörüz<sup>ü</sup> zanāna*, or some such words, being understood), viii, 1 (bis), 2; *khalas karun*, to put (crops) on the threshing floor, ix, 9; *karith dyun<sup>u</sup>* (= Hindī *kar dēnā*), to complete, finish, x, 12.

Nominal compounds are very commonly made with this verb. The following examples by no means pretend to form a complete list: *ālav karun*, to call out (to a person, dat.), x, 5 (bis), 12 (bis); xii, 7; *arām karun*, to repose, rest, sleep, v, 9; *band k.*, to tie up, x, 2; *dīdār k.*, to do seeing, to see (gen. of obj.), iv, 5; *driy kasam k.*, to swear, to take an oath, viii, 1; *gañě karañě*, to make into pieces, to cut flesh into gobbets, x, 7; *gath kariñ<sup>ü</sup>*, (of a widow) to perform the *salī* ceremony, to become suttee, iii, 4; *gawöy<sup>i</sup> kariñ<sup>ü</sup>*, to give evidence, x, 12; *hawāla karun*, to make over (to so and so, dat.) for safe custody, to put into so and so's charge, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); *köd karun*, to imprison, v, 7, 9 (bis); x, 5, 12; *khōsh karun*, to please, gratify (dat. of person), xii, 3; *khizmath* (ii, 3) or *khazmath* (xii, 3) *karun*, to do service, to act as a servant; *köm<sup>ü</sup> kariñ<sup>ü</sup>*, to do a deed (for the special meaning of this compound, see *köm<sup>ü</sup>*), ii, 5, 7; viii, 4; x, 2, 7 (bis), 12, 4; xii, 22; *kěntshāh karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 (bis); *kashěna-hanā kariñ<sup>ü</sup>*, to do a little scratching, to scratch a person (at his request), xii, 16; *kasam karun*, to make oath, to swear, v, 9; viii, 1; *katha karañě*, to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse, x, 7 (ter); xii, 3; *langūt<sup>i</sup> kariñ<sup>ü</sup>*, to put on a loin-cloth; *lār kariñ<sup>ü</sup>*, to run after, pursue (dat. of obj.), ii, 8; *mōhar kariñ<sup>ü</sup>*, to seal (dat. of obj.), x, 3 (bis), 10; *mōl karun*, to fix a price, agree to a price, viii, 9 (bis), 10; *putalěn korun nakār*, he prohibited idols, iv, 6; *nās<sup>i</sup>yěth kariñ<sup>ü</sup>*, to give instructions, xii, 16; *něth<sup>a</sup>r karun*, to make preparations for a marriage, to marry (*amis sōty*, him), viii, 2; xii, 15; *nazar kariñ<sup>ü</sup>*, to look, x, 7, 8 (bis); xii, 23; *pōda karun*, to create,



iii, 8 (bis); xii, 7; *pardā karun*, to veil, cover with a veil (dat. of obj.), vi, 4; *pasand karun*, to approve (acc. of obj.), v, 1; xii, 4 (bis); *rājy karun*, to do ruling, to rule, x, 14; *rawāna karun*, to dispatch, x, 3; *maris karun rēza*, he cut the corpse to pieces, ii, 7; *salām karūñ<sup>ū</sup>*, to make a salaam, to bow, xii, 4, 5, 9, 12, 3, 6, 7; *sara karun*, to inquire into, test, prove the truth about, investigate concerning, viii, 1, 3; x, 2, 6 (ter), 14; *saragī karūñ<sup>ū</sup>*, id., viii, 7 (bis), 8, 10; x, 7; *srān karun*, to bathe, xii, 6 (bis), 7 (bis); *thaph karūñ<sup>ū</sup>*, to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis); v, 6, 9 (bis); vi, 9; viii, 7, 9; xii, 11; *tukara karān<sup>i</sup>*, to make pieces, to cut to pieces (dat. of obj.), viii, 6; *tay karun*, to do authority, to exercise sway, xi, 3; *tayār karun*, to make ready, to make and have ready, to make, xii, 22; *tshōpa karith*, silently, in silence, xii, 4; *wuchunāh karun*, to do a seeing, to take a glance at (dat. of obj.), viii, 3; *wörüz<sup>ū</sup> zanāna karūñ<sup>ū</sup>*, to take a second wife, (of a man) to make a second marriage, viii, 11; *zurm karun*, to exercise tyranny, ix, 1; *gur<sup>u</sup> zīn karith*, a horse ready saddled, iii, 8; *zōr karun*, to make force, to show force, to insist, xii, 15; *zāra-pār karun*, to make lamentations, to lament, ix, 1; to utter pious ejaculations, x, 5 (bis); to make earnest entreaties, ii, 3, 5; *ziyāphath karūñ<sup>ū</sup>*, to make a feast, x, 11.

inf. *tamis tog<sup>u</sup>-na karun*, he did not know how to make, viii, 9; sg. abl. forming inf. of purpose, *karani*, viii, 4; x, 2; xii, 4, 6 (bis), 26; fut. pass. part. sg. m. sg. *karun<sup>u</sup>*, it is to be made, it must be made, xi, 8; *gatshi karun<sup>u</sup>*, viii, 2, 8; x, 3; xii, 3; *gotsh<sup>u</sup> karun<sup>u</sup>*, v, 7; *wāti karun<sup>u</sup>*, viii, 6, 8, 11; f. sg. *karūñ<sup>ū</sup>*, it is to be done, please do, xii, 16; *gatshi karūñ<sup>ū</sup>*, v, 9; viii, 7, 8, 10; x, 3; conj. part. *karith*, iii, 8 (bis); vi, 9 (bis); viii, 11, 3; x, 7, 12; xi, 19; xii, 4, 23; *zūnakh karith*, thou wilt know how to make, x, 12; in adjectival sense, *zīn karith*, (a horse) ready saddled, iii, 8; *chuh karith thaph*, he holds, v, 6; viii, 7; irreg. conj. part. *kār<sup>i</sup>than*, xi, 10; freq. part. *kār<sup>i</sup> kār<sup>i</sup>*, vii, 24.

impve. sg. 2 *kar*, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. *ma kar*, xii, 7; with suff. 3rd pers. sg. gen. *karus*, viii, 9;



with suff. 3rd pers. pl. acc. (irreg.) *karuhukh*, make thou them, xii, 19 ; 3, with suff. 1st pers. sg. dat. *karinam*, let her make for me, v, 9 ; pl. 2 *kariv*, viii, 11 ; xii, 17 ; with suff. 3rd pers. pl. acc. *karyūkh*, make ye them, viii, 4 ; pol. impve. sg. 2 *karta*, xii, 4, 5, 10, 3, 9 ; pl. 2 with suff. 3rd pers. sg. dat. *kār'tōs*, please make ye for him, ii, 10 ; impve. fut. *kār'zi*, xii, 11 ; neg. *kār'zi-na*, viii, 1 (bis) ; xii, 6.

fut. sg. 1 *kara*, ii, 4 ; iv, 5 ; viii, 10 ; ix, 4 ; xii, 1 (bis), 3, 15, 20 ; with suff. 2nd pers. sg. dat. *karay*, ii, 3 ; xii, 1 ; with suff. 3rd pers. sg. dat. and neg. *karas-na*, xii, 15 ; 2 *karakh*, xii, 1, 3 ; neg. *karakh-na*, viii, 13 ; with suff. 3rd pers. pl. dat. *karahakh*, thou wilt make to them, xii, 16 ; 3, *kari*, viii, 1 ; xi, 2, 19 ; xii, 3, 19 ; with suff. 1st pers. sg. dat. *kqrēm*, ix, 4 ; pl. 1 *karav*, x, 1, 5 ; xi, 19 ; with suff. 3rd pers. sg. dat. *karōs*, ix, 1 ; 2 *kariv*, xii, 1 ; pres. subj. sg. 3 *kari*, viii, 6, 8, 11.

pres. m. sg. 3 *karān*, he (is) making, ii, 5 ; *chuh karān*, viii, 12, 3 ; x, 14 ; xii, 24 ; *karān chuh*, x, 8 ; neg. *chuna karān*, viii, 2 ; with suff. 1st pers. sg. gen. or dat. *chum karān*, vii, 15 (dat.), 24 (gen.) ; pl. 3 *chih karān*, viii, 3 ; xii, 3, 23 ; with suff. 3rd pers. sg. dat. *chis karān*, ii, 3 ; x, 12 ; f. sg. 1, *chēs karān*, vii, 15 ; 3 *chēh karān*, iii, 4 ; with suff. 3rd pers. sg. dat. *chēs karān*, v, 5 (bis) ; pl. 3 *chēh karān*, v, 12.

imperf. m. sg. 1, *ōsus karān*, x, 14 ; sg. 3 *ōs<sup>u</sup> karān*, i, 1 ; pl. 3 *ōs<sup>t</sup> karān*, i, 3 ; *karān ōs<sup>t</sup>*, xi, 8 ; f. sg. 3 *ōs<sup>u</sup> karān*, xii, 20 ; emph. *ōs<sup>u</sup>y karān*, vii, 16 ; pl. 3 *āsa karān*, xi, 19.

past m. sg. *kor<sup>u</sup>*, ii, 2, 3, 4 ; iii, 8 (bis) ; iv, 6 ; v, 9 ; viii, 1, 9, 10, 2 ; xi, 3 ; xii, 4, 7 (bis).

With suff. 2nd pers. sg. dat. *koruy*, x, 12 ; ag. *koruth*, v, 4, 5 ; viii, 3 ; with do. and suff. 1st pers. sg. nom. *kor<sup>u</sup>thas*, x, 12 ; with do. and suff. 1st pers. sg. dat. *kor<sup>u</sup>tham*, ii, 11.

With suff. 3rd pers. sg. dat. *korus*, xii, 7 ; ag. *korun*, ii, 4, 7 ; iv, 6 ; v, 7 ; vi, 11 (bis) ; vii, 4, 6 (bis) ; viii, 2, 10 ; ix, 3 ; x, 3, 5, 7 ; xii, 18, 22 (ter) ; emph. *kor<sup>u</sup>nay*, iv, 3 ; and with suff. 1st pers. sg. dat. *kor<sup>u</sup>nam*, ix, 4 ; and with suff. 3rd pers.

sg. dat. *kor<sup>u</sup>nas*, v, 10 ; viii, 9 ; xii, 15 (ter) ; and with suff. 3rd pers. pl. dat. *kor<sup>u</sup>nakh*, vi, 4 ; viii, 3.

With suff. 2nd pers. pl. ag. *kor<sup>u</sup>wa*, x, 12 (bis).

With suff. 3rd pers. pl. ag. *korukh*, viii, 1 ; x, 5 (bis) ; xii, 7, 18 ; and with suff. 2nd pers. sg. dat. *kor<sup>u</sup>hay*, iv, 2 ; and with suff. 3rd pers. sg. dat. *kor<sup>u</sup>has*, viii, 2 ; x, 5 ; and with suff. 3rd pers. pl. dat. *kor<sup>u</sup>hakh*, xi, 17.

pl. with suff. 1st pers. sg. ag. *kārim*, v, 9 ; ix, 9 ; with suff. 2nd pers. sg. ag. *kārith*, v, 7 ; with suff. 3rd pers. sg. ag. *kārin*, v, 7, 9 ; viii, 5 ; x, 2 ; and suff. 3rd pers. sg. gen. *kār<sup>i</sup>nas*, viii, 6 ; and suff. 3rd pers. pl. dat. *kār<sup>i</sup>nakh*, x, 12.

f. sg. *kūr<sup>ū</sup>*, ii, 1, 5, 7 ; viii, 3, 4, 11 ; x, 3, 5, 7 (ter), 8 (bis), 11, 2, 4 ; xii, 15, 9, 22, 3 ; with suff. 1st pers. sg. dat. and neg. *kūr<sup>ū</sup>m-na*, v, 9 ; with suff. 3rd pers. sg. dat. *kūr<sup>ū</sup>s*, iii, 1, 9 ; and neg. *kūr<sup>ū</sup>sna*, v, 1 ; ag. *kūr<sup>ū</sup>n*, v, 12 (bis) ; vii, 8 ; viii, 11 ; x, 2, 7 (bis) ; xii, 12, 3, 7, 20, 3 ; and suff. 3rd pers. sg. dat. *kūr<sup>ū</sup>nas*, iii, 4, 9 ; viii, 9 ; x, 3, 4 ; xii, 4, 5, 9, 16 ; with suff. 2nd pers. pl. ag. *kūr<sup>ū</sup>wa*, x, 12 ; with suff. 3rd pers. pl. ag. *kūr<sup>ū</sup>kh*, ii, 8 ; and suff. 3rd pers. sg. dat. *kūr<sup>ū</sup>hay*, xi, 5.

pl. *karē*, iii, 1 ; with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. (irreg.) *karēmav*, x, 6 ; suff. 2nd pers. sg. ag. *karēth*, x, 6 ; with suff. 3rd pers. sg. ag. *karēn*, x, 6, 7 (bis) ; and suff. 1st pers. sg. dat. *karēnam*, iv, 5 ; and with suff. 3rd pers. sg. gen. *karēnas*, x, 7 ; with suff. 3rd pers. pl. ag. *karēkh*, xi, 10 ; xii, 25.

perf. m. sg. *chuh kor<sup>u</sup>mot<sup>u</sup>*, x, 12 ; f. sg. with suff. 3rd pers. sg. dat. for ag. *chēy kūr<sup>ū</sup>müts<sup>ū</sup>*, x, 8.

plup. m. sg. *kor<sup>u</sup>mot<sup>u</sup>*, iii, 8 ; *ô<sup>s</sup> kor<sup>u</sup>mot<sup>u</sup>*, ii, 1 ; *kor<sup>u</sup>mot<sup>u</sup> ô<sup>s</sup>*, x, 7 ; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. *ô<sup>s</sup>than kor<sup>u</sup>mot<sup>u</sup>*, thou hadst made him, x, 12 ; with suff. 3rd pers. sg. dat. *ô<sup>s</sup>us kor<sup>u</sup>mot<sup>u</sup>*, ix, 1 ; with suff. 3rd pers., pl. ag. *ô<sup>s</sup>ukh kor<sup>u</sup>mot<sup>u</sup>*, viii, 2 ; f. sg. *kūr<sup>ū</sup>müts<sup>ū</sup>*, viii, 1 ; with suff. 3rd pers. sg. dat. *ô<sup>s</sup>us kūr<sup>ū</sup>müts<sup>ū</sup>*, x, 10.

cond. past sg. 1, *karahö*, ii, 11 ; v, 6 ; viii, 11 ; x, 5 ; 3, *karihē*, v, 9 ; viii, 7, 13.

karun 2, see kaḍun.

*kründ<sup>ū</sup>*, f. a basket, v, 9 ; *kranjě ladun*, to put into a basket, v, 7.

*karanāwun*, to cause to be made ; past m. sg. with suff. 3rd pers. sg. ag. *karanōwun*, he caused (a mat) to be made (i.e. spread), xii, 24 ; f. sg. with same suff. as *karanōv<sup>ū</sup>n*, x, 13.

*kaīsi*, *kōsi*, see *kěh*.

*kus*, *kusa*, *kusuy*, see *kyāh* 1.

*kosh<sup>u</sup>*, a honeycomb ; pl. nom. *kāsh<sup>t</sup>*, ix, 5.

*Kashmīr* (Hindī, not Kāshmīrī), Kashmīr, xi, 4. The Kāshmīrī word is *Kashīr<sup>u</sup>*. Cf. *kōshyur<sup>u</sup>*.

*kashun*, to scratch ; inf. abl. *kashēna-hanā karūñ<sup>ū</sup>*, to do a little scratching, to scratch (somebody) a little, xii, 16, 7.

*kōshyur<sup>u</sup>*, m. (f. *kōshir<sup>ū</sup>*), an inhabitant of Kashīr<sup>u</sup>, or Kashmīr ; pl. nom. *kōshir<sup>t</sup>*, xi, 6.

*kasam* or (xii, 2, *kas<sup>a</sup>m*), m. an oath ; a charm, an incantation ; *Khōdāyě-sond<sup>u</sup> chuy kasam*, there is an oath to thee of God, I adjure thee by God, xii, 7 ; — *karun*, to take an oath, to swear, v, 9 (bis) ; *driy kasam karun*, to take an oath, to swear, viii, 1 (bis), 2 ; — *hāwun*, to take an oath, swear by, v, 9 ; *muslas dyut<sup>u</sup> kas<sup>a</sup>m*, he uttered a charm over the skin (cf. *shāph*), xii, 22.

*kāsun*, to expel, i, 12 ; vi, 6 ; to shave (hair) ; *mast kāsun*, to shave (so and so, dat.), xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

inf. obl. (inf. of purpose) *kāsani*, xii, 4, 5, 19 ; fut. pass. part. with emph. *y*, *muhim tagiy kāsunuy*, poverty will be able to be expelled for thee, thou wilt know how to expel poverty, i, 12 ; conj. part. *kōsith*, xii, 10, 3 ; *mast mōkalōw<sup>u</sup>nas kōsith*, he finished shaving him, xii, 5.

impve. sg. 2, *kās*, vi, 6 ; past m. sg. with suff. 3rd pers. sg. ag. (*amis*) *kōsun mast*, he shaved him, xii, 10, 3 ; with ditto, and suff. 3rd pers. sg. dat. *mast kōs<sup>u</sup>nas*, he shaved him, xii, 4 ; with suff. 3rd pers. sg. dat. *kōsus mast*, shaved him, xii, 10.

*kusūr*, m. a fault ; *gōm suy kusūr*, that very fault happened to me, i.e. that was my bad luck (for some fault of mine), vii, 13.

*kāsawun<sup>u</sup>*, one who expels, i, 11.

*kati*, adv. where ? (*kāt<sup>t</sup>* of the grammars), vii, 20 ; x, 12 (ter) ; xi, 17 ;



from where ? whence ? (*kati* of the grammars), x, 4 ; xi, 17 ; xii, 4, 5, 11, 5 ; *kati-pēṭha*, from where ? whence ? ii, 2.

*kot<sup>u</sup>*, adv. where ? xi, 5.

*koṭ<sup>u</sup>*, a son, esp. a clever son ; *ôkhun-koṭ<sup>u</sup>*, the son of a doctor of divinity, xii, 25.

*kūt<sup>u</sup>*, pron. adj. how much ? pl. how many ? m. sg. nom. *kūt<sup>u</sup>*, vii, 22 ; *kōtāh*, vii, 24 ; pl. nom. *kūt<sup>i</sup>*, vii, 25 ; *kaityāh*, ix, 5, 11 ; *kōtyāh*, vii, 31 ; x, 7, 8 ; xii, 20 ; f. sg. nom. *kōts<sup>ū</sup>*, vii, 15 ; ag. *kātsa*, i, 12 ; pl. nom. *katsa*, x, 6.

*kitāb*, f. a book ; *sōhib-i-kitāb*, a master of books, a celebrated writer, x, 13.

*kath*, f. (this word is the equivalent of the Hindī *bāt*), a word, an uttered word, ix, 7 ; xii, 9 ; a word, a statement, iv, 5 ; x, 4, 6 (many times), 14 ; a matter, circumstance, affair, iii, 5 ; xii, 1 ; a story, tale, narrative, v (title) ; vii, 1 ; viii, 1 ; x, 1 (many times), 2 (many times) ; *katha-bāṭha*, pl. conversations, xii, 25 ; *katha-karañē*, to converse, iii, 1 ; x, 7 (ter) ; xii, 3 ; to say (such and such) words, xii, 23 ; *kōri sōty kath karūñ<sup>ū</sup>*, to hold speech with the girl, i.e. to make improper overtures to her, xii, 1. In x, 1 ff., the point of the story consists in a misunderstanding of the word *kath*, one person of the company means "a statement", the others mean "a tale".

sg. nom. *kath*, v, 1 ; vii, 1 ; viii, 1 ; x, 6 (bis) ; xii, 1 (bis) ; gen. *kathi-hond<sup>u</sup>*, iii, 5 ; pl. nom. *katha*, iii, 1 ; iv, 5 ; x, 1 (many times) ; 2 (many times), 4, 6 (many times), 7 (ter), 14 ; xii, 3, 23, 5 ; dat. *kathan*, x, 1 ; xii, 9 ; abl. *kathan*, ix, 7.

*kathō*, see *kyāh* 1

*kēth*, postpos. governing dat. in, on ; *athas kēth*, in the hand, ii, 7 ; v, 4 ; x, 7 ; xii, 22, 3 (bis) ; *khōni-kēth*, on the haunch, xi, 13 ; *rumāli kēth*, in a kerchief, iii, 2.

*kētha*, adv. ; *kētha-pōṭh<sup>i</sup>*, how ? in what manner ? iii, 9 ; v, 8 ; viii, 5 ; x, 8 ; xii, 3, 24.

*kōtāh*, see *kūt<sup>u</sup>*.

*kuth<sup>u</sup>*, m. a room, viii, 3 ; with suff. of indef. art. *kuth<sup>u</sup>āh*, ix, 4 ; sg. dat. *kuthis*, iii, 8 (bis) ; x, 7, 8 (bis) ; pl. nom. *kuth<sup>i</sup>*, vi, 3.



*katikō*, adj. of or belonging to where ? ii, 2 (poet.). Cf. *kati*.

*katarun*, to cut to pieces ; pres. m. sg. 3, *chuh katarān*, x, 7.

*kuṭ<sup>a</sup>wāl*, m. a chief of police, a *kōṭwāl*, v, 7, 9 (bis), 10 ; sg. ag.

*kuṭ<sup>a</sup>wālan*, v, 7, 8, 9 ; *kuṭ<sup>a</sup>wāl-gānas* (sg. dat.), to the wretch of a police captain, v, 9 (see *gān*).

*katawañ*, f. the wages of spinning ; — *kariñ<sup>ū</sup>*, to earn money by spinning, xi, 19.

*kaityāh*, *kōtyāh*, see *kūt<sup>u</sup>*.

*katsa*, *kātsa*, see *kūt<sup>u</sup>*.

*kits<sup>ū</sup>*, see *kyut<sup>u</sup>*.

*kōts<sup>ū</sup>*, see *kūt<sup>u</sup>*.

*kuwa*, adv. how ? v, 9.

*kiy*, in *hargāh-kiy*, if, viii, 7, 13. See *hargāh*.

*kyā*, see *kyāh*, 1 and 4.

*kyāh* 1 or *kyā* 1, interrog. pron. who ? what ?

As subst. an. m. sg. nom. *kus*, who ? xi, 2 ; xii, 1 ; *kusuy*, who verily ? xi, 19 ; ag. *kām<sup>i</sup>*, by whom ? iii, 3 (bis) ; x, 12 ; pl. nom. *kam*, who ? xii, 1.

subst. inan. *kyā*, what ? vi, 5 ; *kyāh*, what ? ii, 2, 4, 11 ; iii, 4 (quater), 8, 9 (bis) ; iv, 7 ; v, 9 (bis) ; vi, 15 ; vii, 20, 2, 4, 6, 30 ; viii, 1, 3, 6, 8, 9, 10 (ter), 1 (quater) ; ix, 4 (bis) ; x, 2, 5, 6, 8 ; xii, 1, 7, 20.

*kě-hǒ*, what, sir (colloquial, addressed by a woman to her husband), v, 4, 5 ; dat. *kath* ; poet. colloquial, *kathō-kit<sup>i</sup>* (pots) for what ? xi, 11 ; abl. *kami-bāpath*, for what ? why ? on what account ? ix, 1 ; x, 12 ; *kami-mōkha*, on what account ? x, 4 ; gen. *kamyuk<sup>u</sup>*, of what ? vi, 13, 4.

*kyāh sabab chuwa*, what is your reason ? viii, 5 ; *kyāh gatshiy anun<sup>u</sup> nishāna*, what is to be brought to thee as a token ? xii, 21.

adj. f. inan. nom. *kusa kusa*, which (of several) ? x, 6 (bis).

*mě kyāh zulm chuh gōmot<sup>u</sup>*, (hear) what tyranny has happened to me, ix, 6.

an. masc. *kus-tāñ wǒpar*, some one else, v, 4 ; inan. *kyāh-tāñ takhsīr*, some fault of other, viii, 10.

*kyāh* 2, adv. why ? x, 14 (bis) ; how ? vii, 8, 27, 8.

*kyāh* 3, an expletive implying interrogation, vii, 27, 8.

*kyāh* 4 or *kyā* 2 (v, 9 ; xii, 23), an expletive common in the colloquial language, impossible to translate, but approximately equivalent to the English "why!", "of course," "certainly," "verily," "you see," or something of the sort, v, 8, 9 (many times); viii, 1; ix, 10; x, 3 (ter), 12; xi, 18; xii, 15 (bis), 23; *yit'* *kyāh*, "here, in fact," or "here, you see," x, 12 (bis); *yit'* *kyāh* . . . *āt'* *kyāh*, here on the one hand you see . . . there on the other hand you see, viii, 13; *ada-kyāh*, then of course, of course, certainly, viii, 11; xii, 4.

*kyāh* 5, conj., or, iv, 7.

*kyom*<sup>u</sup>, m. a worm, xii, 3 (ter), 4.

*kyut*<sup>u</sup>, postpos. for. This, like the postpositions of the genitive, is adjectival, and agrees with the governing noun. Thus: m. sg. nom. *bāg zananan-kyut*<sup>u</sup>, a garden for the women, ii, 1; *guris-kyut*<sup>u</sup> *gāsa*, grass for the horse, x, 5; *rētas-kyut*<sup>u</sup> *kharj*, expenditure for a month, xii, 4; *trēn rētan-kyut*<sup>u</sup> *kharj*, expenditure for three months, xii, 5, 11; *tath-kyut*<sup>u</sup> *shēstruw*<sup>u</sup> *panja*, an iron claw for that, xii, 16; *zyun*<sup>u</sup> *mě-kyut*<sup>u</sup>, firewood for me, xii, 24. With a special adverbial meaning indicating time, *rāth-kyut*<sup>u</sup>, by night, iii, 1.

m. pl. nom. *wasth pātashēha-sanzě kōrě-kit'*, articles for the king's daughter, v, 1; *kathō-kit'*, (pots) for what? xi, 11.

f. sg. nom. *wōj' pātashāha-sanzě kōrě-kits'*, a ring for the king's daughter, v, 1; *ziyāphath pātishōhiyēn-kits'*, a feast for the kingdoms, x, 11; *gōv' kits'* *jāy*, a place for the cow, xi, 12.

*kyuth*<sup>u</sup>, adv. how? ii, 5.

*kyāzi*, adv. why? iii, 1; v, 8; viii, 1, 3, 11; ix, 1; xii, 4, 5; *ti-kyāzi*, because, viii, 2.

*lā*, in *Lā-makān*, without a dwelling-place, an epithet of the Deity, vii, 29.

*labun*, to take; fut. sg. 2, *labakh*, ii, 9; past m. sg. with suff. 3rd pers. sg. ag. *lobun*, ii, 10.

*lach*, m. a hundred thousand, a *lākh*; *lachě-nōw*<sup>u</sup>, m. He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

*lich*<sup>u</sup>*n*, see *likhun*.

*ladun*, to send, iv, 2; vii, 7; x, 3 (many times); xii, 15; to put.

or place (into or on a receptacle, such as a basket or tray), v, 7 ; viii, 4, 12 ; to fill (a cup with water, *pyālas āb ladun*), viii, 7 ; to place or impose (a burden), ii, 5 ; *maṭi rāh ladun*, to impose a crime on the shoulder, to charge (a person, gen. or dat.) with a crime, v, 9.

fut. pass. part. m. sg. *gatshēm ladun<sup>u</sup> kěntshāh*, you must send me something, xii, 15 ; impve. sg. 2, *lad*, xii, 15 ; fut. sg. 2, with suff. 1st pers. sg. dat. and conditional suff. *ladaham-ay*, if thou wilt send to me, x, 3 ; past m. sg. with suff. 3rd pers. sg. ag. *lodun*, ii, 5 ; vii, 7 ; viii, 7 ; x, 3 ; ditto and with suff. 1st pers. sg. dat. *lod<sup>u</sup>nam*, iv, 2 ; v, 9 ; xii, 15 ; f. sg. with suff. 3rd pers. sg. ag. *lüz<sup>u</sup>n*, x, 3 ; ditto and with suff. 3rd pers. sg. dat. *lüz<sup>u</sup>nas*, x, 3 (bis) ; pl. with 3rd pers. sg. ag. *lazan*, v, 7 ; with suff. 3rd pers. pl. ag. *lazakh*, viii, 4, 12.

*lāḍun* 1 and 2, see *lārun* 1 and 2.

*laḍöy<sup>t</sup>*, f. fighting ; *milüv<sup>u</sup>kh laḍöy<sup>t</sup>*, fighting was joined by them, i.e. they began to quarrel, x, 1.

*lagun*, to be joined (to), connected (with) ; to be felt, experienced, (*amār lagun*, desire to be felt, v, 2 ; *böchě lagüñ<sup>u</sup>*, hunger to be felt, vi, 16 ; *trēsh lagüñ<sup>u</sup>*, thirst to be felt, viii, 7 ; in all these cases the person is put in the dat.) ; to come into existence (*mang lüj<sup>u</sup>*, a demand was made, xi, 16) ; to occur, happen, become (*rāth lagüñ<sup>u</sup>*, night to come on, viii, 9) ; to become liable to, to incur (*köd lagun*, to incur imprisonment, to be imprisoned, v, 8 ; vi, 11) ; to be experienced (*grāy lagüñ<sup>u</sup>*, shaking to be experienced, to be unsteady, to be impermanent, ix, 12, dat. of pers. experiencing) ; to be attached (to), find oneself in a certain condition (*lagun wōbāli*, to find oneself in blameworthiness, to incur guilt, viii, 5) ; to be caught (*wālawāshi lagun*, to be caught in a net, v, 2) ; to arrive at (a place), viii, 5 ; xi, 5 ; (conversely), (of a place), to be reached, to be arrived at, xi, 5 ; (of a work) to be allotted (to so and so), viii, 5 ; to begin.

In the meaning "to begin", this verb is used with the oblique infinitive in *-ni* of another verb to form inceptive compounds. Thus, *atsani lagun*, to begin to enter, x, 7 ;



*nērani l.*, to begin to issue, x, 7; *phōlani l.*, (of the dawn) to begin to break, v, 5, 7; xii, 2; *wanani l.*, to begin to say, x, 1; *wasani l.*, to begin to descend, viii, 6; *wōtharani l.*, to begin to wipe, viii, 6; *wātani l.*, to begin to arrive, viii, 6; *yini l.*, to begin to come, x, 8. In all these cases, the verb *lagun* is in the past tense.

fut. sg. 2, *lagakh*, v, 2; with prohibitive neg. repeated as a suff. *mā lagah-a-m*, mayst thou not find thyself, v, 2; 3, *lagi*, with suff. 3rd pers. pl. dat. *lagēkh*, ix, 12; pres. m. sg. 3, *chuh lagān*, viii, 5.

past m. sg. *log<sup>u</sup>*, v, 5, 7; vi, 11; viii, 6 (ter), 7 (bis), 8; xi, 5; xii, 2; with suff. 1st pers. sg. dat. and emph. *y, log<sup>u</sup>m<sup>u</sup>y*, v, 2; pl. *lāg<sup>i</sup>*, x, 1; xi, 5; f. sg. *lūj<sup>ū</sup>*, xi, 16; with suff. 3rd pers. sg. dat. *lūj<sup>ū</sup>s*, vi, 16; viii, 7, 9; perf. m. pl. 2, *chiwa lāg<sup>i</sup>māt<sup>i</sup>*, viii, 5.

cond. past sg. 1, *lagahö*, v, 8.

*lāgun*, to apply; to fix (*jēṇḍa lāgun*), to fix a flag, set up a flag, insist on a claim, v, 11); to assume the character of (so and so), make oneself look like (so and so), dress oneself up as (so and so), disguise oneself as (so and so), i, 2; v, 9, 10, 1 (ter); x, 7, 12 (bis), 4; to cause to come into existence, to be carried on (*lōg<sup>i</sup>māt<sup>i</sup> nagma*, dances were being carried on, iii, 7).

conj. part. *lōgith*, i, 2; v, 11; x, 12 (bis); impve. sg. 2, *lāg*, v, 9, 11; past m. sg. with suff. 3rd pers. sg. ag. *lōgun*, v, 10, 1 (bis); x, 7; perf. m. pl. (auxiliary omitted), *lōg<sup>i</sup>māt<sup>i</sup>*, iii, 7; plup. m. sg. with suff. 1st pers. sg. ag. *ōsum lōg<sup>u</sup>mot<sup>u</sup>*, x, 14.

*lāgar*, adj. lean, thin; f. pl. nom. *lāgar*, vi, 15.

*luh-luh*, a meaningless refrain added in songs, v, 11 (four times).

*lōhlūr<sup>ū</sup>*, f. longing, eager desire; sg. abl. *lōhlari*, vi, 3.

*lēj<sup>ū</sup>*, f. a cooking pot; pl. nom. *lējē*, xi, 10.

*lūj<sup>ū</sup>*, *lūj<sup>ū</sup>s*, see *lagun*.

*lēkh*, f. indecent language, immoral proposals made to a woman; pl. dat. *lēkan*, viii, 3, 11.

*lōkh*, m. pl. people; pl. nom. ii, 11; dat. *lōkan*, ii, 11; xi, 13. According to the *Kāsmīrasabdāmṛta* (II, i, 66), in standard *Kāshmīrī* this word is *lūkh*, and retains the long *ū* throughout all its cases.



*likhun*, to write ; impve. sg. 2, *likh*, xii, 15 ; fut. pl. 3, *likhan*, ix, 12 ; pres. m. sg. 3, *chuh likhān*, x, 13 ; f. sg. 3, *likhān chēh*, xii, 11 ; part. m. sg. *lyukh<sup>u</sup>*, xii, 15 ; with suff. 3rd pers. sg. ag. *lyukhun*, xii, 22 (bis) ; ditto and with suff. 3rd pers. sg. dat. *lyukh<sup>u</sup>nas*, xii, 15 (bis), 6 ; with suff. 3rd pers. sg. dat. *lyukhus*, xii, 17 ; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. *lyukh<sup>u</sup>has*, xii, 17 ; f. sg. with suff. 3rd pers. sg. ag. *lich<sup>u</sup>n*, viii, 10 ; perf. (auxiliary omitted) m. sg. *lyukh<sup>u</sup>mot<sup>u</sup>*, viii, 10 ; xii, 15, 23.

*lākam*, m. a bridle, xi, 9.

*lōkut<sup>u</sup>*, adj. small ; *lōkut<sup>u</sup> hyuh<sup>u</sup>*, the younger of one or more brothers, sg. ag. *lōk<sup>u</sup>t<sup>u</sup> hih<sup>u</sup>*, xii, 1.

*lāl* 1, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6 ; sg. dat. *tath lālas hyuh<sup>u</sup>*, like that ruby, xii, 4 (bis) ; pl. nom *lāl*, i, 9 ; x, 2 ; 5, 12 (ter) ; xii, 3, 5, 9 ; dat. *lālan-pēth*, on the rubies, x, 5 ; gen. *lālan-hond<sup>u</sup>*, xii, 5 (ter) ; abl. *lālau*, viii, 3, 11 ; *lāl-pharōsh*, m. a ruby-seller, a jeweller, xii, 3 ; *lāl-shēnākh*, m. a ruby-tester, a lapidary, xii, 4, 5, etc. ; sg. dat. *lāl-shēnākas*, xii, 4 (bis), 5, 6, 10, 1, 3, 5, 9 (several times), 22, 4, 5, gen. *lāl-shēnāka-sond<sup>u</sup>*, xii, 8, 25 ; ag. *-shēnākan*, xii, 4 (bis), 7, 9, 10, 3, 22 (ter), 4, 5.

*lāl* 2, f. spittle, saliva, viii, 7.

*Lālmāl*, N.P. f. xii, 8, 11 (bis), 4, 5 (indeclinable in composition), 25.

*Lāla-Malikh*, N.P. m. ; sg. gen. *Lāla-Malikun<sup>u</sup>*, iv, title ; dat. *Lāla-Malikas*, iv, 7.

*lalawun*, to caress ; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6 ; pres. m. sg. 3, *chuh lalawān*, v, 6.

*lamun*, to pull, drag ; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus lamān*, he is pulling him, viii, 9.

*lōn<sup>u</sup>*, m. fate ; *lōn<sup>u</sup>-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

*Landan*, m. London ; sg. abl. *Landana-pētha*, xi, 3.

*langūt<sup>u</sup>*, f. a loin-cloth ; — *karith*, wearing only a loin-cloth, xii, 23.

*lōnun*, to reap ; pres. sg. 3, *chuh lōnān*, x, 5.

*lar*, f. the side (of the body) ; sg. abl. *lari*, vii, 18 ; *lari-tala*, from under the side (of Eve's birth from Adam), vii, 7.

*lār*, f. running, pursuit; running away, fleeing; — *karüñ<sup>ū</sup>*, to pursue, ii, 8; *lār tsānūñ<sup>ū</sup>*, to pursue, ix, 2.

*lūr<sup>ū</sup>*, f. a house; dat. *larē*, vi, 3.

*lārun* 1 or (iii, 5; vi, 8) *lādun* 1, to run; *pata lārun*, to run after, to pursue (ii, 9; vi, 8; xi, 18).

pres. part. *lārān*, vi, 8; viii, 6; xi, 12; pres. m. pl. 3, *chih lārān*, ii, 9; with suff. 3rd pers. pl. dat. *chikh lārān*, xi, 18; imperf. m. pl. 3, *ös<sup>t</sup> lārān*, x, 5; 1 past m. pl. with suff. 3rd pers. sg. dat. *lōris*, ii, 9; III past m. sg. *lāryāv*, ii, 10; *lādyāv*, iii, 5; f. sg. with suff. 3rd pers. sg. dat. *lādyēyēs*, vi, 8.

*lārun* 2 or *lādun* 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person); perf. *lāryōmot<sup>u</sup>* (Gōvind Kaul) or *lādyōmot<sup>u</sup>* (Hātim), viii, 6 (*amis zahar l.*, the poison has touched her).

*lashkar*, f. an army, x, 11; sg. dat. *lashkari*, ii, 7; x, 9, 13; *lashkari-manz*, in the army, ii, 6, 8.

*lasun*, to survive (a danger); fut. sg. 3, *lasi*, x, 7.

*lōt<sup>u</sup>*, adj. light, gentle; *lōt<sup>t</sup>-pōth<sup>t</sup>*, gently, xii, 5.

*loṭ<sup>u</sup>*, the tail of an animal, v, 7; abl. *laṭi-kān<sup>t</sup>*, in the direction of the tail, towards the tail (and not towards the head), xi, 9.

*lath*, f. a foot; pl. dat. *roṭun latan tal*, he held it under his feet, i.e. he stood upon it, viii, 7.

*laṭh*, f. an occasion, time, turn; sg. dat. *dōyi laṭi*, on two occasions, twice, viii, 7; *trēyimi laṭi*, on the third occasion, viii, 7.

*lit<sup>ū</sup>r<sup>ū</sup>*, f. a saw; abl. *litri-sōty*, with (by means of) a saw, vii, 19.

*lōw<sup>u</sup>*, m. in *gāsa-lōw<sup>u</sup>*, a bundle of grass, xi, 12.

*lyukh<sup>u</sup>*, etc., see *likhun*.

*lōyikh*, adj. fit, worthy; *mē lōyikh*, worthy of me, xii, 10, 9; *lōyik-ē-pādashāh*, worthy of a king, x, 4; *lōyik-i-wazīr*, worthy of a vizier, xii, 10, 19; *lōyik-i-pādashāh*, worthy of a king, xii, 19.

*lāyilā*, the Musalmān creed, a corruption of the Arabic *lā ilāha illa-llāhu*, there is no god, but the God, vi, 17.

*lāyun*, to strike, hit, beat, iii, 1 (dat. of obj.), 2 (dat. of obj.), 9 (dat. of obj.); ix, 8; x, 1 (*amis lōyukh*, they beat him, *bhāvē prayōga*); (*shēmshēri-hünz<sup>ū</sup> tsünd<sup>ū</sup> lāyūñ<sup>ū</sup>*, to strike a blow with a sword, iii, 5, 6; *thaph dāmānas lāyūñ<sup>ū</sup>*, to strike a

grasp to a skirt, to seize the skirt, v, 9; *bandūkh lāyun*, to aim and fire a gun, ii, 11; viii, 10); to cast, to throw, i, 6, 7, 8; v, 3, 4 (ter), 5.

inf. dat. (inf. of purpose) *lāyēni*, ix, 8; fut. pass. part. m. pl. *hēch lāyān<sup>i</sup> rīnz<sup>i</sup>*, learn to throw balls, v, 3; impve. 2, *lāy*, i, 7; with suff. 3rd pers. sg. dat. *lāyus*, iii, 5; fut. sg. 3, *lāyi*, iii, 9; pres. m. sg. 3, *lāyān chuh*, v, 4; imperf. m. sg. 3, *ōs<sup>u</sup> lāyān*, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. *lōyun*, i, 8; iii, 1, 2; ditto and suff. 3rd pers. sg. dat. *lōy<sup>u</sup>nas*, viii, 10; with suff. 3rd pers. pl. ag. *lōyukh*, x, 1; ditto and suff. 3rd pers. sg. dat. *lōy<sup>u</sup>has*, ii, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. *lōy<sup>i</sup>mas*, v, 4; with suff. 3rd pers. sg. ag. *lōyin*, v, 4; f. sg. with suff. 3rd pers. sg. ag. *lōy<sup>ū</sup>n*, viii, 6, ditto and suff. 1st pers. sg. dat. *lōy<sup>ū</sup>nam*, v, 9; ditto and suff. 3rd pers. sg. dat. *lōy<sup>ū</sup>nas*, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *lāyānas*, he had thrown a long time ago to her, v, 5. *lüz<sup>ū</sup>*, see *ladun*.

*ma* or (poet. v, 2) *may*, prohibitive adv., used with impve. *ma kar*, do not make, xii, 7. Cf. *mā* 1.

*mā* 1, or (poet. v, 11) *mōv*, prohibitive adv. With 2 sg. fut., in v, 2 it is repeated, under the form of *m*, as a suffix to the verb, *mā lagaham* (*lagakh + a + m*, in which the *a* is a junction vowel), mayst thou not find thyself. It is also used as a negative in the apodosis of a conditional sentence, as in *hargāh-ay wuchihē . . . mā mārihē*, if he had seen . . . he would not have killed, viii, 10 (but cf. *mārihē-na*, viii, 7); *hargāh-kiy sara karihē . . . mā diyihē hukum*, if he had investigated, . . . he would not have given the order, viii, 13. Cf. *ma* and *na*.

*mā* 2, or (poet. v, 9) *māh*, adv. indicating a question asked with hesitation, equivalent to "I wonder if", "can it be possible that?" i, 2; v, 8, 9; vii, 20; viii, 9, 13; x, 5, 12; xii, 23.

*mě*, see *bōh*.

*mōbārakh*, adj. blessed; — *karun*, to congratulate, x, 8.

*māch-t<sup>a</sup>l<sup>ū</sup>r<sup>ū</sup>*, f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. *māch-t<sup>a</sup>l<sup>a</sup>ri*, ix, 1, 6.



*macāma*, m. N. of a certain dainty, a kind of rice pudding, cooked with *ghī* and spices, and coloured, ii, 3.

*mad*, m. pride, vii, 15.

*mōdā*, f. (Ar. *mudda'*ā), meaning, object, vi, 7.

*moḍu*, see *mor*<sup>u</sup>.

*mūd*<sup>u</sup>, see *marun*.

*mōdān*, m. an open field, plain, x, 1 (quater); with suff. of indef. art. *gāsa-mōdānā*, a certain grass plain, x, 5; sg. dat. *mōdānas*, iii, 1; viii, 9; x, 1; xii, 20; pl. nom. (acc.) *pōshē-mōdān*, the flower-meadows, xi, 3.

*mōdur*<sup>u</sup>, adj. sweet, vii, 31 (wine); pl. abl. *mōdaryiv kathau*, with sweet words, ix, 7.

*māh*, see *mā* 2.

*mahabath*, m. affection, love; sg. abl. *mahabata-sōty*, through affection, x, 4.

*mahkam*, adj. made firm, firm, stable, strong, xi, 9 (of a rope); strong, established, which cannot be abrogated, iv, 6 (of a religion).

*mahala-khān*, or (xii, 19) *-khāna*, m. the private apartments of a palace, the harem, viii, 3, 11; *dōkhil-i-mahalakhāna*, (of a woman) brought into the harem, xii, 19.

*muhim*, m. poverty, i, 11, 2; viii, 9 (bis); x, 3; sg. abl. *muhima-sōtin*, through (i.e. owing to) poverty, i, 4, 5 (bis); *muhim-zad*, poverty stricken, x, 4.

*Mahmad*, m. N.P. Muḥammad, iv, 6; vii, 4.

*Mahmōd*, m. N.P. Maḥmūd; — *-i-Gaznavī*, Maḥmūd of Ghaznī, i, 1.

*mahanyuv*<sup>u</sup>, m. a man, x, 4; pl. nom. *mahaniv*<sup>t</sup>, x, 1.

*mōhar*, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; *mōhar karūn*<sup>u</sup>, to seal, x, 3 (bis), 10; *mōhara-dyār*, wealth of mohurs, much money, i, 9; *mōhar-hatas rosh*<sup>u</sup>, a necklace worth a hundred mohurs, v, 10, 12.

*māhrāj*, m. (a Hindī word), the Mahārāja of Kashmīr, xi, 4.

*mah<sup>a</sup>ram*, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).

*mōj*<sup>u</sup>, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. *mājē*, viii, 3 (bis); gen. *mājē-hond*<sup>u</sup>, xii, 15; ag. *māji*,



v, 6 ; xii, 15, 8 ; voc. *mājiy*, xii, 15 (bis) ; *mājě-zamīn*, mother-earth, ix, 9 ; *wōra-mōj<sup>ū</sup>*, a stepmother, viii, 1.

*mōjub*, m. a reason ; *amiy mōjub*, for this reason, viii, 6.

*mējěr*, m. a major (corr. of the English word), a superior officer, e.g. a master-of-the-horse, x, 12, 13 ; sg. dat. *mējėras*, x, 5 (ter), 12 (bis) ; ag. *mējėran*, x, 12.

*mukadam*, m. a certain revenue official, the village headman, ix, 10 ; sg. ag. *mukadaman*, ix, 1.

*makh*, m. an axe ; *makh dyun<sup>u</sup>*, to apply, or wield, an axe (dat. of obj.), vii, 14.

*mōkh*, m. the face ; *mōkh raṭun*, to seize the face, gaze on the face, v, 9 ; abl. *mōkha*, on account of ; *tami mōkha*, on that account, viii, 9 ; *kami mōkha*, on what account, x, 4.

*mākh<sup>a</sup>ra*, m. coquetry ; *mākh<sup>a</sup>r-i-zan*, a woman's coquetry, woman's wiles, x, 13.

*mōkalun*, to be completed, finished, viii, 6, 8 ; to be released, to escape, v, 8 ; vi, 10, 1 ; *mōkalan pāy*, a device for escape, a way of salvation, ix, 11.

inf. obl. abl. *mōkalan* (poet. for *mōkalana*), ix, 11 ; fut. sg. 3, *mōkali*, v, 8 ; vi, 10 ; 1 past m. pl. with emph. *y*, *mōkāliy*, vi, 11 ; 3 past m. sg. *mōkalyāv*, viii, 6, 8.

*mōkalāwun*, to finish, to complete, vi, 16 ; ix, 6 ; x, 1 ; xii, 5 ; to release, set free, v, 8.

*wanith mōkalāwun*, to finish speaking, vi, 16 ; ix, 6 ; *kōsith m.*, to finish shaving, xii, 5.

fut. pass. part. f. sg. *tagiyě mōkalāwüñ<sup>ū</sup>*, do you know how to get her released ? v, 8 ; fut. pl. 1, with suff. 3rd pers. sg. acc. *mōkalāwahun*, we shall complete it, x, 1 ; 1 past m. sg. *mōkalōw<sup>u</sup>*, vi, 16 ; ix, 6 ; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *mōkalōw<sup>u</sup>nas*, he finished (shaving) him, xii, 5.

*makān*, m. a dwelling-place, see *lā*.

*mōkta*, m. a pearl ; pl. nom. with emph. *y*, *mōktay*, pearls verily, i, 9. This word is elsewhere usually spelt *mōkhṭa*.

*māl*, m. goods, property, i, 9 ; iii, 1 ; viii, 9 (quater).

*mala*, m. a Musalmān priest, a Mullah ; pl. dat. *malan*, vi, 13

*mōl*, m. the price (of anything), viii, 9 ; — *karun*, to fix the price, viii, 9 (bis).

*mól<sup>u</sup>*, m. a father, viii, 13; *wōra-mōj<sup>ū</sup> yā mól<sup>u</sup>*, a stepmother or (step)father, viii, 1; sg. dat. *mōlis*, xii, 4, 5, 10 (bis), 3; gen. *mōl<sup>i</sup>-sond<sup>u</sup>*, xii, 19, 20 (bis), 1 (bis), 2, 4; ag. *mōl<sup>i</sup>*, v, 6.

*Malikh*, N.P. See *Lāla-Malikh*.

*malakh*, m. an angel; pl. ag. *malakav* (for *malakau*), iv, 2.

*mulkh*, m. a country, district; pl. dat. *mulkan*, i, 1.

*māl<sup>i</sup>kōñ<sup>ū</sup>*, f. a queen, esp. Queen Victoria of England; sg. ag. *māl<sup>i</sup>kāñi*, xi, 2.

*milawun*, to join, unite (transitive); 1 past f. sg. with suff. 3rd pers. pl. ag. *milüv<sup>ū</sup>kh laḍöy<sup>i</sup>*, fighting was joined by them, they began to fight among themselves, x, 1.

*mumol<sup>u</sup>*, see *marun*.

*man*, f. the mind; sg. abl. *mani*, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (*panañē*, for *panañi*, m.c.) in agreement with it.

*mānē*, m. meaning, purport, iii, 4, 5; vii, 27, 8; *khābas mānē tsārun*, to tell the meaning of a dream, vi, 14.

*mang*, f. a request; — *ladüñ<sup>ū</sup>*, to make a request, make a demand, xi, 16.

*manga*, see *hanga ta manga*.

*mangun*, to ask for, demand; fut. pass. part. m. sg. *mangun<sup>u</sup>*, it is to be demanded, you must demand, xii, 18; with *gatshi*, xii, 13, 8; impve. sg. 2, *mang*, xii, 5, 10, 1; with suff. 1st pers. sg. dat. *mangum*, ask from me, xii, 18; fut. with suff. 3rd pers. sg. dat. and neg. *mang<sup>i</sup>zēs-na*, you must not ask from her, xii, 18; indic. fut. sg. 1, with suff. 2nd pers. sg. dat. *mangay*, I shall ask from thee, xii, 7; 2, with suff. 3rd pers. sg. dat. *mangahas*, thou wilt demand from him, xii, 19; pres. m. sg. 3, with suff. 1st pers. sg. dat. *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; pl. 3, with same suff. *chim mangān*, they are asking from me, xi, 14.

*manganāwun*, to send for, summon (by another); past m. sg. with suff. 3rd pers. sg. ag. *manganōwun*, vi, 16; pl. with suff. 3rd pers. pl. ag. and with emphatic suffix *ay*, *gur<sup>i</sup> manganöv<sup>i</sup>hay*, they actually sent for horses, xi, 8.

*manōsh*, m. a man, a human being, xii, 15 (bis); sg. dat. (for acc.) *manōshēs*, xii, 15.

*manz*, adv. inside, xii, 11 (descend inside).

postpos. governing dat. in ; on (in special cases only) ; into.

in, *ath-manz*, in it, xii, 3, 15 ; *ath<sup>i</sup>-m.*, in it verily, viii, 1 ; xii, 2, 22 ; *bāgas-m.*, in the garden, ii, 1, 7 ; *chus manz*, he is inside it, xii, 3 ; *dōbas-m.*, in the pit, xii, 6, 7 ; *dadari-m.*, in the hollow, ii, 10 ; *dilas-m.*, in the heart, ii, 5 ; *hāpatas-m.*, in the bear, ii, 11 ; *janatas-m.*, in heaven, xii, 20, 3 ; *kōli-m.*, in the stream, xii, 2 ; *kañě-m.*, in a stone, vi, 7 ; *maris-m.*, in the body, ii, 6 ; *pātashöhī-m.*, in the kingdom, xii, 19 ; *sūras-m.*, in the ashes, xii, 23 ; *tōtas-m.*, in the parrot, ii, 8 ; *wör<sup>i</sup>vis-m.*, in the father-in-law's house, x, 3 ; *yěs-m.*, in whom, ii, 9.

on, *athas-m.*, (a bracelet) on the hand (arm), xii, 12 ; *mödānas-m.*, on the plain, xii, 20 ; *tökis-m.*, (jewels) on a tray, viii, 12 ; *tath<sup>i</sup>-m.*, (a bracelet) on even it (sc. a hand), xii, 11.

into, (on to), *amis-m.*, (put) into this (bear), ii, 4 ; *bāgas-m.*, (went, entered, arrived) into the garden, ii, 1 (bis) ; iii, 7 ; v, 4, 5, 6, 9 (bis) ; *dun<sup>i</sup>yāhas-m.*, (go) into the world, xii, 18 (bis) ; *halamas-m.*, (throw, etc.) into the lap-skirt, v, 4 (bis), 5 ; *hāpatas-m.*, (entered) into the bear, ii, 10 ; *janatas-m.*, (arrive, etc.) into heaven, xii, 24 (bis) ; *jāyě-m.*, (enter) into a place, iii, 7 ; *kuthis-m.*, (ascend) into the room, x, 7, 8 (bis) ; *laskari-m.*, (go, etc.) into the army, ii, 6, 9 ; *mödānas-m.*, (arrived) on to a plain, iii, 1 ; viii, 9 ; *maḍ(r)is-m.*, (enter) into a body, ii, 5, 6, 7, 11 ; *nāgas-m.*, (descend, throw) into a spring, iii, 5, 9 ; xii, 7, 12 ; *nāras-m.*, (leap) into the fire, iii, 4 ; *pōshākas-m.*, (entered) into the garment, x, 7 (bis) ; *shēharas-m.*, (entered, arrived) into the city, v, 9, 11 ; x, 14 ; xii, 2 ; *shikamas-m.*, (entered) into the belly, x, 7 (bis) ; *tath<sup>i</sup>-m.*, (throw) into it verily, xii, 11 ; *tōtas-m.*, (entered) into the parrot, ii, 5 ; *wanas-m.*, (arrived) into a forest, ix, 1.

*manza*, postpos. governing abl. from in ; *ami-manza*, from in it, xii, 4 ; *bagala-m.*, from in (i.e. from under) the armpit, viii, 7 ; *cēnda-m.*, from in (i.e. out of) the pocket, xii, 15 ; *dōba-m.*, from in the pit, xii, 7 ; *kōli-m.*, from in the stream, xii, 4, 6 ;



*rakhi-m.*, (seized) from in (i.e. seized in and brought from) the field, x, 12 (bis); *shēhara-m.*, from in (i.e. from) the city, viii, 11; *shikama-m.*, from in the belly, x, 7 (bis); *sūra-m.*, from in the ashes, xii, 23; *sataṣ-m.*, from in (i.e. from among) the seven, x, 12; *wana-m.*, from in the forest, ix, 4; *yěmi-m.*, from in which, xii, 11.

*mónzūr*, approved, accepted, i, 12.

*munazāth* (= *munazzat*), pure (of God), vii, 1.

*miñě-mür<sup>ū</sup>*, f. a hind, ii, 8; dat. *-marě*, ii, 9; ag. *-mari*, ii, 9.

*mār*, m. killing, slaughter; *māra gatshun*, to die a violent death, x, 7, 8, 13.

*mor<sup>u</sup>*, or (ii, 5, 9) *moḍ<sup>u</sup>*, m. the body of man or beast, ii, 5, 9, 10 (bis), 1; sg. dat. *maris*, ii, 7; *maris-manz*, ii, 6, 7, 11; *maḍis-manz*, ii, 5.

*mür<sup>ū</sup>*, f. see *miñě-mür<sup>ū</sup>*.

*mard*, m. a man; *marda-zan*, man or woman, vii, 23.

*murdamāzörī*, f. laughing and joking, amorous sport, x, 12. The word is a corruption of the Persian *mardum āzārī*. In that language *mardum āzār*, a tormenter of men, is colloquially used to mean "a lovely woman". Hence *mardum āzārī* would mean lit. "the conduct of a man with a lovely woman", i.e. "amorous sport."

*marhabā*, interj. welcome! hail! God bless you!; with suff. of indef. art. *kār'tōs marhabāh*, make ye a God bless you for him, wish him good luck, ii, 10.

*māraka* (= *ma'raka*), m. an assembly; pl. dat. *māraKAN*, (in) the assemblies, vii, 23.

*murkhas* (= *murakhhkas*), dismissed, allowed to depart; — *karun*, to dismiss (a court), viii, 11.

*marun*, irreg. to die; conj. part. *marith*, having died, i.e. after death, iv, 7; *marith gatshun* (= *Hindī mar jāna*), to die, vi, 16.

fut. sg. 1, *bōy mara-y*, if I shall die, viii, 1 (bis); 3, *mari*, x, 7; xii, 19; imperf. *ōs<sup>u</sup> marān*, he was dying, he used to die, i.e. (in former times, if he did so) he always died, v, 9.

past sg. m. 3, *mūd<sup>u</sup>*, ii, 3, 6; sg. f. 3, *mōyě*, viii, 2, 11.

perf. part. m. sg. *mumot<sup>u</sup>*, dead, ii, 3 (bis), 4 (bis), 10; dat. *kōtyāh warihy gamāt<sup>i</sup> mumatis*, how many years have



passed for him dead, i.e. how many years it is since he died, xii, 20; pl. *mumāt*<sup>t</sup>, viii, 1; perf. m. pl. 3, *chih mumāt*<sup>t</sup>, they have died, viii, 1; fut. perf. *āsi mumot*<sup>u</sup>, he is probably dead, x, 8 (bis).

cond. past sg. 3, *marihē*, viii, 7.

*mārun*, to kill; to strike, wound (v, 6).

inf. dat. *māranas*, for killing, (a decision) to kill, ii, 7; abl. *mārana-bāpath*, (given) for killing, x, 12; *ām mārani*, he came to kill me, viii, 13; fut. pass. part. *gatshi mārun*<sup>u</sup>, he must be killed, x, 5 (bis), 12, 5; conj. part. *mōrith trāwun* (= Hindī *mār dālnā*), to kill, slay, x, 8.

impve. pl. 2, with suff. 3rd pers. sg. acc. *mōryūn*, ii, 16; with suff. 3rd pers. pl. acc. or dat. *mōryūkh*, viii, 4, 12, 3; indic. fut. sg. 1, with suff. 2nd pers. sg. acc. *mārath*, ii, 11; 3, *mārē* (m.c. for *māri*), v, 7; with emph. *y, māriy*, vi, 11; with suff. 2nd pers. pl. gen. *yus māriwa*, he who among you will kill, ii, 7; pl. 3, with suff. 3rd pers. pl. acc. *māranakh*, viii, 4.

past m. sg. *mōr*<sup>u</sup>, iii, 3 (ter); vi, 11; neg. *mōr*<sup>u</sup>-na, ii, 8; with suff. 2nd pers. sg. ag. and 1st pers. sg. nom. *mōr*<sup>u</sup>thas, thou didst wound me, v, 6; with suff. 3rd pers. sg. ag. *mōrun*, viii, 7, 10 (bis); x, 7; with suff. 3rd pers. pl. ag. and 1st pers. sg. dat. *mōr*<sup>u</sup>ham, they killed him for me (dat. ethicus), iii, 3; pl. *mōr*<sup>t</sup>, viii, 12; with suff. 3rd pers. pl. sg. *mōrikh*, viii, 4.

cond. past 1, with suff. 2nd pers. sg. ag. and neg. *mārahath-na*; 3, neg. *mā mārihē*, he would not have killed, viii, 10; *mārihē-na*, he would not have killed, viii, 7; both being in apodosis of a cond. sentence.

*martsa-wāgun*, m. red pepper; *martsa-wāgan ratshi-hanā*, a little red pepper, a small amount of red pepper, v, 6.

*mārā-wātul*, m. an executioner; pl. nom. (for acc.) *mārawātal*, x, 12; dat. *mārawātalan*, viii, 4 (bis), 11, 2, 3; x, 5 (bis), 12; ag. *mārawātalau*, viii, 12; x, 12; Cf. *wātul*.

*Marāz*, m. N. of the south-east end of the Valley of Kashmīr; *Marāz-i-pargan*, the Pargana, or fiscal division, of Marāz, xi, 5.

*mas*, m. wine, vii, 31.

*Musā*, Moses ; sg. ag. *musāy*, iv, 5.

*mashhūr*, celebrated, renowned, xi, 3.

*mashun*, to be forgotten ; (with subj. in dat.) to forget ; conj.

part. *kath gayēs mashith*, he forgot the statement, x, 6 ;

past part. m. sg. *amis moth<sup>u</sup>*, he forgot, v, 7 ; f. sg. 1 with

suff. 3rd pers. pl. dat. *müth<sup>u</sup>kh*, (love, fem.) was forgotten to

them, they forgot (love), ix, 8.

*mushtākh*, enamoured (of), entranced (with), usually governing dat.,

iii, 1, 9 (bis) ; m. *ath<sup>t</sup> tamāshēs-kun*, enamoured of that

spectacle, iii, 7 ; m. *tath<sup>t</sup>-söty*, entranced with that also, iii,

8 ; *pānas<sup>u</sup>y-kun mushtākh*, (God has) yearnings only for Him-

self ; i.e. He alone is free from imperfections, and if He has

yearnings, they can only be for Himself, as all things consist

in Him, vii, 3 ; *mushtākh gatshun*, to become entranced, etc.,

iii, 1, 7, 8.

*mashīyēth*, f. a wish, vii, 7.

*miskīn*, m. a beggar, one who is poverty-stricken, x, 10 ; pl. nom.

*miskīn*, ix, 11.

*miskīnī*, f. poverty, beggary ; sg. gen. *-hond<sup>u</sup>*, x, 4 (bis).

*musla*, m. a piece of skin, xii, 18 (bis) ; dim. *musla-han*, f. a piece of

skin, xii, 21 ; sg. dat. *muslas*, xii, 22.

*maṣlahath*, f. consultation ; — *kariññ<sup>u</sup>*, to consult together, viii, 3 ;  
xi, 19.

*masnavī*, f. a rhymed poem, vii, 30.

*Misar*, see *Azīz-i-Misar*.

*mast*, m. hair ; *mast kāsun* (personal obj. in dat.), to shave, xii, 4

(bis), 5 (bis), 10 (ter), 3 (bis), 9.

*mas<sup>a</sup>th*, adj. plump, well-favoured (of cattle). This adjective is  
here inflected to agree with a fem. noun in dat. pl., *mastan*,  
vi, 15.

*mot<sup>u</sup>*, adj. mad, v, 2 ; subst. m. a mad man ; sg. dat. *nēmīs mātīs*  
*siwāh*, except this madman, v, 9 ; ag. *māt<sup>t</sup>*, v, 9.

*mot<sup>u</sup>*, the space between the shoulders, the upper part of the back,  
sg. abl. *maṭi*, v, 9 ; xi, 10.

*mōth*, m. death ; Death personified, hence sg. gen. f. *mōtiññ<sup>u</sup>*, (a  
prison-house) of Death, ix, 4.

*mathun*, to rub ; conj. part. *mathith*, having rubbed (butter on

something), ix, 4 ; impve. sg. 2, *math*, rub (ashes on the body), v, 9.

*mōtasūt*<sup>i</sup> (for *mutasaddī*), m. an accountant ; pl. nom. *mōtasūt*<sup>i</sup>, ix, 7.

*matsh*, f. the arm ; sg. abl. *matshi*, x, 5.

*mōtsh*, m. a contemptuous term used by demons or the like for a man ; sg. abl. *mōtsha-bōy*, f. the smell of a man, xii, 15.

*mutsarun*, to open ; — a door (viii, 3) ; — a letter (viii, 10 ; xii, 23) ; — the eyes (xii, 22) ; *sīna* —, to open the bosom, to declare one's inmost thoughts and sorrows (vii, 21).

conj. part. *mutsarith*, vii, 21 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *mutsaray*, viii, 3 ; past sg. m. with suff. 3rd pers. sg. ag. *mutsorun*, viii, 10 ; xii, 23 ; f. pl. with same suff. *mutsarēn*, xii, 22.

*mēwa*, m. a fruit, xii, 21, 2.

*mōv*, poet. for *mā* 1 (v, 11), q.v.

*may*, poet. for *ma* (v, 2), q.v.

*mōyě*, see *marun*.

*myōn*<sup>u</sup>, possess. pron. my, i, 10 ; vii, 27, 8 ; x, 4, 5, 12 (bis), 4 ; xii, 15 ; with emph. *y*, *myōnu*y, vii, 9 ; m. sg. dat. *myōnis*, xii, 19, 20 (bis), 1 ; abl. *myāni*, i, 2 ; pl. nom. *myōn*<sup>i</sup>, vii, 20 ; x, 5 ; xii, 15 (bis) ; dat. *myānēn*, ii, 7 ; f. sg. nom. *myōn*<sup>ū</sup>, iii, 2, 4, 8, 9 ; v, 10 ; xii, 14 (bis), 5, 8 ; with emph. *y*, *myōn*<sup>ū</sup>y, x, 10.

*myūth*<sup>u</sup>, adj. sweet, pleasant, vi, 11 (of the interpretation of a dream).

*māz*, m. flesh, vii, 24 ; sg. dat. *māzas*, vii, 14.

*mizmān*, m. a guest, vii, 4.

*na*, adv. neg. not. It is not used with the simple or with the polite impve. (see *ma*, *mā* 1), but is used as a prohibitive with the fut. imperative. In a direct statement it is usually suffixed to the verb, as in *mōr*<sup>u</sup>-*na*, did not kill, and if the verb has pronominal suffixes it follows them, as in *mārahath*-*na*, I should not have killed thee. Before it the suffix *kh* does not become *h*, as in *chukh*-*na*, not *chuhana*, thou art not. It is used in this way, suffixed to a verb in i, 6 ; ii, 1, 4, 8, 9, 11 ; iii, 1, 2, 3 ; iv, 4, 6 ; v, 6 (ter), 9 (bis) ; vi, 10, 6 (bis) ; viii,



1, 2, 3, 7 (ter), 9 (bis), 11 (bis), 3 ; x, 1 (ter), 4 (bis), 6, 7, 12, 4 ; xii, 2 (bis), 3, 7, 15 (bis), 6, 7, 22. With the fut. impve., we have *dāp'zēm-na*, you must not say to me, v, 8 ; *kār'zi-na*, you must not make, viii, 1 ; xii, 6 ; *wās'zi-na*, you must not descend, xii, 11 ; *māng'zēs-na*, you must not demand from her, xii, 18.

It is also occasionally employed in other parts of the sentence, as in *na rūd"mot"*, there was not remaining, i, 5 ; *wuchun ati na khar*, he did not see the ass there, iii, 9 ; *wuchun ta māl na kuni*, he saw that there was no property, viii, 9 ; *wuchun ati na pōshākh*, she saw that her clothes were not there, xii, 7. This is most common in subordinate clauses, as in *yēli na bani*, when it is not possible, x, 3 ; *yēsa na pānas-sōty chēh*, (the woman) who is not with you, x, 6 ; *yēli na yinsān ōs"*, when it was not a man, x, 7 ; *yim na zānan*, they who do not know, xi, 8.

It is sometimes used as a privative prefix, as in *na-āsanas*, for non-existence, x, 1, 6.

With emph. *y*, it becomes *nay* 1, as in *sa nay kēh āyēm*, she did not come at all to me, v, 5 ; *yōr nay rōzani āy*, we did not come here to stay, ix, 6, 8, 10, 2 ; *yith nay lāgēkh grāy*, so that they may not be at all shaken, ix, 12 ; *bō-nay sara zāh*, I shall never remember, xi, 14 ; *kēh nay chim bōzān*, they do not listen to me at all, xi, 15. This word should not be confused with *nay* 2, q.v.

*nā*, negative interrogative suffix in *āsi-nā*, will there not be ? viii, 7 ; *āyē-nā*, did there not come ? ix, 3 ; *bani-nā*, will there not be ? vi, 13 ; *bōzakh-nā*, wilt thou not hear ? vi, 1, etc. ; *khēkh-nā*, wilt thou not eat ? ii, 3 ; vi, 2 ; *chukh-nā parzanāwān*, dost thou not recognize ? x, 12 ; *tagēm-nā*, will it not be within my power ? i.e. of course it will be, x, 5 ; *wada-nā*, shall I not weep ? vii, 25 ; *yikh-nā*, wilt thou not come ? vi, 2 ; *zāna-nā*, shall I not know ? x, 12.

*nau*, i.q. *na* (poet.) ; *nau kāh-ti*, no one at all, vii, 23 ; *nau zānav*, we do not know, xi, 15.

*nu*, adv. neg. in *nu chuh gatshān pātashēhas*, *nu chuh gatshān biyē-kun*, he goes neither to the king nor does he go anywhere else, xii, 4.



*nēbar*, adv. outside, iii, 8 (ter); viii, 7; x, 7; postpos. *shēharas nēbar*, (he was taken) outside the city, x, 5.

*nēchi*, see *nēth<sup>ā</sup>*.

*nēcuv<sup>u</sup>*, m. a son, iii, 9 (bis); with suff. of indef. art. *zargar-nēcuvāh*, a goldsmith's son, v, 2; sg. dat. (for acc.) *nēcivis*, iii, 9; pl. nom. *nēciv<sup>i</sup>*, viii, 11; xii, 1; dat. *nēcivēn-pēth*, on the sons, viii, 13; gen. *nēcivēn-hünz<sup>ā</sup>*, viii, 3, 11.

*nād*, m. a call, a summons; *nād dyun<sup>u</sup>*, to summon, i, 10; x, 12; xii, 17.

*nādān*, m. a fool; sg. dat. *nādānas*, ii, 5; voc. *nādāna*, xi, 11.

*nāg*, a spring (of water) (usually looked upon as sacred, where it issues from a mountain side), xii, 6; sg. dat. *nāgas*, v, 9; xii, 6; *nāgas-manz*, (descended, etc.) into the spring, iii, 5, 9; xii, 7, 12; *nāgas-pēth*, (went, etc.) up to, or on to the bank of, a stream (a common idiom), iii, 4 (bis), 5, 9; xii, 6 (bis), 11, 2, 4; *nāgas akith kun*, on one side of the spring, xii, 14.

sg. abl. *kasam nāga-pētha*, an oath from by the stream, an oath made on the bank of the spring, calling the spring to witness, v, 9; voc. *nāga*, v, 9; pl. nom. *nāg*, vi, 15; dat. (for acc.) *nāgan*, vi, 15.

*nagma*, m. a melody, song; in Kāshmīrī, a dance of women; pl. nom., id., iii, 7.

*nigīn*, m. a jewel; pl. nom. id., i, 9; ag. *nigīnau*, (a tray filled) with jewels, viii, 3, 11.

*Nōh*, m. Noah, iv, 3.

*nahīth tshunun*, to cancel, make void, xii, 4.

*nakha*, adv. near, ii, 9.

*nōkhta* (xii, 19) or *nōkta* (xii, 4), m. a point; hence a particular on which one can condemn a person; *tamis rath-ta kēntshāh nōkhta*, seize some point (in) him, bring a charge of some fault against him, get up something against him, catch him tripping, xii, 19; so *kar-ta kēntshāh nōktāh* (with suff. of indef. art.), xii, 4.

*nakār*, m. prohibition; — *karun*, to prohibit (dat. of obj. prohibited), iv, 6.

*nōkar*, m. a servant; *nōkar bēhun*, to sit down as a servant, to take

service, xii, 3 ; pl. nom. *huzūrī-nokar bēhān<sup>t</sup>*, to sit down as personal servants, to be employed as such, viii, 5.

*nōkarī*, f. service ; *kyāh nōkarī karakh*, what service wilt thou do ? what employment dost thou want ? xii, 3 ; *bēhiv mē-nish nōkarī*, be employed (in) my service, take service with me, viii, 5.

*nōkta*, see *nōkhta*.

*nāl* 1, m. a horse-shoe ; pl. nom. *nāl*, xi, 17.

*nāl* 2, m. the neck ; sg. dat. *nālas*, vi, 9 ; abl. *nāla*, v, 9 ; viii, 10.

Cf. *nōl<sup>t</sup>*.

*nāla*, f. pl. cries, lamentation ; nom. (acc.) *nāla diñē*, to utter cries, to lament, vii, 22, 3.

*nālē*, postpos. (Hindī), with, xi, 4.

*nōl<sup>t</sup>*, adv. on the neck (cf. *nāl* 2), viii, 10 (ter) ; — *tshunun*, to put round the neck, viii, 10 ; *amis ōs<sup>u</sup> pōshākh nōl<sup>t</sup>*, he had garments on his neck, i.e. he was wearing garments, x, 4 ; *pōshākh tshon<sup>u</sup> ami nōl<sup>t</sup>*, she put the garment on her neck, i.e. she dressed herself, xii, 7.

*nam*, a nail (of the finger or toe) ; pl. nom. *nam*, v, 6.

*namun*, to bow ; fut. sg. 3, *nami*, vi, 16 ; 2 past m. sg. 3, *namyōv*, vi, 16.

*nēmīs*, see *nōth*.

*nāmurād*, adj. unsuccessful ; in Kāshmīrī, without hope, without expectation, i, 10.

*non<sup>u</sup>*, adj. naked ; bare (of a sword), viii, 6 ; manifest, hence, glorious, vi, 7 ; with emph. *y*, *nonuy*, vi, 7 ; f. sg. nom. *nūñ<sup>ū</sup>*, viii, 6.

*nun*, m. salt ; sg. abl. *nuna-ratshi-hanā*, a little salt, v, 6. (Elsewhere the word is written *nūn*.)

*nēnd<sup>a</sup>r*, f. sleep ; — *kariñ<sup>ū</sup>*, to sleep, v, 6 ; — *pēñ<sup>ū</sup>*, sleep to fall, v, 5, 7 ; — *yiñ<sup>ū</sup>*, sleep to come, v, 6 (ter) ; *yīyiy nēnd<sup>a</sup>r shēh<sup>ū</sup>j<sup>ū</sup>*, sleep will come to thee cold, i.e. thou wilt cease to be sleepy ; but it also means “cool sleep will come to thee”, and is misunderstood by the hearer in this sense, v, 6 (bis).

*ningalun*, to swallow ; pres. part. *ningalān*, vi, 15 (bis).

*nān-gār*, m. a menial cultivator, xi, 10.

*nanun*, to become manifest ; pres. m. sg. 3, *chuh nanān*, vii, 1.

*naphts*, m. the belly ; sg. dat. *naphtsas*, x, 3.

*nar*, m. a male ; (of a bird) a cock, viii, 1 ; sg. abl. *naran*, viii, 1.

*nār*, m. fire ; *zinis nār dyun<sup>u</sup>*, to set fire to the firewood, xii, 21, 2, 4 ; *nār gōmot<sup>u</sup> tshēta*, the fire (had) become éxtinguished, xii, 23 ; sg. dat. *nāras-manz*, (leap) into the fire, iii, 4 ; abl. *nāra-han zōlith*, having kindled a little fire, iii, 1.

*nūr*, m. light, brilliancy, glory ; sg. abl. *nūra*, vii, 6.

*nūr<sup>u</sup>*, f. the arm (from shoulder to wrist), xii, 15.

*narm*, adj. smooth, vii, 24.

*nērun*, irreg. to go forth, come forth, issue, emerge ; to issue, turn out, happen (as the result of something), vi, 11 ; to be issued (of an order), xi, 4 ; *hatabōd<sup>i</sup>-khōris drāy*, they turned out (i.e. amounted to) hundreds of *kharwārs*, ix, 9 ; *nīrith gatshun*, to issue forth and be gone (Hindī *nikal jānā*), ii, 3 ; xii, 15 ; *nīrith yun<sup>u</sup>*, to come forth (Hindī *nikal ānā*), xii, 12.

inf. *hyotun nērun*, he began to go forth, ii, 3 ; *log<sup>u</sup> nērani*, began to issue, x, 7 ; conj. part. *nīrith*, ii, 3 ; xii, 12, 5 ; pres. part. *nērān*, viii, 7 ; impve. sg. 2, *nēr*, ii, 9 ; pl. 1, *nērav*, xi, 12 ; 2, *nīriv*, ii, 7 ; xii, 1 (bis) ; *nīriv-sa*, go ye forth, sirs, x, 9 ; indic. fut. pl. 1, *nērav*, xii, 18 ; imperf. *nērān*, xii, 1 ; m. sg. 3, *ōs<sup>u</sup> nērān*, viii, 1.

1 past m. sg. 3, *drāv*, ii, 8 ; iii, 1, 3, 4 (bis) ; v, 1, 4, 5, 6, 9 ; vi, 7, 11 ; viii, 9 (bis) ; x, 2, 3, 4 (bis), 5 (bis), 7 (bis), 9, 14 (bis) ; xi, 4, 13 ; xii, 4, 5 (bis), 10, 1, 3, 5, 7, 8, 9, 20, 3 ; with suff. 3rd pers. sg. dat. *drās*, issued from it, xii, 3 ; *drās-na*, did not issue from it, (if it does not) issue from it, xii, 3 ; pl. 3, *drāy*, ix, 9 ; x, 11 ; f. sg. 3, *drāyě*, iii, 1, 2 ; v, 7 (bis) (*drāyě bāzar*, she went forth to the bazaar), 9 ; with suff. 3rd pers. sg. dat. *drāyēs*, she issued from his (side), vii, 7.

*nērawun<sup>u</sup>*, n. ag. one who goes forth ; as adv. as I go forth, v, 8.

*nāsh*, m. destruction, see *ōl<sup>i</sup>-nāsh*, ix, 3.

*nish*, near, the equivalent of the Hindī *pās*, and governing the dative ; *mě-nish*, near me, by me, viii, 5 ; forming datives of possession, *tsě-nish*, in thy possession, x, 14 ; *tōhě-nish*, in your possession, x, 5, 12. After a verb of motion, and governing a noun signifying a person, it means “ to ”. Thus :



- ôkhun-zādas nish*, (brought it) to the teacher's son, xii, 2 ; *böyis-nish*, (go) to the brother, v, 10 ; *lāl-shēnākas-n.*, (came) to the lapidary, xii, 25 ; *mě-n.*, (came) to me, xii, 22 ; *mējēras-n.*, (brought him) to the master of the horse, x, 5 ; *phakīras-n.*, (came) to the mendicant, iii, 2 ; *pādashāhas-n.*, (brought him) to the king, ii, 11 ; *pādashēhas-n.*, (came, etc.) to the king, viii, 5, 13 ; x, 1, 2, 3, 5 ; *wazīras-n.*, (came) to the Vizier, xii, 5, 10, 3 ; *yiman-n.*, (she came) to these (persons), v, 8 ; *yāras-n.*, (came) to the friend, x, 4, 11 ; *zanāni-n.*, (came) to the woman, xii, 4. Cf. *nishě 1* and *nishin*.
- nishě 1*, i.q. *nish*, q.v. ; *phakīras-nishě*, (he was) near (i.e. with) the mendicant, ii, 9 ; *tôrka-chānas-nishě*, near (i.e. in the house of) the cabinet maker, vii, 20 ; *mě-nishě*, in my possession, x, 14 ; governing dat. of person and following a verb of motion, *mě-nishě*, (came) to me, xii, 22 ; *phakīras-nishě*, came to the mendicant, ii, 7 ; *wazīras-nishě*, (he came) to the vizier, xii, 19 ; governing inan. noun, *palangas-nishě*, he came near the bed, x, 7 ; Cf. *nish* and *nishin*.
- nishě 2*, postpos. governing abl. (= Hindī *pās-sē*), from near, from ; *khāba-nishě abtar*, terrified from (i.e. at) the dream, vi, 12 ; *tsakhi-nishě byonuy*, distinct from (i.e. absolutely without) anger, vii, 2.
- nishāna*, m. a token (given as a sign of recognition), x, 8, 14 (bis) ; xii, 21.
- nishin*, postpos. governing dat, i.q. *nish* and *nishě 1* ; *phakīras-nishin*, (he was) near (i.e. with) the mendicant, ii, 8 ; *khāwandas-nishin*, (go) to (your) master, viii, 10 ; *pādashāh-zādan-nishin*, (came) to the princes, viii, 4. Cf. *nish* and *nishě 1*.
- nās'yēth* (xii, 16, 7) or *nasīyēth*, f. admonition, advice (xii, 1), instruction ; — *karüñ<sup>u</sup>*, to advise, give instruction, xii, 16 ; *nasīyēth karay akh kath*, I will give thee one piece of instruction (xii, 1).
- nata*, conj. (if) not then, (if so and so does) not (happen) then, otherwise, v, 7.
- noṭ<sup>u</sup>*, m. a jar, a pitcher, iii, 5 (ter), 9 ; *dōda-noṭ<sup>u</sup>*, a milk-jar, xi, 13 ; sg. dat. *naṭis-pēth*, on the jar, iii, 5, 9.



*něth* see *nōth*.

*ně'h<sup>u</sup>*, f. a thumb-ring ; sg. abl. *něchi*, vi, 16.

*nōth* or *něth*, pronoun defective, said to be used mainly by villagers, as the equivalent of *yih* 1, this. It has no nominative, and *něth* is the inan. sg. dat. In declension it runs parallel to *ath*, q.v.

As a substantive we have m. pl. dat. (for acc.) *nōman*, (look at) these, viii, 1.

As adjective we have m. sg. dat. *němis matis siuāh*, excepting this madman, v, 9 ; *němis manōshēs*, to this man, xii, 15 ; m. pl. nom. *nōm lāl*, these rubies, x, 5 ; f. pl. nom. *nōma wōlinjē*, these hearts, viii, 4 ; dat. *nōman mārawātalan*, to these executioners, x, 12 ; *nōman zanēn*, to these persons, x, 12 ; ag. *nōmav tahalyav*, by these grooms, x, 12.

*nēth<sup>a</sup>r*, m. a marriage-arrangement ; — *karun*, to make a marriage, to marry (so and so, *amis sōty*, xii, 15), viii, 2 (bis) ; xii, 15.

*nōtuwān*, adj. feeble, i, 2.

*nav*, card. nine ; pl. abl. *nawav asmānav-pēth<sup>u</sup>*, above the nine heavens, iii, 8.

*nāv*, m. a name, ii, 1 ; xii, 4 (bis) ; *amis chuh nāv*, her name is, xii, 8 ; *tath chuh nāv*, its name is, xii, 18.

*now<sup>u</sup>*, adj. new, i, 11.

*nōw<sup>u</sup>*, see *Lachě-nōw<sup>u</sup>*, s.v. *lach*.

*nay* 1, see *na*.

*nay* 2, f. a reed-flute, vii, passim ; gen. m. *nayě-hond<sup>u</sup>*, vii, 1 ; f. *nayě-hūñz<sup>u</sup>*, vii, 1.

*nōyid*, m. a barber, xi, 18 ; xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis), 22, 3, 4, 5 ; *nōyid-sabakh*, a barber-lesson, instruction in barber's work, v, 6 ; sg. ag. *nōyidan*, xii, 19, 25. Cf. *nāyēz<sup>u</sup>*.

*nyun<sup>u</sup>*, irreg. to take, v, 12 ; vi, 9 ; viii, 9 (ter), 11 ; x, 1, 5 (bis) ; xi, 18 ; xii, 19, 25 ; to bring (news), ii, 1, 6 ; x, 7, 8 ; xii, 23 ; *raṭith nyun<sup>u</sup>*, to arrest, capture (a prisoner), v, 7, 9 ; x, 5 ; *tulith nyun<sup>u</sup>*, to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

impve. sg. 2, with suff. 3rd pers. sg. acc. *nin*, xii, 25 ; pl. 2, with same suff., *niyūn*, x, 5 ; indic. fut. pl. 1 *nimav*, xii, 19.

1 past m. sg. *nyūv*, viii, 9 ; *něv*, iii, 7 ; with suff. 3rd

pers. sg. ag. *nyūn*, vi, 9 ; with suff. 3rd pers. pl. ag. *nyūkh*, x, 5 (bis) ; xi, 18 ; with ditto, and also suff. 3rd pers. sg. gen. *nyūhas*, viii, 9 ; pl. *niy*, v, 9 ; with suff. 2nd pers. sg. ag. *nūth*, x, 1 ; with suff. 3rd pers. sg. ag. *nīn*, v, 7.

f. sg. *niyě*, ii, 1, 6 ; x, 7, 8 ; xii, 23 ; with suff. 3rd pers. sg. ag. *niyēn*, v, 12 ; with suff. 3rd pers. pl. ag. *niyēkh*, viii, 11.

plup. m. sg. *ôś<sup>u</sup> nyūmot<sup>u</sup>*, viii, 9.

*nayistān*, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8 ; dat. *nayistānas-kun*, (saying) to the cane-brake, vii, 26 ; gen. m. *nayistānuk<sup>u</sup>*, vii, 26 ; f. *nayistānūc<sup>u</sup>*, vii, 29.

*nyāwun*, to cause to be taken, to cause to be taken away, to have dispatched ; 1 p.p. *nyōw<sup>u</sup>*. In xi, 6, this is given a pleonastic suffix *ku*, forming *nyōw<sup>u</sup>-k<sup>u</sup>*, of which the m. pl. nom. is *nyōv<sup>t</sup>-k<sup>t</sup>*.

*nāyēz<sup>u</sup>*, f. a barber's wife, xi, 19. Cf. *nōyid*.

*nāz*, m. blandishment, coaxing ; pl. dat. *nāzan*, ii, 7 (applied by a man to soldiers).

*nēza*, m. a spear ; iron railings or the like round a garden, etc. (v, 4) ; pl. nom. *nēza*, v, 4.

*nazdīkh*, postpos. near ; *sōdāgāras-n.*, (he arrived) near (i.e. came to) the merchant, viii, 10.

*nīzīkh*, adv. near, viii, 6 (bis) ; x, 4 ; *gōs n.*, he went near it, viii, 10 ; postpos. governing dat., near, *badanas-n.*, (came) near the body, viii, 6 ; *shēharas-n.*, (he came) near the city, x, 3.

*nazar*, f. look, regard, glance ; observation, inspection, watching ; — *chēs bātsan-kun*, his sight is (i.e. eyes are) directed towards the married pair, viii, 6 ; — *chēkh ō-kun*, their eyes were directed thither, xii, 23 ; *nazarāh*, a single glance ; *nazarāh kariñ<sup>u</sup>*, to take one look at a person, viii, 11 ; *nazar kariñ<sup>u</sup>*, to look at, observe, inspect, watch, ii, 1 ; x, 7, 8 (ter) ; xii, 23 ; dat. *byūth<sup>u</sup> nazari*, he sat for looking, he sat in watch, x, 7 ; *nazari tām<sup>t</sup>-sanzi sōty*, owing to his looking at (me), vii, 13.

*nazarbāz*, m. a watcher, a watchman, a detective ; pl. ag. *nazarbāzav*, ii, 1 ; x, 7, 8 ; xii, 23.

*pīchē* (Hindī), adv. afterwards, xi, 4.

*pōda*, adj. born, created ; manifest, manifested ; — *karun*, to

create, iii, 8 (ter); vii, 4, 6 (bis), 8; xii, 7; — *gatshun*, to become manifest, to become visible, to come into sight, ii, 1; iii, 8; x, 4, 5, 7; xii, 10.

*pagāh*, adv. to-morrow, iii, 4; vi, 16; on the following day, next day, vi, 16; xii, 10.

*phahi* in *phahi dyun<sup>u</sup>*, to impale, v, 10.

*phaharawāv*, m. a file, a rasp, v, 4.

*phakh*, m. an evil smell, a stink, ii, 4.

*phakīr*, m. a religious mendicant, a faqīr, i, 2; ii, 1, 2, 3 (bis), 9; iii, 1; x, 7 (many times), 8 (many times), 9, 12 (bis), 4 (bis); — *lāgun*, to dress oneself as a faqīr, pretend to be a faqīr, x, 12; with suff. of indef. art. *phakīrāh*, ii, 1 (bis); *phakīrā akh*, x, 7; sg. dat. *phakīras*, ii, 3, 4, 7, 8, 9; iii, 1, 2, 9; x, 8 (bis); ag. *phakīran*, iii, 1; x, 7, 8, 12; gen. *phakīra-sond<sup>u</sup>*, x, 12; f. — *sünz<sup>u</sup>*, x, 8, 14; voc. *phakīra*, ii, 3; x, 8; *phakīrō*, ii, 2; pl. dat. *phakīran* (for gen.), vi, 13; ag. *phakīrav*, v, 8.

*phakīrī*, f. the condition or state of a religious mendicant, faqīr-hood, x, 14; sg. gen. *phakīriyě-hond<sup>u</sup>*, x, 9.

*phikir<sup>u</sup>*, f. thought, consideration, reflection; concern, solicitude, anxiety; *kěh chěna phikir<sup>u</sup>* (xii, 5) or *kětshāh chěna phikir<sup>u</sup>* (xii, 20), there is no anxiety, there is no reason to be anxious; with suff. of indef. art. *phikirāh karüñ<sup>u</sup>*, to do a thinking, to consider, reflect, xii, 19, 24; *phikiri gatshun*, to go into anxiety, to become anxious, viii, 10; xii, 4.

*phal* 1, m. a fruit; pl. nom. *phal*, ix, 9.

*phal* 2, f. a small piece, a splinter; pl. nom. (for acc.) *phala*, vii, 14.

*phol<sup>u</sup>*, m. a grain, hence any small round object, such as a pearl, etc.; *kañi-phol<sup>u</sup>*, a pebble, xii, 15 (bis).

*phōlun*, to flower; to break (of the dawn), iii, 3; v, 5, 7; viii, 9; xii, 2 (bis); inf. obl. *phōlani logun*, to begin to break, v, 5, 7; xii, 2; pres. m. sg. 3, *chuh phōlān*, xii, 2; past m. sg. 3, *phōl<sup>u</sup>*, iii, 3; viii, 9.

*phamb*, m. cotton-wool, viii, 6, 13.

*pahān*, a dim. suff. *drāv dūr-pahān*, he went forth a little distance, x, 7; *byūth<sup>u</sup> dūri-pahān*, he sat down at a little distance, x, 7; *khasun hyor<sup>u</sup>-pahān*, to go a little distance up-stream, xii, 6.



*pahar*, m. a division of time consisting of three hours, an eighth part of a day, a watch, viii, 5 (bis), 6 (bis), 8 (bis), 10, 1, 3 ; *röts<sup>u</sup>-hond<sup>u</sup> pahar*, a watch of the night, iii, 1 ; sg. abl. *patimi pahara*, at the last watch (of the night), v, 8 ; pl. nom. *pahar*, viii, 5.

*phardā*, adv. to-morrow, on the morrow, vi, 11.

*pharun*, to cause loss, to be a plunderer or robber ; past m. sg. 3, *phor<sup>u</sup> tas Yiblīs*, Satan caused loss to him, plundered him, ruined him, iv, 2.

*phērun*, to go round, wander about, i, 2 ; ii, 8 ; to return, go back ; to feel regret, be grieved, viii, 1, 7, 10 (bis), (all with dat. of subject) ; *thüd<sup>u</sup>-kani phērun*, to turn oneself backwards, to turn the back (on a person), v, 4.

conj. part. *phīrith*, having returned ; with or without *pot<sup>u</sup>*, very common in the meaning "back again", as in *phīrith yun<sup>u</sup>*, to come back, return, ii, 3 ; v, 10 ; viii, 10 ; esp. to return home, go home, v, 1, 4 ; so *phīrith nērun* (x, 14) or *phīrith pot<sup>u</sup> nērun* (xii, 19), to go forth back again ; *phīrith wasun*, to come down again (after going upstairs), iii, 9 ; with verbs of saying, it means "in answer" ; thus, *phīrith dapun*, to say in answer, to reply, iii, 1, 8 ; v, 4, 5, 6, 8, 11 (bis) ; viii, 8 ; ix, 1 ; x, 1 (bis), 6, 10 ; xi, 15 ; xii, 3, 4, 5 (bis) ; so *phīrith wanun*, to reply, v, 2, 4 ; *wanun pot<sup>u</sup> phīrith*, id., x, 7 ; *phīrith ladun*, to send (a message) in reply, x, 3 (bis) ; with *wōthun*, to arise, we have *wōthus phīrith*, he up and replied to him, viii, 6 ; x, 2 ; *wōthus pot<sup>u</sup> phīrith*, id., x, 6 ; *wōtsh<sup>u</sup>s phīrith*, she up and answered him, xii, 11. With *gatshun*, we have *phīrith gatshun*, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, *chuh phērān*, ii, 5 ; imperf. m. sg. 3, *ōs<sup>u</sup> phērān*, i, 2.

past m. sg. 3, *phyūr<sup>u</sup>*, viii, 1 ; with suff. 3rd pers. sg. dat. *phyūrus*, viii, 7, 10 (bis).

*phirun*, to turn something round ; freq. part. *phir<sup>t</sup> phir<sup>t</sup>*, turning (me) round and round, vii, 18 ; conj. part. *phirith tshunun*, to turn upside down, iii, 5.

*pharōsh*, m. a seller ; *lāl-pharōsh*, a ruby-seller, a jeweller, xii, 3.



*Phōrsat*, m. N.P., Sir Douglas Forsyth, xi, 2.

*phursath*, f. leisure, freedom from duties, xii, 17.

*paharawōl<sup>u</sup>*, m. a man who keeps a watch, a watchman, sentry ;  
sg. dat. -wōlis, viii, 8.

*p'ār'yād*, m. a lamentation, cry for help or redress, complaint ;  
— *dyun<sup>u</sup>*, to lay a complaint, cry for redress, vii, 22 ; x, 2.

*phāsh*, m. abusive language reflecting on a woman's chastity ;  
*mě ma kar sīras phāsh*, do not accuse my secret (parts) of  
unchastity, do not disgrace me by letting me remain naked,  
xii, 7.

*phaṭun*, to be broken ; past f. sg. 3, *phüt<sup>u</sup>*, iii, 5 ; with suff.  
2nd pers. pl. dat. *phüt<sup>u</sup>wa*, x, 12.

*phut<sup>a</sup>run*, to break (trans.) ; impve. pl. 2 with suff. 3rd pers. sg.  
acc. *phut<sup>a</sup>ryūn*, xii, 3 ; past m. sg. with suff. 3rd pers. pl.  
ag. *phut<sup>a</sup>ruk<sup>h</sup>*, xii, 4 ; ditto and 3rd pers. sg. dat. *phut<sup>a</sup>r<sup>u</sup>has*,  
ii, 11.

*photuwāh*, m. a decree, order, ii, 7. This word has here the suff.  
of the indef. art. added.

*phyūr<sup>u</sup>*, etc., see *phērun*.

*pakh*, f. a wing ; pl. nom. *pakha*, viii, 7.

*pākh*, adj. pure, spotless, undefiled, virginal (of a woman), v, 10.

*pōkhta*, adj. ripe ; as subst. pl. dat. (for acc.) *pōkhtan*, vi, 15.

*pakun*, to walk, to go, to go along ; inf. *hyotuk<sup>h</sup> pakun*, they began  
to go, x, 1 ; neg. conj. part. *mōdān chuh wuñě pakanay*, the  
plain is still not having been walked, i.e. we have not yet  
passed over it, x, 1 ; pres. part. *pakān*, going, i.e. as I go,  
v, 7 ; impve. pl. 2, *pakiv-sa*, go ye, sirs, x, 1 ; pres. m. sg. 3,  
*chuh pakān*, iii, 11 ; *pakān chuh*, viii, 7 ; xii, 7 ; pl. 3, *chih  
pakān*, xii, 2 ; *pakān chih*, x, 4 ; f. sg. 3, *chěh pakān*, iii, 2 ;  
xii, 7 ; imperf. m. sg. 3, *ōs<sup>u</sup> pakān*, v, 7 ; pl. 3, *ōs<sup>u</sup> pakān*,  
x, 1.

*pakanāwun*, to cause to go, to set on the march (xi, 14) ; to drive  
an animal (xi, 8) ; pres. (aux. omitted) m. pl. 3, *pakanāwān*,  
xi, 4 ; imperf. m. pl. 3, *ōs<sup>u</sup> pakanāwān*, xi, 8.

*pakawun<sup>u</sup>*, n. ag., f. sg. nom. *pakawüñ<sup>u</sup>*, one who marches, xi, 11.

*pal*, m. a rock, xii, 14 (bis), 15 ; sg. dat. *palas*, xii, 15.

*põlāduw<sup>u</sup>*, adj. made of steel ; m. pl. nom. *põlādāv<sup>u</sup>*, v, 4.

*pālun*, to protect ; *salām pālūñ<sup>ū</sup>*, to make a bow, to salute reverently (xii, 16) ; conj. part. *pōlith*, xii, 16.

*palang*, m. a bedstead, cot, bed, iii, 7 ; v, 5, 9 ; x, 7 ; sg. dat. *palangas*, v, 5, 6 (ter) ; viii, 13 (bis) ; x, 5, 7 (quater), 8 (bis), 12 (bis) ; *palangas tür<sup>ū</sup>*, the tenon of the bedstead, x, 5, 12.

*pōlāv*, m. a dish made of rice boiled in soup, with flesh, spices, etc., vi, 2 ; pl. nom. *pōlāv*, ii, 3.

*pām*, f. a reproach ; pl. nom. *mě rōzan pāma*, reproaches will remain (upon) me, i.e. I shall get a bad name, x, 3.

*pān*, m. the body, the human body, iii, 4 (ter) ; *bāla-pān*, a youthful body, a youthful condition, vii, 11, 5 ; sg. dat. *pānas*, vii, 24, 5.

*pāna*, reflex. pron. self ; myself, vii, 15 ; thyself, xii, 11, 25 ; himself, i, 1 ; ii, 5 ; vi, 4 ; vii, 1, 2, 3 ; x, 2, 7 (bis), 8 ; xii, 5, 12, 21, 4 ; herself, v, 9, 10, 1 ; vii, 1 ; xii, 7 ; oneself (indef.), x, 1, 6 ; themselves, iii, 8 ; viii, 3, 8 ; x, 12. This word is equivalent to the Hindī *āp*.

sg. nom. *pāna*, i, 1 ; v, 10, 1 ; x, 7 (bis), 8 ; xii, 7, 11, 21, 4 ; with emph. *y*, sg. nom. *pānay*, vii, 1 ; pl. nom. *pānay*, x, 12.

dat. (sg. unless otherwise stated), ii, 5 ; iii, 8 (pl.) ; v, 9 ; vi, 4 ; vii, 1, 2, 15 ; viii, 3 (pl.), 8 (pl.) ; x, 1, 6 ; xii, 5, 12, 25 (bis) ; with emph. *y*, *pānas<sup>ū</sup>y*, vii, 3 ; *had pānas chēs karān*, I am making a limit for myself, i.e. I consider myself perfect, vii, 15.

ag. sg. *pāna*, x, 2.

gen. *panun<sup>ū</sup>*, q.v., s.v.

The dat. *pānas* is often used adverbially, to signify "voluntarily", "of one's own free will", "of one's own accord", vi, 4 ; vii, 2. Especially, with verbs of motion, it signifies "to go of one's own accord", hence, simply, "to go off", "start off", as in *pānas gatshun*, to go away on one's own business, to go away, to go home, iii, 8 ; v, 9 ; viii, 3 ; *pānas nērun*, to go forth on one's own business, xii, 5 ; *pānas yun<sup>ū</sup>*, to set out home, xii, 12 ; so *gay pānas bīth<sup>ī</sup>*, they sat down free from duty, they rested after finishing their turn of duty,

viii, 8; *gay pānas pānas*, they went away each on his own business, or each to his own home, v, 9.

*pinhān*, adj. secret, hidden, concealed.

*panja*, a claw, xii, 16, 7; sg. abl. *panja-sōtiy*, only by using the claw, xii, 16.

*panun<sup>u</sup>*, poss. adj. reflex. (usually considered as the genitive of *pāna*) own, the equivalent of the Hindī *apnā*. My own, iii, 1; iv, 7; vii, 21 (bis), 2, 6; x, 12; xii, 22; thine own, ii, 9, 11; iii, 2, 9 (bis); v, 1, 10; vi, 6; viii, 10; x, 1, 3, 8 (bis); xii, 16, 25; his own, ii, 5, 7, 11; iii, 1, 3 (bis), 9; v, 1, 4 (bis), 5 (ter), 10, 2; viii, 3, 9 (bis), 10, 3; x, 5, 6, 9, 10, 3 (bis), 4 (ter); xii, 4 (quater), 5 (quater), 10, 1 (bis), 2, 3, 4, 7, 20, 2, 5; her own, iii, 2, 4; v, 5, 8, 9 (bis), 10 (bis), 2; vii, 20, 6; viii, 11; ix, 6; x, 3 (bis), 5; xii, 4, 5, 10, 3, 4, 5 (ter), 8; one's own (indef.), x, 6; our own, x, 12; your own, x, 1; their own, v, 10; viii, 1, 5, 11; x, 5; xii, 18; *panun<sup>u</sup> panun<sup>u</sup>*, each his own, xi, 10.

m. sg. nom. *panun<sup>u</sup>*, ii, 5, 9, 11; iii, 1 (bis), 2, 3 (bis), 9 (ter); v, 1 (bis), 4, 5 (bis), 9, 10; vii, 21, 6; viii, 3, 5, 9; ix, 6; x, 5, 6, 8, 9; xii, 4 (bis), 5 (ter), 10, 1 (bis), 2, 3, 4, 5 (bis), 6, 7, 8 (bis), 20, 2 (bis), 5; with emph. *y*, *panunuy*, x, 1; dat. *pananis*, ii, 7; iii, 2, 4; v, 8, 10, 2; viii, 9, 10; x, 5, 12, 4; xii, 4, 5, 10, 3, 5, 8; abl. *panani*, v, 10; vii, 21, 2, 6; xii, 4, 5; pl. nom. *panān<sup>t</sup>*, vii, 20; x, 14; *panān<sup>t</sup> panān<sup>t</sup>*, xi, 10; *panin* (m.c. for *panān<sup>t</sup>*), iv, 7; dat. *pananēñ*, viii, 10, 3, 4.

f. sg. nom. *panüñ<sup>u</sup>*, v, 5; viii, 1, 11 (bis); x, 1, 3 (bis), 6, 8, 10, 3; xii, 14, 25; dat. *panañē*, v, 4, 10, 2; x, 5; xii, 4; ag. *panañi*, v, 5; x, 12; abl. *panañi*, x, 3, 13; *panañē* (m.c. for *panañi*), vi, 6.

*pānts*, card. five; *katha pānts* (f. pl. nom.) five statements, x, 1 (several times), 14; *pānts katha*, x, 6; *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis); pl. dat. *pāntsan kathan*, for five statements, x, 1; *pāntsan zanēñ*, to the five men, x, 6.

*pōntsyum<sup>u</sup>*, ord. fifth, x, 1; f. sg. nom. *pōntsim<sup>u</sup>*, x, 6 (bis).

*pānawōñ* or *pānawüñ*, adv. mutually; *pānawōñ*, viii, 1, 2; xi, 19;



xii, 25 ; *pānawüñ*, x, 1. This word is equivalent to the Hindī *āpas-mē*.

*papun*, to ripen ; conj. part. *papith yun*<sup>u</sup>, to become ripe, ix, 9.

*par*, m. a foot ; pl. dat. *paran*, (we fall) at (his) feet, ix, 1.

*pāra*, see *zāra-pāra*, s.v. *zār*.

*parī*, f. a fairy, xii, 7, 8, 11 (bis), 4, 20, 5 ; sg. ag. *par<sup>i</sup>yi*, xii, 15 ; pl. nom. *par<sup>i</sup>yě*, iii, 7, 8.

*pīr*, m. a saint, a spiritual guide or father, the head of a religious order ; pl. dat. (for gen.) *pīran*, vi, 13 ; ag. *pīrav*, v, 8.

*pör<sup>ü</sup>*, f. a hut ; dim. f. sg. nom. *pāri-hanā*, a hovel, a small hut, xii, 2.

*pūr<sup>u</sup>*, adj. full, in *pūr<sup>u</sup>-khumār*, full of languishment, v, 2.

*parda*, m. a veil ; with suff. of indef. art. *pardā kor<sup>u</sup>nakh*, she put a veil over them, she hid them under a veil, vi, 4.

*pargan*, m. a certain fiscal division, a parish, a "pargana", xi, 5.

*prôn<sup>u</sup>*, adj. old, of former times ; m. pl. nom. *prôn<sup>i</sup>*, vi, 11 ; viii, 5.

*parun*, to read, xii, 18, 23 ; to read, study, viii, 3, 4 ; to recite (a holy name, or a charm, etc.), vi, 17 (bis) ; vii, 4 ; xii, 1 (bis).

pres. part. *parān gatshun*, to go reciting, i.e. to recite continually, vi, 17 ; vii, 4 ; impve. sg. 2, *par*, vi, 17 ; indic. fut. sg. 1, *para*, xii, 1 (bis) ; imperf. m. pl. 3, *ös<sup>i</sup> parān*, viii, 3, 4 ; past m. sg. with suff. 3rd pers. sg. ag. *porun*, xii, 23 ; with suff. 3rd pers. pl. ag. *porukh*, xii, 18.

*pārun*, to prepare, make ready (a bed) ; conj. part. (in sense of past part.) *palang pörith*, a bed prepared, iii, 7.

*pörun*, to put (a garment) on, x, 2, 9 ; to clothe (a person), v, 10 ; past m. sg. with suff. 3rd pers. sg. *pūrun*, x, 2, 9 ; f. sg. with same suff. *pör<sup>ü</sup>n*, v, 10 ; *pūrith*, having put on (a saddle to a horse), xi, 9.

*prang*, m. a bed, a couch ; *wutsha-prang*, a flying couch, = the magic carpet of our fairy tales, xii, 18.

*prārun*, to wait for (a person), v, 6, 11 ; to watch (for an opportunity), ii, 10 ; pres. part. *prārān*, v, 11 ; pres. m. sg. 3, *chuh prārān*, v, 6 ; 2 past m. sg. 3, *prāryāv*, ii, 10.

*prath*, a distributive preposition, as in *prath-dōha*, on each day, every day, viii, 1 (bis).



*prishun*, to ask ; 1 past m. sg. 3, with suff. 3rd pers. sg. ag. *timan<sup>u</sup>y prishun*, he asked them, xii, 1.

*partawa*, m. the sound of a footstep, a footfall, xii, 15 (*pyauv*, fell).

*pōravī*, f. following ; hence (in Kāshmīrī) protection ; — *karūn<sup>u</sup>*, to protect, i, 1.

*Parwardigār*, m. the Cherisher, the Provider, Providence, an epithet of the Deity, i, 11.

*parzanāwun*, to recognize ; pres. m. sg. 2 neg. interrog. *chukh-nā parzanāwān*, dost thou not recognize ? x, 12 ; past m. sg. *parzanōw<sup>u</sup>*, x, 5 ; xii, 2 ; with suff. 1 sg. nom. *parzanōwus*, I was recognized, x, 12 ; with suff. 3rd pers. sg. ag. *parzanōwun*, viii, 9, 10 ; plup. f. sg. 3, *ōs<sup>u</sup> parzanōv<sup>u</sup>mūts<sup>u</sup>*, x, 5.

*pōsa*, m. N. of a small copper coin, a pice ; *khām pōsa*, see *khām*. pl. dat. *pōsan*, vii, 25, 26.

*pēsh*, adv. and prep., in front, before ; *gay pēsh-ě-pātashāh*, they went before the king, they were taken into the king's presence, vi, 9 ; *amis pēsh anun*, to bring before him, to cause him to experience (trouble), xii, 25.

*pōsh*, m. a flower ; *pōshě-gōnd<sup>u</sup>*, a bunch of flowers, a nosegay, v, 4 (ter) ; *pōshě-mōdān*, a flower-meadow, a field of flowers, xi, 3 ; *pōshě-thür<sup>u</sup>*, a flower-shrub, ii, 3.

*pōshākh*, m. a robe, a garment, v, 9 (bis) ; x, 2 (bis), 4 (ter), 9 ; xii, 6 (bis), 7 (several times) ; — *trāwun*, to put off a garment, disrobe oneself ; sg. dat. *ath pōshākas kūr<sup>u</sup>n shēkal yinsān-hyuh<sup>u</sup>* or *ath pōshākas korun yinsān-hyuh<sup>u</sup>*, he made the garment into the shape of a man, x, 7 ; *pōshākas-manz*, (entered) into the garment, x, 7 ; *ām<sup>t</sup> kūr<sup>u</sup>nas pōshākas thaph*, he (the dog) caught hold of his coat, viii, 9.

*pēshkār*, m. a certain high official ; in vi, 11, a chief clerk.

*pasand*, adj. approved ; — *karun*, to approve of, v, 1 ; xii, 4 (bis).

*pata*, adv. after, afterwards, viii, 7 ; xi, 18 ; xii, 6, 25 ; with emph. *y*, *patay*, xii, 10 ; *pata-kani*, afterwards, x, 1 ; with verbs of motion, *pata pata*, (to go along) after, to follow, iii, 1, 2 ; viii, 9 ; xii, 7. Cf. *brūh brūh*, s.v. *brūh*.

postpos. This governs the dative in the case of animate objects, and the ablative in the case of inanimate objects. It also governs pron. suffixes in the dative. Thus :—

A. Animate dative. *miñě-marě pata lārān*, running after the hind, ii, 9 ; *yiman pata*, after these (women came another), xii, 7.

B. Inanimate ablative. *ami pata*, after this, viii, 13 ; xii, 17 ; *tami pata*, after that, x, 12 ; xii, 16.

C. Governing suffixes. *lōris pata*, they ran after her, ii, 9 ; *pata lādyēyēs*, she ran after him, vi, 8 ; *yimawa pata*, I will come after you, I will follow you, xii, 1 ; *pata chikh lārān*, they are running after them, xi, 18.

*pot<sup>u</sup>*, backwards, back again ; — *yun<sup>u</sup>*, to come back, return, v, 1 ; — *phērun*, id., xii, 19 ; — *phīrith*, common as adv., back again, in return, in reverse, esp. common with verbs of saying, to say back again, to say in reply, x, 3, 6 (bis), 7.

*pūt<sup>u</sup>*, the young of any animal or insect, esp. a dear child ; pl. dat. *pōtēn*, ix, 3 (young ones of a bee).

*path*, adv. behind ; *path rōzun*, to remain behind, remain over and above, xii, 23 ; *path-kun*, afterwards, iii, 5 ; v, 5 ; in the rear, v, 8.

prep. governing dat. *path wanan*, at the back of the forests, deep in the forest, vii, 10.

*pěth*, postpos. governing dat., on, upon, in various shades of meaning. Thus :—

on, upon, *asmānan pěth*, on the heavens, iv, 4 ; *palangas-pěth*, (lying) on the bed, viii, 13 ; *wōđi-pěth*, (carry) on the crown of the head, iii, 1 ; xi, 12, 6.

on to, upon, *lālan-pěth*, (the hand fell) upon the rubies, x, 5 ; *naṭis-pěth*, (put) upon the jar, iii, 5 ; *cārpāyi-pěth*, (sat down) upon the bed, x, 5, so *ath-pěth*, (sat) on it, xii, 21 ; *ath<sup>i</sup>-pěth*, on it verily, xii, 21 ; *zūnadabi-pěth*, (going forth) on to the roof-bungalow, viii, 1.

on to (with verbs of mounting, etc.), *guris-pěth*, (mounted) the horse, ii, 11 ; *ath<sup>i</sup> pěth*, (got up) on to it (a bed), iii, 7 ; so *palangas pěth*, (got up) on to the bed ; v, 5, 6 (bis), 9 (*ath*) ; x, 7 (bis) ; *baṭhis-pěth*, (ascended) on to the bank of the river, xii, 7 ; *ath<sup>i</sup>-pěth*, (ascended) on to it (a pyre), xii, 24.

down on to, *baṭhis-pěth*, (put) down on the bank, xii, 6, 7.

With certain words it is used in the sense of “to” after

a verb of motion. Thus *adālüts<sup>ä</sup>-pěth*, (went) to the court of justice, v, 9; *kōli-akis-pěth*, (went) to (the bank of) a stream, xii, 2; *nāgas-pěth*, (arrived, etc.) at the spring, (went) to (the bank of) the spring, iii, 4, 5, 9 (bis); xii, 6, 11, 2, 4.

on, close by, *nāgas-pěth chěh*, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in *khāwand thōwun dēras-pěth*, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in *āgas-pěth* (infidelity) to a master, viii, 6, 8, 11; *nēcivěn-pěth*, (an order) concerning or against (his) sons, viii, 13.

Forming adv. *ath'-pěth*, thereupon, xii, 7.

*pětha*, postpos. governing abl. from on, as in *guri-pětha*, (fell) from on (his) horse, fell off his horse, ii, 6; *guryau-pětha*, (dismounted) from (their) horses, xii, 2; *Kōh-i-Tōra-pětha*, (commandments given) from on Mt. Sinai, iv, 5.

from (generally), as in *kati-pětha*, where from? whence? ii, 2; *Landana-pětha*, from London, xi, 3; *sōnar-aṭa-pětha*, (a cry raised) from (i.e. in) the goldsmiths' market, v, 7.

In special cases it means simply "on", like *pěth*, as in *pětha kür<sup>ū</sup>nas mōhar*, on it she put a seal, x, 3, in which *pětha* governs the dat. pron. suff. *as*. Similarly x, 3 (again), and x, 10.

Another special meaning occurs in *karin kasam nāga pětha*, let her make an oath from on (the bank of) (i.e. by) the spring, v, 9.

*pětha-kani*, on the top of (it = *ath'*), viii, 1.

*pěth'*, postpos. governing abl., on, above, in various shades of meaning. Thus:—

*nawav asmānav pěth'*, above the nine heavens, iii, 8.

*kala-pěth'*, (leaped) over (his) head, ii, 9.

*tami-pěth'-kani*, in addition to that, iii, 8.

*pöth'* or *pöthin*, adv. used with other words to indicate manner. It may be added either to adjectives or to adverbs, and in the latter case is pleonastic. It converts adjectives into adverbs of manner, and when the adjective is declinable it is put, before *pöth'*, into the case of the agent. Thus:—



Added to an adjective, *lōt'-pōth'* (*lōt'*), gently, xii, 5 ; *pāz'-pōth'* (*poz'*), really, truly, x, 6, 10.

Added to an adverb, *kētha-pōth'*, how ? in what manner ? iii, 9 ; v, 8 ; viii, 5 ; x, 8 ; xii, 3, 24 ; *tithay-pōth'*, in that very manner, exactly so, xii, 23 ; *yēthay-pōth'*, in what very manner, exactly as, xii, 22 ; *yithay-pōthin*, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from *tsūrū*, theft, we have *tsūri-pōth'*, theft-like, i.e. secretly, xii, 6, 7, 17 ; so *tsūri-pōthin*, iii, 1.

*pathar*, adv. on the flat ground ; hence, down, in phrases such as *pathar wasun*, to fall to the ground, ii, 3 ; *pathar pyon'*, id., ii, 11 ; *pāwun pathar*, to throw down on the ground, iii, 9. *pathwōr'*, m. a village accountant, ix, 10.

*putol'*, an idol ; pl. dat. *putalēn*, iv, 6 ; *putal-khāna*, an idol house, a temple or room in which idols are worshipped, sg. dat. *-khānas*, vi, 4.

*pētarun*, to be responsible for the carrying out of any work ; *pyon'* *pētarun*, a load of responsibility to fall on a person, ii, 5.

*pādashāh* (पातशाह) or *pādashēh* (पातशह) a king. This word is given with either of these spellings almost at random in the stories as written in the *nāgarī* character. I have followed them in this.

sg. nom. *pādashāh*, ii, 8, 10, 1 (bis) ; iii, 1 (ter), 2 (bis), 3, 4 (several times), 5, 6, 7 (ter), 8 ; v, 7, 9, 11 ; vi, 9, 10, 1, 2, 6 (quater) ; viii, 1 (bis), 2, 3 (bis), 6, 7 (ter), 8, 11 (ter), 2, 3 (quater), 4 (bis) ; x, 4, 10 (bis), 2 (bis), 4 (quater) ; xii, 3, 4, 9, 19 (bis), 20 (bis), 4 (bis), 5 ; *-bāy*, a king's wife, a queen, viii, 1 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis) ; *-kūd'* (= *-kūr'*, bel.), v, 5 ; *-kūr'*, a king's daughter, a princess, v, 2 (bis), 5, 8 (bis), 9 (several times), 10 ; xii, 1 (bis), 2 (ter). With suff. of indef. art. *pādashāhā*, viii, 1.

*pādashēh*, ii, 5, 8, 9 ; xii, 5, 10, 1, 2, 3, 4 ; *pādashēh-kūr'*, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. *pādashēhā akh*, viii, 7, 11 ; *pādashēhāh*, ii, 1.

sg. dat. *pādashāhas*, iii, 3 ; viii, 1.



*pātashēhas*, i, 8 ; ii, 1, 3 (bis), 4, 5, 11 ; iii, 1, 3, 5, 9 ; v, 7 (bis), 9 (ter), 10, 1 ; vi, 16 ; viii, 1, 2, 5 (bis), 7 (bis), 13 ; x, 1, 2, 10, 1, 2 (bis) ; xii, 1, 3 (ter), 4 (quater), 5 (ter), 9, 11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3.

sg. ag. *pātashāhan*, ii, 11 ; vi, 11 ; viii, 5.

*pātashēhan*, i, 10 ; ii, 1, 4 (bis), 8 ; iii, 1, 8 (bis), 9 ; vi, 15 (bis) ; viii, 6, 11 (ter), 3 (bis) ; x, 2 (ter), 6 (bis), 7, 12 ; xii, 4 (bis), 5, 11, 9, 21, 4.

sg. gen. *pātashāha-sond<sup>u</sup>*, ii, 10 ; v, 10 ; vi, 11 ; *sānd<sup>i</sup>* (m. pl.), viii, 1, 13 ; *-sünz<sup>u</sup>*, v, 7 (bis) ; viii, 1 ; x, 14 ; *-sanzě*, v, 2, 4 ; *-sanzi*, v, 4 ; xii, 4.

*pātashēha-sond<sup>u</sup>*, xii, 1, 4 ; *-sandis*, ii, 5, 6, 7 ; v, 11 ; xii, 22 ; *-sandi*, ii, 9 ; *-sanděn*, viii, 1, 6 ; *-sandyau*, viii, 5 ; *-sünz<sup>u</sup>*, x, 5 ; xii, 1 ; *-sanzě*, v, 1 (bis) ; xii, 4, 5 ; *-sanzi*, xii, 5.

*pātashöhī*, f. royalty, sovereignty, the state or condition of a king, x, 2, 4, 9 ; a kingdom, x, 11 ; xii, 19 ; — *karün<sup>u</sup>*, to rule, exercise sovereignty, viii, 12 ; x, 4 ; xii, 26 ; sg. loc. *patashöhī-manz*, xii, 19 ; gen. *-hond<sup>u</sup> pōshākh*, a royal robe, x, 2, 9 ; pl. dat. *pātashöhiyěn-kyut<sup>u</sup>*, x, 11.

*pātashēham*, interj. my king ! your Majesty ! ii, 4 ; v, 9 (bis) ; viii, 2, 6 (bis), 7, 8 (bis), 10 (bis), 3 ; x, 2 (bis), 6, 12 (bis) ; xii, 3 (bis), 19 (bis), 23.

*pātashāhzāda*, m. a king's son, a prince ; sg. dat. *-zādas*, viii, 5 ; pl. nom. *-zāda*, viii, 3 (bis), 11 (ter) ; dat. *-zādan*, viii, 4 (bis), 11 (bis) ; gen. *-zādan-hond<sup>u</sup>*, viii, 4.

*patyum<sup>u</sup>*, adj. last, final ; m. sg. abl. *patimi pahara*, at the last watch (of the night), v, 8.

*pāwun*, to cause to fall ; impve. sg. 2, with suff. 3rd pers. sg. acc. *pāwun pathar*, cause him to fall down, iii, 9 ; fut. impve. *mě pöv<sup>i</sup>zi yād*, cause memory of me to fall, i.e. make (so and so) remember me, vi, 11.

*pay*, m. a clue (for discovering a thief, etc.), iii, 3.

*pāy*, m. a means ; *mōkalan pāy*, a means of salvation, ix, 11.

*pyāday*, m. a messenger ; the messenger of death, x, 12.

*pyāla*, m. a cup, viii, 7 ; *āba-pyāla*, a water-cup, viii, 7 ; sg. dat. *lodun pyālas āb*, he filled the cup with water, viii, 7 ; *pyālas chuh thaph karith*, he holds the cup, viii, 7.

*pyon<sup>u</sup>*, to fall, vii, 19 ; x, 5 ; to fall, throw oneself down (before a person, in humility), ix, 1 ; to fall (into a place), to trespass (into a garden or the like), v, 7 (bis) ; to fall (of sound, on a person's ears), xii, 15 ; to fall to a person's lot, to happen to him, to be felt by him, vii, 30 (love) ; viii, 9 (bis) (poverty), 11 (pity) ; ix, 2 (calamity) ; x, 3 (adversity) ; to fall (of sleep), v, 5, 7 ; to fall (in a person's way), to be encountered, vii, 12.

*wasith pyon<sup>u</sup>*, to fall down (= Hindī *gir parnā*), ii, 3, 6 ; *pyon<sup>u</sup> pathar*, to fall to the ground, to fall down, ii, 11 ; *bēmār pyon<sup>u</sup>*, to fall sick, v, 1 ; *pyon<sup>u</sup> pētarun*, a load of responsibility to fall (on a person, dat.), ii, 5 ; *pyōm wanun*, it is fallen to me to speak, I shall have to speak, xii, 10 ; *pyōs nāv*, a name fell to him, he was named (so and so), xii, 4 ; *yād pyon<sup>u</sup>*, memory to fall to so and so, so and so to remember, iii, 5 ; vii, 20 ; xii, 15 ; *amis dōd<sup>u</sup> ōs<sup>u</sup> pēmōt<sup>u</sup> yād*, she remembered the pain, xii, 15 ; *chus pēwān nayistān yād*, she remembers the cane-brake, vii, 26.

impve. sg. 3, *pēyin*, ix, 2 ; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. *pēmōs*, ix, 1 ; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus pēwān*, vii, 26 ; m. pl. 3, *pēwān*, vii, 20.

past m. sg. 3, *pyauv*, xii, 15 (bis) ; *pēv*, ii, 3, 5, 6, 11 ; iii, 5 ; v, 1, 7 (bis) ; viii, 9 ; with suff. 1st pers. sg. dat. *pyōm*, vii, 12 ; xii, 10 ; with suff. 3rd pers. sg. dat. *pyōs*, v, 6 ; viii, 11 ; x, 5 ; xii, 4 ; f. sg. 3, with suff. 1st pers. sg. dat. *pēyēm*, vii, 19 ; with suff. 3rd pers. sg. dat. *pēyēs*, v, 5 ; with suff. 3rd pers. pl. dat. *pēyēkh*, v, 7.

perf. m. sg. 3, *chuh pēmōt<sup>u</sup>*, x, 3 ; plup. m. sg. 3, *ōs<sup>u</sup> pēmōt<sup>u</sup>*, viii, 9 ; xii, 15 ; fut. subj. f. sg. 3, *āsi pēmūts<sup>u</sup>*, vii, 30.

*pyāwal*, adj. (of a woman), fresh from childbirth ; f. pl. *pyāwal*, xi, 7.

*pöz*, m. a hawk, falcon, vi, 16 (bis) ; viii, 7 (quater) ; sg. dat. (for acc.) *pözas*, viii, 7.

*poz<sup>u</sup>*, adj. true, x, 8 ; with emph. *y*, as adv. *pozuy*, x, 6 (ter) ; m. sg. ag. *pāz<sup>t</sup>-pōth<sup>t</sup>*, really, truly, x, 6, 10 ; see *pōth<sup>t</sup>*.

*pazun*, to be proper = *gatshun* 1, and used in the same way, the future being used in the sense of the present.

fut. sg. 3, interrog. *yī pazyā*, is this proper? is this right?  
vi, 8.

*racēn*, see *ratun*.

*rūd<sup>i</sup>*, *rūd<sup>u</sup>*, *rūd<sup>u</sup>mot<sup>u</sup>*, see *rōzun*.

*rāh*, m. a fault; *maṭi rāh ladun*, to impose a fault on (so and so's) shoulder, to charge a person with a crime, v, 9.

*rahath* (? gender) (= pers. *rāhat*), rest, repose, ease, tranquillity.  
*kara rahath*, I will make ease, I shall be at ease, ix, 4.

*rājě*, m. a king (esp. a Hindū king) (the usual form of this word is *rāza*, but in these stories it only occurs in Nos. x and xi, and, there, under the form *rājě*), x, 7, 8, 14 (ter); sg. dat. *rājěs*, x, 7, 8 (bis), 14; ag. *rājěn*, x, 8 (bis), 14; gen. *rājě-sünz<sup>u</sup>*, the king's (daughter), x, 7 (bis); voc. *rājě*, xi, 2 (addressed by Queen Victoria to Sir Douglas Forsyth).

In composition we have voc. *rājě-sa*, Your Majesty! x, 8 (bis); *rājě-sōb* (nom. sg.), His Majesty, x, 8; voc. *rājě-sōba*, Your Majesty! x, 7; *rājě-bikarmājěth*, King Vikramāditya, ag. *-bikarmājětan*, x, 8; gen. f. *-bikarmājětün<sup>u</sup>*, x, 6.

*rājy*, m. ruling (as a king); — *karun*, to rule, x, 14.

*rājězāda*, a prince; pl. nom. *rājězāda*, xi, 7.

*rakh*, f. a plain kept for the pasturage of the king's cattle, x, 5; sg. dat. *rakhi*, x, 12 (bis).

*rukhsath*, m. permission to depart, leave of absence, *congé*; — *dyun<sup>u</sup>*, to give a person leave to depart, to dismiss, xii, 25; — *hyon<sup>u</sup>*, to take leave to depart, to take leave, xii, 10, 3.

*rumāl*, f. a handkerchief, kerchief, towel; sg. dat. *rumāli-kěth*, in a kerchief, iii, 2.

*rīnz<sup>i</sup>*, see *ryūnz<sup>u</sup>*.

*rapat*, m. a report (the English word); — *dyun<sup>u</sup>*, to make a report, v, 9.

*rōpay*, m. a rupee; *rōpayě-hath*, a hundred rupees, viii, 9, 10; x, 6; *rōpayěs tsōr hath*, four hundred rupees, x, 1, 2; *rōpayěs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis).

*rasad*, f. assembling of provisions, etc., xi, 5; share, portion, quota, proportionate division, xi, 10; — *karün<sup>u</sup>*, to collect supplies, xi, 5; — *kār<sup>i</sup>than ān<sup>i</sup>hay nān-gār*, menial cultivators were brought in (from the villages), (each village) providing its proportionate quota, xi, 10.



*rosh<sup>u</sup>*, m. a necklace, v, 10, 12.

*rost<sup>u</sup>* (f. *rütsh<sup>ü</sup>*), an adjectival suffix signifying "without"; *banana-rost<sup>u</sup>*, without what is fated, (no one) escapes from what is fated, vii, 23.

*rāth* 1, m. night; sg. dat. *rātas*, by night, x, 1, 6; xii, 4; *rātas-rāth*, on this very night, x, 5, 12; sg. gen. m. pl. *rātāk<sup>i</sup>*, of last night, v, 9.

*rāth* 2, f. night; — *āyě*, night came, x, 5; — *bariñ<sup>ü</sup>*, to pass the night, i, 10; — *lagiñ<sup>ü</sup>*, night to come on, viii, 9; — *kad<sup>ü</sup>*, to pass the night, x, 11; xii, 5; — *gayě ādā*, the night went to completion, the night came to an end, x, 8; xii, 9, 12; with suff. of indef. art. *rāthāh*, xii, 5; sg. gen. *rōts<sup>ü</sup>-hond<sup>u</sup>*, iii, 1.

*rāth* 3, adv. *dōh ta rāth*, day and night, i.e. always, continually, vii, 3; *rāth-kyut<sup>u</sup>*, by night. Cf. *rātsas*.

*rēth*, m. a month, sg. dat. *rētas*, pl. nom. *rēth*, dat. *rētan*, as in the following: *rētas-kyut<sup>u</sup> khar<sup>a</sup>j* or *rētas khar<sup>a</sup>j*, a month's expenditure, salary for a month, xii, 4; *trēn rētan-kyut<sup>u</sup> khar<sup>a</sup>j*, salary for three months, xii, 5, 11; *rēth gav ādā*, a month went to completion, a month came to an end, xii, 4; *trih rēth gay ādā*, three months came to an end, xii, 11; *trih rēth gay*, three months passed, xii, 6.

*rāt<sup>o</sup>li*, adv. by night, viii, 9.

*rat<sup>a</sup>n*, m. a jewel; *rat<sup>a</sup>na-kor<sup>u</sup>*, a bracelet of jewels, xii, 10, 12, 14 (bis), 15 (bis), 18, 20.

*ratun*, to take hold of, grasp, seize, iii, 5; to seize, capture, ii, 11; to arrest (a prisoner), v, 7 (bis), 9; x, 5, 12 (bis); to take hold of, take, accept, viii, 3, 4 (bis); x, 3, 5, 8, 12; *gōlām ratun*, to engage as a servant, viii, 13; *latan tal ratun*, to hold under the feet, viii, 7; *mōkh ratun*, to seize (so and so's) face, to look intently at, v, 9; *kēts<sup>h</sup>āh nōkhta ratun*, to find some fault with (dat.), to get up some charge against, xii, 19; *yād ratun*, to seize the memory, to keep on the memory, i, 7.

conj. part. *ratith*, ii, 11; iii, 5; v, 7, 9 (bis); x, 5; impve. sg. 2, *rath*, i, 7; viii, 4; pol. sg. 2, *rath<sup>ta</sup>*, xii, 19; past sg. m. *rot<sup>u</sup>*, x, 5, 12; with suff. 3rd pers. sg. ag. *rotun*, viii, 7; x, 3;



with suff. 2nd pers. pl. ag. *rot<sup>u</sup>wa*, x, 12 ; pl. *rat<sup>i</sup>*, v, 7 ; viii, 13 ; f. sg. *rüt<sup>ü</sup>*, x, 8 ; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. *rüt<sup>ü</sup>nakh*, viii, 3 ; pl. with suff. 3rd pers. sg. ag. *racēn*, viii, 4 ; perf. m. sg. 3, *chuh rot<sup>u</sup>mot<sup>u</sup>*, x, 12.

*rātun*, to cause to be grasped, to cause to stick ; perf. part. m. sg. *rôt<sup>u</sup>mot<sup>u</sup>*, viii, 1 (of a thorn).

*ratsh*, f., a very small amount of (anything) ; *ratshi-han*, v, 6 (bis), or *ratshi-hanā*, v, 6 (bis), id.

*rātsas*, adv. by night, viii, 5. Cf. *rāth*, 3.

*rawāna*, adj. dispatched, sent ; — *karun*, to dispatch, x, 3.

*riwun*, to lament ; pres. f. sg. 1, *chēs riwān*, vii, 22.

*rāy*, f. belief, judgment, opinion ; thought, meditation, deliberation ; an intention, viii, 11 ; — *karūñ<sup>ü</sup>*, to consider, think, xii, 15.

*ryūnz<sup>u</sup>*, a ball (such as children play with) ; pl. nom. *rīnz<sup>i</sup>*, v, 3 (bis), 4 (several times), 5.

*raz*, f. a rope ; *gāsa-raz*, a grass rope, xi, 9.

*rēza*, m. a piece, a fragment ; — *karun*, to cut to fragments.

*rōzun*, to remain, continue, i, 5 ; ii, 9 ; vii, 18, 20 (bis), 3 ; x, 1, 6, 8 ; xii, 1, 15, 8 ; to wait a while, to wait, vii, 9 ; to abide, continue in one place, ix, 6, 8, 10, 2 ; *path rōzun*, to remain behind, to remain over and above, to be all that is left, xii, 23 ; *pāma rōzan*, reproaches will remain, i.e. (I) shall get a bad name, x, 3.

inf. abl. *bēdār rōzana-sōty*, by means of remaining awake, x, 8 ; forming inf. of purpose, *rōzani āy*, came in order to stay, x, 6, 8, 10, 2 ; freq. part. *rūz<sup>i</sup> rūz<sup>i</sup>*, remaining continually, vii, 18 ; pres. part. *rōzān*, vii, 23 ; perf. part. *rūd<sup>u</sup>mot<sup>u</sup>*, i, 5 ; xii, 23 ; impve. pol. pl. 2, *rūz<sup>i</sup>tav*, vii, 9 ; indic. fut. sg. 2 interrog. *rōzakha*, xii, 18 ; 3, *rōzi*, x, 1, 6 ; pl. 3, *rōzan*, x, 3 ; pres. f. sg. 3, with suff. 3rd pers. pl. dat. *nakha rōzān chēkh-na*, she does not remain near them, ii, 9 ; past m. sg. 3, *rūd<sup>u</sup>*, xii, 1, 15 ; pl. 3, *rūd<sup>i</sup>*, vii, 20 (bis).

sa 1, see *tih*.

sa 2, a vocative suff., equivalent to our “sir” or “sirs”.

Attached to :—

(a) A noun, *rājē-sa*, Your Majesty ! x, 8 (bis).

(b) Verbs, *an-sa*, bring, sir, xii, 10 ; *anukh-sa*, bring them,

sir, x, 12 ; *di-sa*, give, sir, x, 8 ; *gatsh-sa*, go, sir, ii, 9 ; *nin-sa*, take her, sir, xii, 25 ; *nīriv-sa*, go forth, sirs, x, 9 ; *pakiv-sa*, walk, sirs, x, 1 ; *wan-sa*, tell, sir, x, 1 (bis), 2 ; *wanta-sa*, please tell, sir, ii, 4 ; *waniv-sa*, say, sirs, x, 6.

(c) A conjunction, *yina-sa*, that not, sir, xii, 1.

(d) An interjection, *hata-sa*, O, sirs, x, 5.

*söb* (= *sāhib*), an honorific suffix ; *rājě-söb*, His Majesty, x, 8 ; sg. voc. *rājě-söba*, Your Majesty ! x, 7 ; *Khödā-Söb*, God ; sg. dat. *Khödā-Söbas*, x, v ; ag. *Khödā-Söban*, iii, 8 (bis).

*sabab*, m. a reason, cause, viii, 5.

*subuh*, m. morning, dawn, x, 8 ; xii, 9 ; *sub<sup>a</sup>han*, adv. in the morning, at dawn, x, 11 ; *sub<sup>a</sup>hanas*, id., xii, 12 ; *sub<sup>a</sup>has*, id., xii, 5.

*Subhān*, m. N.P., Subhān, N. of the author of the 7th story in this collection, — The Tale of the Reed-flute.

*sabakh*, m. a lecture, lesson, reading ; *sabakh dapun*, to teach a lesson, iv, 4 ; v, 5 ; — *parun*, to read a lesson, to study, viii, 3, 4 ; sg. dat. *sabakas*, viii, 3 (bis), 11 ; *sabakas āsun*, to be at a lesson, to be at school, viii, 11 ; *chěs-na tshuñ<sup>ū</sup>-müts<sup>ū</sup> nöyid sabakas*, I (fem.) was not taught a barber's lesson, I did not learn barber's work, v, 6.

*Söbir Tilawôn<sup>u</sup>*, m. N.P., Sābir, the oilseller, N. of the author of the 11th story in this collection, — How Forsyth Sāhib went to conquer Yārkanđ.

*sadāh*, m. a sound, viii, 9.

*södā*, m. goods, wares, merchandise, viii, 9 ; marketing, bargaining, acting as a merchant, iii, 1 ; v, 10 ; sg. dat. *södāhas*, iii, 1 ; v, 10.

*södāgar* [iii, 3 (bis), 4] or *södāgār* [iii, 1 (ter), 3 ; v, 11 (bis) ; viii, 9 (bis), 10 (bis)], m. a merchant ; with suff. of indef. art. *södāgārā*, viii, 9 ; *södāgārā akh*, viii, 9 ; sg. dat. *södāgaras*, iii, 2 ; *södāgāras*, viii, 9, 10 ; ag. *södāgāran*, viii, 9, 10 ; gen. *södāgara-sond<sup>u</sup>*, iii, 1 ; *södāgāra-sond<sup>u</sup>*, iii, 1 ; pl. gen. *södāgāran-hond<sup>u</sup>*, viii, 9.

*södāgar-bāy*, f. a merchant's wife, iii, 1 (bis), 2, 3 ; sg. dat. *-bāyě*, iii, 1, 2.

*Södurabal*, m. N. of a place in Kashmīr ; with emph. *y*, *Södurabalay*, only in Södurabal, vii, 31.

*sōh, suh*, see *tih*.

*shěch<sup>i</sup>*, f. a message ; — *ladūñ<sup>u</sup>*, to send a message, x, 3 (ter).

*sōhib*, m. a possessor, owner, lord, great man ; a European gentleman, xi, 20 (referring to Sir Douglas Forsyth) ; a title of courtesy added to the name of a European gentleman, *Phōrsaṭ sōhibun<sup>u</sup>* (of Mr. Forsyth), xi, title ; God, iv, 4, 5 ; ix, 3 ; *sōhib-ě āgāh*, an intelligent master, i.e. a master of recondite learning, a profound magician, ii, 9 ; *sōhib-i-kitāb*, a master of books, a famous author, x, 13 ; sg. gen. *Sōhiba-sond<sup>u</sup>*, of God, iv, 4, 5 ; *Phōrsaṭ sōhibun<sup>u</sup>* (treated as part of a proper name), xi, title ; sg. voc. *Sōhibō*, O God ! ix, 3.

*Bār-Sōhib*, the Almighty, vii, 2, 3 ; ag. — *Sōhiban*, vii, 5.

*shūbun*, to shine ; to be beautiful, ii, 4, 5 ; vii, 10 ; to be beautiful, to be glorious, vii, 5 ; to be becoming, to suit, be worthy, be proper, xii, 4, 5.

pres. m. pl. 3, with suff. 3rd pers. sg. gen. *chis shūbān*, vii, 5 ; imperf. f. sg. 1, *ös<sup>u</sup>s shūbān*, vii, 10 ; durative past conditional, *āsihē shūbān*, it would have been (i.e. it must have been, it probably was) beautiful, ii, 4 ; (I would see) how beautiful it was, ii, 5 ; past cond. sg. 3, *shūbihěh*, xii, 4, 5.

*shod<sup>u</sup>*, m. news, intelligence, ii, 10.

*shāh, shěh 1*, m. a king ; *shěhan-shāh*, a king of kings, an emperor, i, 1 ; *shāh-i-yūsūph*, King Joseph, vi, 1 ; sg. ag. *shěhan*, i, 7.

*shěh 2*, card. six. *shěh zañě*, six females, xii, 6, 7 ; pl. dat. *shěn köd-khānan*, for six prisons, v, 7 ; *shěn zañěn*, for (of) six females, xii, 6.

*shōhī*, f. royalty ; *khal<sup>at</sup>-ě-shōhī*, a robe of honour of royalty, a royal robe, x, 4 (ter).

*shěhul<sup>u</sup> 1*, m. coolness, cold, i, 11.

*shěhul<sup>u</sup> 2*, adj. cool ; (of sleep) cold, the reverse of deep, v, 6 ; f. sg. nom. *yiyiy něnd<sup>ar</sup> shěh<sup>u</sup>j<sup>u</sup>*, sleep will come to thee cold, i.e. you will lose the desire to sleep, but it also means cool (refreshing) sleep will come to you, and is misunderstood by the hearer in this sense, v, 6 (bis).

*shěhmār*, m. a great snake, a huge poisonous python, viii, 6 (bis) ; 13 (bis) ; with suff. of indef. art. *shěhmārā*, viii, 7 ; sg. dat. *shěhmāras*, viii, 6, 13 ; gen. *shěhmāra-sond<sup>u</sup>*, viii, 6, 13 (bis).



*shēhar*, m. a city, x, 9 ; a country, ii, 1 ; *shēhar-ē-Yirān*, the land of Persia, ii, 1 ; with suff. of indef. art. *shēharā*, v, 1.

sg. dat. *shēharas*, (went) to the city, x, 10 ; *nīzīkh shēharas*, (arrived) near the city, x, 3 ; *shēharas and-kun*, (arrived) at the outskirts of the city, x, 5 ; *shēharas-kun*, (went, etc.) towards the city, set out for the city, x, 3, 5, 12 ; *shēharas-manz*, in the city, v, 11 ; x, 14 ; into the city, v, 9 ; *shēharas akis-manz*, (arrived) at a certain city, xii, 2 ; *shēharas nēbar*, (he was taken) outside the city, x, 5.

gen. *shēharakis*, (to the king) of the city, xii, 3.

abl. *shēhara dūr*, far from the city, viii, 11 ; *shēhara-manza*, from in the city, viii, 11 ; *tsaliv yimi shēhara*, flee ye from this city, xiii, 11.

*shāhzāda*, a prince ; sg. dat. *-zādas*, viii, 13 ; pl. nom. *-zāda*, viii, 5, 11 (bis), 3.

*shākh*, f. a branch ; *shākha-bargau-sōty*, (beautiful) with the leaves of (my) branches, vii, 10.

*shēkh*, m. anxiety ; — *gatshun*, anxiety to occur, anxiety to be felt, v, 8 ; xii, 15.

*shēkh<sup>a</sup>ts*, m. a person, an individual ; with suff. of indef. art. *shēkh<sup>a</sup>tsā*, x, 1 ; *shēkh<sup>a</sup>tsāh akh*, xii, 3 ; sg. dat. *shēkh<sup>a</sup>tsas*, x, 2 (bis) ; ag. *shēkh<sup>a</sup>tsan*, x, 2, 6.

*shēkal*, f. a form, shape ; *pōshākas kūr<sup>u</sup>n shēkal yinsān-hish<sup>u</sup>*, he folded his clothes into the shape of a man, x, 7.

*shikam*, m. the belly ; sg. dat. *shikamas-manz*, (entered) into (her) belly, x, 7 (bis) ; abl. *shikama-manza*, (issued) forth from (her) belly, x, 7 (bis).

*shikār*, m. hunting, sport, the chase ; sg. dat. *shikāras*, ii, 4, 8 ; viii, 7.

*shikast*, m. weakness, sickness ; sg. abl. *shikasta-sōty*, owing to (his) weak condition, v, 5.

*shōlun*, to shine, flame (of a lamp) ; pres. sg. m. sg. 3, *shōlān chuh*, vi, 6.

*shām*, m. evening ; *shāman-bōg<sup>i</sup>*, at about evening, at eventide, v, 5.

*shēmāh*, m. the flame of a lamp, vi, 6 ; viii, 13 ; x, 7 (bis).

*shumār*, f. counting, enumeration ; *shumār būz<sup>u</sup>*, the counting was



heard, i.e. the roll-call was heard, the roll was called, xi, 16.  
Cf. *bě-shumār*.

*shēmshēr*, f. a sword, viii, 6, 13 ; x, 7 ; — *kaḍūñ<sup>ū</sup>*, to draw a sword, viii, 13 ; x, 7 ; — *lāyūñ<sup>ū</sup>*, to give a blow with a sword, viii, 6 ; — *tulūñ<sup>ū</sup>*, to raise a sword (in order to strike), ii, 7 ; iii, 9 (ter) ; x, 7 ; sg. dat. *kūr<sup>ū</sup>s thaph shēmshēri*, she seized the sword, iii, 9 ; gen. *shēmshēri-hond<sup>u</sup> tēg*, the blade of a sword, viii, 6, 13 ; *shēmshēri-hünz<sup>ū</sup> tsünd<sup>ū</sup>*, a blow of a sword, a sword-cut, iii, 5, 6.

*shānd*, m. a bed-pillow ; *shānd dyun<sup>u</sup>*, to put (anything) under one's pillow, x, 7 ; *khōra chēs karān shānd*, she goes from the foot of the bed to the pillow, v, 5 ; sg. abl. *shānda*, v, 5.

*shōngun*, to go to sleep ; past m. sg. 3, *shōng<sup>u</sup>*, x, 7. The conj. part. *shōngith*, having gone to sleep, is used as an adjective, meaning "asleep", viii, 7.

*shēnākh*, m. one who recognizes, in *lāl-shēnākh*, one who recognizes rubies, a lapidary. See *lāl-shēnākh*, s.v. *lāl* 1.

*shāph*, m. a charm, spell, incantation ; *amis shāph dyutun*, she pronounced a spell over him, xii, 15 ; *shāph tul<sup>u</sup>nas*, she took the spell off him, xii, 15. Cf. *kas<sup>a</sup>m*.

*shār*, m. a poem, xi, title.

*shōr*, m. in *shōra-gāh*, an outcry, vi, 12, 3.

*shur<sup>u</sup>*, m. an infant, a child ; *shur<sup>i</sup>-bāshē*, child-talk, infantine babbling, v, 2.

*shrākh*, f. a knife, x, 13.

*shērīkh*, m. a sharer, partner, i, 10.

*shērun*, to put in order, to arrange ; conj. part. *shīrith trāwun*, to make ready (for a person), x, 7 ; fut. pl. 1, *shērav*, xi, 12, 7.

*shranz*, ? m. a blacksmith's tongs, xi, 16.

*shēstruw<sup>u</sup>*, adj. made of iron, xii, 16, 7 ; m. sg. abl. *shēstravi*, xii, 16 ; pl. nom. *shēstrāv<sup>i</sup>*, v, 4 ; fem. sg. nom. *shēstrüv<sup>ū</sup>*, v, 4 ; abl. *shēstravi*, v, 4.

*Shētān*, m. Satan, iii, 8 ; sg. ag. *Shētānan*, iii, 8.

*shōtsh*, m. purity, the condition of not being defiled, hence (x, 3) pure (i.e. undefiled) food.

*sakharun*, to prepare to set out, make ready to depart.

II past, m. pl. 3, *sakharyēy*, xii, 18.

sak<sup>a</sup>th, adj. hard, severe, vii, 13, 18.

sāl, a feast, vi, 2 ; a wedding feast, v, 9 ; sg. dat. sālas, v, 9 ; vi, 2.

söl, m. a stroll, ramble, walk, taking the air, excursion, with suff. of indef. of art. sölāh, ii, 2 ; sg. dat. sōlas, ii, 4, 8 ; iii, 1 ; viii, 7.

sul<sup>u</sup>, dawn ; suli, at dawn, xii, 23 ; sōli-gārē (m.c. for suli-gari), at dawn time, v, 7.

salāh, m. advice, viii, 11 ; thāviv mē-sōty salāh, make ye a consultation with me, i.e. have an understanding with me, have an intrigue with me, viii, 3.

salām, f. peace (in Arabic formulas), x, 14 ; xii, 26 ; a bow, salutation ; a complimentary present, viii, 3 (bis), 11 ; — karūn<sup>u</sup>, to make a bow, to salute, iii, 1 ; xii, 4, 5, 9, 12, 3, 6, 7, 20, 3 ; — pālūn<sup>u</sup>, id., xii, 16 ; sg. dat. salāmi, viii, 3.

sultān, m. a Sultan ; Sultān-i-Mahmūd-i-Gaznavī, Sultān Mahmūd of Ghaznī, i, 1.

salay, f. a spike, v, 4 ; sg. abl. salayi-sōty, with, or by means of, a spike, v, 4 (bis).

Sulaymān, m. N.P. Solomon, xii, 17.

samā, m. heaven ; arz o samā, earth and heaven, vii, 26.

sumb<sup>u</sup>, adj. ; adequate (for), sufficient (for) ; rētas sumb<sup>u</sup>, (money) sufficient for a month, xii, 4 ; m. pl. nom. lāl traṭis sumb<sup>i</sup>, rubies enough for a necklace, sufficient to make a necklace, xii, 5.

sōmb<sup>a</sup>run, to collect, bring together, amass ; fut. pass. part. m. sg. cyōn<sup>u</sup> gatshi sōmb<sup>a</sup>run<sup>u</sup>, you must collect, xii, 21 ; conj. part. sōmb<sup>a</sup>rith, ix, 9 ; pres. m. pl. 3, chih sōmb<sup>a</sup>rān, xi, 7.

sōmb<sup>a</sup>rāwun, i.q. sōmb<sup>a</sup>run ; fut. pass. part. m. pl. gatshan sōmb<sup>a</sup>rāwān<sup>i</sup>, they must be collected, xii, 24 ; past m. sg. sōmbarōw<sup>u</sup>, xii, 21, 4 ; with suff. 2nd pers. sg. ag. sōmb<sup>a</sup>rōwuth, xii, 24.

samakhun, to meet a person, have an interview with, to encounter ; past m. sg. with suff. 3rd pers. pl. ag. samokhukh, xii, 25.

sāmān, m. requisites, materials, appliances, vii, 5 ; xi, 9 ; pomp and circumstance, xi, 20 ; sōruy sāmān, the entire appliance, xi, 9 ; bā-sōruy-sāmān, with all pomp, xi, 20 ; pl. nom. sāmān, vii, 5.

*samsār*, the world, iv, 1, etc.; sg. dat. *samsāras*, for *samsāras-manz*, in the world, ix, 6.

*sān*, postpos. with; *gāṭa-sān*, with skill, skilfully, i, 6.

*sīna*, m. the bosom, vii, 21.

*sōn*, m. gold; sg. gen. *sōna-sond<sup>u</sup>*, made of gold; m. pl. nom. *sōna-sānd<sup>i</sup>*, v, 3, 4 (bis), 5; f. sg. *sōna-sūnz<sup>ū</sup>*, v, 1; *sōna-kaṇ*, an ear adorned with golden ears; pl. dat. with emph. *y*, *sōna-kananay*, vii, 11.

*sōn<sup>u</sup>*, adj. deep; — *khash*, a deep cut, v, 6.

*sōn<sup>u</sup>*, possess. pron. our, x, 12; with emph. *y*, *sōnuṣ*, viii, 13; f. sg. nom. *sōn<sup>ū</sup>*, viii, 11; x, 5.

*sond<sup>u</sup>*, postpos. of gen. Added

A. to masc. sg. animate nouns. *gōlāma-sond<sup>u</sup>*, of the servant, viii, 6; *khōdāyē-sond<sup>u</sup>*, of God, xii, 7; *lāl-shēnāka-sond<sup>u</sup>*, of the lapidary, xii, 8, 25; *mōl<sup>i</sup>-sond<sup>u</sup>*, of the father, xii, 21, 2; *phakīra-sond<sup>u</sup>*, of the faqīr, x, 12; *pātaśhāha-sond<sup>u</sup>*, of the king, ii, 10; v, 10; vi, 11; *pātaśhēha-sond<sup>u</sup>*, of the king, xii, 1, 4; *sōdāgara-sond<sup>u</sup>*, of the merchant, iii, 1; *sōdāgāra-sond<sup>u</sup>*, id., iii, 1; *Sōhība-sond<sup>u</sup>*, of the Master (i.e. of God), iv, 4, 5; *shēhmāra-sond<sup>u</sup>*, of the python, viii, 6, 13; *sōnara-sond<sup>u</sup>*, of the goldsmith, v, 2; *yāra-sond<sup>u</sup>*, of the friend, x, 4, 11; *Yūsūpha-sond<sup>u</sup>*, of Joseph, vi, 10; *zān<sup>i</sup>-sond<sup>u</sup>*, of the person, viii, 11.

*hīhara-sandis*, of the father-in-law, x, 12; *pātaśhēha-sandis*, of the king, ii, 5, 6, 7; v, 11; xii, 22.

*mōli-sandi*, of the father, xii, 21; *patashēha-sandi*, of the king, ii, 9; *wazīra-sandi*, of the vizier, xii, 4, 5.

*pātaśhāha-sānd<sup>i</sup>*, of the king, viii, 1, 13; *sōnara-sānd<sup>i</sup>*, of the goldsmith, v, 10.

*pātaśhēha-sandēn*, of the king, viii, 1, 6.

*pātaśhēha-sandyau*, of the king, viii, 5.

*gōlāma-sūnz<sup>ū</sup>*, of the servant, viii, 11; *khāwanda-sūnz<sup>ū</sup>*, of the husband, iii, 2; *mōl<sup>i</sup>-sūnz<sup>ū</sup>*, of the father, xii, 19, 20 (ter); *phakīra-sūnz<sup>ū</sup>*, of the faqīr, x, 8, 14; *pātaśhāha-sūnz<sup>ū</sup>*, of the king, v, 7 (bis); viii, 1; x, 14; *pātaśhēha-sūnz<sup>ū</sup>*, of the king, x, 5; xii, 1; *rājē-sūnz<sup>ū</sup>*, of the king, x, 7 (bis); *sōnara-sūnz<sup>ū</sup>*, of the goldsmith, v, 1, 3, 10.



*pātashāha-sanzē*, of the king, v, 2, 4; *pātashēha-sanzē*, of the king, v, 1 (bis); xii, 4, 5.

*pātashāha-sanzi*, of the king, v, 4; xii, 4; *pātashēha-sanzi*, of the king, xii, 5; *sōnara-sanzi*, of the goldsmith, v, 7, 9 (bis); *yāra-sanzi*, of the friend, x, 4.

B. Used with masc. sg. inan. noun, to indicate the material of which a thing is made. *sōna-sānd<sup>i</sup>*, made of gold, v, 3, 4 (bis), 5; *sōna-sūnz<sup>ū</sup>*, id., v, 1.

C. With sg. an. pron. m. or f. *ām<sup>i</sup>-sond<sup>u</sup>*, of him, v, 3; viii, 6, 8, 10; of her, xii, 7.

*ām<sup>i</sup>-sandi*, of her, x, 5; *tām<sup>i</sup>-sandi*, of him, i, 3; vii, 6.

*ām<sup>i</sup>-sūnz<sup>ū</sup>*, of him, iii, 4; xii, 4; *ām<sup>i</sup>-sanzi*, of her, xii, 15; *tām<sup>i</sup>-sūnz<sup>ū</sup>*, of her, xii, 15; *nazari tām<sup>i</sup>-sanzi-sōty*, owing to his seeing (me), vii, 13.

*sangsār*, m. lapidation, stoning (the punishment), viii, 8.

*Sōnamarg*, f. N. of a *marg* or mountain plateau in the Sind valley of Kashmir, celebrated for its flowery meads. It is a favourite camping ground for European visitors; sg. dat. *Sōnamargi*, at Sōnamarg, xi, 3.

*sōnar*, m. a goldsmith, v, 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis); sg. dat. *sōnaras*, v, 9; gen. *sōnara-sond<sup>u</sup>*, v, 2; *-sānd<sup>i</sup>* (m. pl. nom.), v, 10; *-sūnz<sup>ū</sup>* (f. sg. nom.), v, 1, 3, 10; *-sanzi* (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. *sōnar* (for *sōnaran*), v, 4.

*sōnar-ath*, the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually *sonur* or *son<sup>ar</sup>*.

*saniyās*, m. a kind of Hindū ascetic, a *Samnyāsin*, v, 10, 11 (quater); sg. dat. *saniyāsas*, v, 12; voc. (poet.) *saniyāsū*, v, 11.

*sapadun*, *sapanun*, to become.

fut. sg. 2, *sapadakh*, vi, 11; interrog. *sapadakha*, iii, 2; 3, *sapadi*, vi, 16; past m. sg. 3, *sapod<sup>u</sup>*, iii, 7; *sāpod<sup>u</sup>* *sawār*, he became mounted, he mounted (a horse), xii, 1; with suff. 1st pers. sg. dat. *sapodum*, there became to me (crushing), I became (crushed), vii, 13; f. sg. 2 with neg. suff. *sapüz<sup>ū</sup>kh-na*, thou didst not become, iii, 2; pl. with suff. 3rd pers. sg. dat.



*sapañēs z<sup>a</sup>h katha sara*, two statements became tested for him, i.e. he had two statements tested, x, 4.

*saphar*, m. travelling, a journey, xii, 25 ; sg. dat. *sapharas*, x, 1, 6 (bis) ; gen. (poet. for *sapharuk<sup>u</sup>*) *sapharun<sup>u</sup>*, xi, 3.

*sapañēs*, see *sapadun*.

*sar*, m. the head ; *sar tsatun*, to behead, viii, 11.

*sara* 1, m. investigation, testing, x, 4 ; *sara karun*, to test, viii, 13 ; x, 2, 6 (ter), 14. In this phrase, the grammatical object is the thing tested, as in *karēn tsōr katha* (f. pl.) *sara*, he tested four statements (x, 6). Similarly *sapañēs z<sup>a</sup>h katha sara*, two statements became tested for him, i.e. he had two statements tested (x, 4). Cf. *saragī*.

*sara* 2, see *sarun*.

*sār<sup>i</sup>*, an old word, now used in compounds such as *sār<sup>i</sup> gatshun*, to be flooded, to be covered with a flood of water, iv, 3.

*sēr*, adj. satisfied, contented, i, 3.

*sīr*, m. a secret, a mystery, ii, 4 ; *sīr bāwun*, to explain a secret, vii, 21 ; *mě ma kar sīras phāsh*, do not accuse my secret (parts) of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7.

*sōr<sup>u</sup>*, adj. all. This word is always used with emph. *y* ; m. sg. nom. *sōruy*, iii, 1 ; v, 7, 9 ; xi, 9 ; xii, 19 ; *bā sōruy sāmān*, with all pomp, xi, 20 ; pl. nom. *sōriy*, iii, 4 ; v, 9 ; vi, 16.

*sūr*, m. ashes, xii, 23 ; *sūr mathun*, to rub ashes over one's body (like a Hindū ascetic), v, 9 ; *tōka-sūr*, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.

sg. dat. *sūras-manz*, in the ashes, xii, 23 ; abl. *sūra-manza*, from amid the ashes, xii, 23.

*sarda*, m. coolness, i, 11.

*saragī*, f. investigation, testing, viii, 7 (bis), 8, 10 ; x, 7. Cf. *sara* 1.

*srēh*, m. moisture ; with suff. of indef. art. *āba-srēhā*, a water-moisture, a slight trickle of moisture, viii, 7.

*srān*, m. bathing ; — *karun*, to bathe (oneself), xii, 6 (bis), 7 (bis) ; sg. dat. *srānas*, v, 9.

*sarun*, to remember ; fut. sg. 1, *sara*, xi, 14.

*sārun*, to carry goods from one place to another, and there to

collect them, to pile up ; conj. part. *sörith*, ix, 9 ; pres. part. *sārān*, xi, 10 ; pres. m. pl. 3, *chih sārān*, xi, 6.

*sar<sup>a</sup>ph*, m. a serpent, x, 13.

*susurāray*, f. a rustling sound, xii, 23.

*suti*, see *tih*.

*sath*, card. seven ; (preceding noun) *sath kuth<sup>i</sup>*, seven rooms, vi, 3 ; *sath hēl<sup>i</sup>*, seven ears of corn, vi, 15 ; (following noun) *nāg sath*, seven springs, vi, 15 ; *gōv<sup>ū</sup> sath*, seven cows, vi, 15 (fem.) ; *lāl sath*, seven rubies, x, 2, 5, 12 (bis) ; *dōha lāl sath sath*, seven rubies each day, xii, 9.

pl. dat. *satan kōd-khānan*, to seven prisons, v, 8 ; *satan hēlēn* (for acc.), seven ears of corn, vi, 15 ; *satan gōv<sup>ū</sup>n* (for acc.) seven cows (fem.), vi, 15 ; *nāgan satan* (for acc.), seven springs, vi, 15 ; *lālan satan pēth*, on the seven rubies, x, 5 ; abl. *sataṭ-manza*, from among the seven, x, 12 ; *sataṭ zamīnav tāl<sup>i</sup>*, below the seven worlds, iii, 8.

*sāth*, m. a particular instant of time, a moment, vii, 8 ; with suff. of indef. art. *sāthāh*, during a moment of time, for a short time, ii, 4 ; *sāthā*, id., vi, 3 ; vii, 9.

sg. abl. *ami sāta*, at that time, iii, 6 ; xii, 4, 15 ; with emph. *y, yēmi sātay*, at what time verily, vii, 8.

*sōth*, m. the season of spring ; *sōta*, in the spring time, ix, 7.

*sēthāh*, adj. very much ; *sēthāh yinsāph*, great pity, viii, 4. adv. very, very much, exceedingly. With adj. preceding the word qualified, as in viii, 1, 9 (bis) ; or following it as in *khōbsūrath sēthāh*, very beautiful, xii, 4, 5 ; but *sēthāh khōbsūrath*, xii, 10, 5 ; *khōta sēthāh khōbsūrath*, much more beautiful than, xii, 10. With a verb, *sēthāh gav khōsh*, became much pleased, viii, 11 ; xii, 9 ; so *sēthāh gōkh khōsh*, viii, 14, but *gōs sēthāh khōsh*, xii, 12 ; *sēthāh phyūr<sup>u</sup>*, they regretted extremely, viii, 1 ; *phyūrus sēthāh*, he regretted extremely, viii, 10.

*sōtin*, postpos. i.q. *sōty*, q.v. governing dat. ; *mě-sōtin*, (share) with me, i, 7.

Governing abl., with, by means of ; *drāti-sōtin*, (cut) with a sickle, ix, 5 ; *kalama-sōtin*, (write) with a pen, ix, 12 ; with, by means of, owing to ; *muhima-sōtin*, owing to poverty, i, 4 (bis).

*söty*, adv. with, together with ; *söty dyun<sup>u</sup>*, to give with (a person), to give as a companion, vii, 5 ; x, 14 ; xii, 16 ; *söty hyon<sup>u</sup>*, to take (a person) with (one), to take as a companion, ii, 1 ; v, 6 ; *söty tulun*, to carry along (with one), xii, 2 ; *söty-söty*, continually in (one's) company, vii, 5.

postpos. governing dat. and abl.

A. Governing dat. with, together with, in various shades of meaning ; thus,

*amis-söty*, in company with her, v, 7 ; *khāwandas-söty*, (burnt) together with her (dead) husband, iii, 4 ; *kōrē-söty*, (keep her) in (your) daughter's society, v, 10 ; *mě-söty*, in company with me, in my company, xii, 2 ; (come) with me, xii, 7 ; (go) with me, x, 9. We have it governing a pronominal suffix in the dat. in *söty ôsus*, (a falcon) was with him, viii, 7.

With, in the sense of consultation with, etc., *mě-söty* (intrigue) with me, viii, 3 ; (sin ye) with me, viii, 11 ; *pātashāhzādan-söty*, (sin) with the princes, viii, 11.

Together with, simultaneously with ; *ādamas-söty*, (created) simultaneously with Adam, vii, 6.

Together with, along with ; *karis-söty*, (the arm was pulled off) together with the bracelet, xii, 15.

(a marriage) with (so and so) in *amis-söty*, xii, 15, 8.

(conversation) with (so and so), *amis-söty*, x, 7 (bis) ; *kōrē-söty*, xii, 1.

Special meanings are *pānas-söty*, with oneself, under one's own control, x, 1, 6 ; *tath-söty mushtākh*, enamoured of that, iii, 8.

B. Governing abl., with, by means of ; *ami-söty*, (scratches) with it, xii, 17 ; *bār<sup>t</sup>shi-söty*, (dug) with (his) spear, viii, 7 ; *litri-söty*, (cut) with a saw, vii, 19 ; *bēdār rōzana-söty* (escaped) by keeping awake, x, 8 ; *salayi-söty*, (scratched) with a spike, v, 4 (bis) ; with emph. *y*, *panja-sötiy*, (a pleasant feeling arose) merely owing to (the application of) the (iron) claw, xii, 16 ; *thapi-sötiy*, merely by means of the grasp, xii, 12.

With, by means of, owing to ; *ad<sup>a</sup>la söty*, (contented) owing to his justice, i, 3 ; *asara-söty*, owing to the result,

vi, 16; *bargau-söty*, owing to the leaves, vii, 10; *mahabata-söty*, owing to affection, x, 4; *nazari-söty*, owing to (his) seeing (me), vii, 13; *shikasta-söty*, (fell asleep) owing to weakness, v, 5; with emph. *y*, *böchi sötiy*, owing only to hunger, vi, 16.

*satyum<sup>u</sup>*, ord. seventh; m. sg. dat. *satimis*, v, 7; f. sg. nom. *satim<sup>ü</sup>*, xii, 7.

*sawāb*, m. meed, reward (of good works, of faith, etc.), ix, 12.

*siwāh*, postpos. with the exception of, except, save; *němis matis siwāh*, with the exception of this madman, v, 9.

*sawāl*, m. asking, questioning; solicitation; a petition, application; — *dyun<sup>u</sup>*, to present or make a petition, x, 5.

*sawār*, adj. mounted, riding (on); *sawār sapadun*, to mount, ride, xii, 1.

*say*, *söy*, *suy*, see *ti<sup>h</sup>*.

*syod<sup>u</sup>*, adj. straight; as adv. *yimau syod<sup>u</sup>*, straight in front of them, viii, 6, 13.

*söyīsth*, m. a horse-attendant, a groom, syce, xii, 3, 4.

*sōzun*, to send; fut. pass. part. m. sg. nom. *sōzun<sup>u</sup> gatshi panun<sup>u</sup> khāwand*, you must send your husband, v, 1; past m. sg. with suff. 3rd pers. sg. ag. *sūzun*, x, 4.

*ta* 1, conj. and, i, 5; iii, 5; v, 4, 9, 12; *et passim*; *ta — biyě*, both . . . and, viii, 9.

*ta* 2, conj. introducing the apodosis of a conditional sentence, as in *yi-y, ta tih kyāh?* *ti-y, ta yih kyāh?* if this, then (*ta*) what (is) that? if that, then (*ta*) what (is) this? iii, 4 (bis), 9; so vii, 9; after *yěli*, when, *yěli būz<sup>u</sup>, ta tsol<sup>u</sup>*, when he heard, then he fled, ii, 7; *yěli mōrun, ta ada phyūrus*, when he had killed (the dog), then afterwards he grieved, viii, 10.

*ta* 3, illative conjunction, hardly translatable, equivalent to the Hindī *tō*. In the following passage translated "verily", but this is merely written for want of a better word, viii, 9.

*ti*, conj. also, viii, 5, 8; x, 10, 1, 2; xii, 10. Often used as an enclitic, as in *ās<sup>i</sup>-ti*, we also, xii, 1; *mě-ti*, me also, vi, 11; ix, 1; xi, 14; *su-ti*, he also, ii, 4; *ti-ti*, that also, viii, 9; x, 6 (ter); *ts<sup>a</sup>-ti*, thou also, ix, 6; *yi-ti*, this one also, x, 8. and, xii, 17.



even ; *kāh-ti*, any even, i, 5 ; anyone even, vii, 23 ; *kēh-ti*, any at all, viii, 9.

*tī . . . ti*, both . . . and, iii, 8 ; x, 13 ; xii, 12 ; *tō-ti*, nevertheless, x, 3.

*tī*, see *tih*.

*tō*, in *tō-ti*, nevertheless, x, 3.

*tab*, m. fever, v, 3, 10.

*tōb<sup>i</sup>*, c.g. an humble servant, a subject ; with suff. of indef. art. *tōb<sup>i</sup>yāh*, f. (of a woman), xii, 18.

*tōbīr*, m. interpretation (of a dream), vi, 11, 4 (bis), 5 (bis), 6 ; — *karun*, to interpret, vi, 11, 16.

*tēg*, m. the blade (of a sword) ; sg. dat. *tēgas*, viii, 6, 13.

*tagun*, to be known how to be done, to be possible, used as a quasi-impersonal passive, to make potential compounds. It is generally used to indicate mental possibility, while *hēkun* (which does not occur in these tales) indicates physical possibility. Its use with the infinitive or future passive participle will be clear from the following :—

fut. sg. 3, *tagi*, it will be possible ; with suff. 1st pers. sg. dat. and interrog. neg. *tagēm-nā*, will it not be possible for me ? i.e. of course I can, of course I know how, x, 5 ; with suff. 2nd pers. sg. dat. *muhim tagiy kāsunuy*, poverty would have been known how to be verily expelled for thee, thou wouldst have been able to expel poverty, i, 15 ; *tsě mā tagiy*, I wonder if (*mā*) it will be possible for thee, I wonder if you know how (to make it right), x, 5 ; with the same suffix and the interrogative suffix *tagiyě mōkalāwüñ<sup>u</sup>*, will she be possible for thee to be released ? do you know how to release her ? v, 8 ; *tagiyě yih pātashāh-kūr<sup>u</sup> bacāwüñ<sup>u</sup>*, can you save this princess ? v, 9.

past m. sg. *amis tog<sup>u</sup> bōzun dōd<sup>u</sup>*, to her the pain was possible to be understood, she could understand the pain, v, 3 ; with suff. 3rd pers. sg. dat. and neg. *togus-na* (or *tamis tog<sup>u</sup>-na*) *mōl karun*, to fix a price was not known how to him, i.e. he did not know how to fix a price, he could not fix a fair price, viii, 9 (bis).

cond. past sg. 3, with suff. 1st pers. sg. dat. *tih yēli tagihēm*,

if that had been known how to me, i.e. if I had known how,  
v, 8.

tih, pron. he, she, it, that.

ANIMATE. SUBST. MASC. sg. nom. *suh*, ii, 8, 11 (bis);  
v, 9 (bis), 10; viii, 7, 8; x, 1, 4, 12 (quater); xii, 5,  
19 (ter), 20. Used idiomatically in introducing the hero of  
a story, as *suh pātashēhā akh ôs<sup>u</sup>*, that king one was, equivalent  
to "once upon a time there was a king", viii, 7; so viii,  
9, 11; *su-ti*, he also, ii, 4; *suy*, he verily, i, 4, 8; iii, 3 (bis);  
v, 1; vi, 16; viii, 7, 9; x, 12; xii, 25; he only, he alone,  
vi, 6; vii, 29, 30; x, 1, 6.

dat. *tas*, to him, i, 5, 8; ii, 8; iv, 2; v, 7; vii, 1; viii,  
6 (bis), 8, 11 (bis); *tamis*, ii, 7; viii, 9 (bis); *tamis<sup>u</sup>y*,  
to him verily, ii, 1; viii, 9; xii, 1.

ag. *tām<sup>t</sup>*, by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

gen. (*tām<sup>t</sup>-sond<sup>u</sup>*), his; *tām<sup>t</sup>-sandi*, i, 3; vii, 6; *-sanzi*,  
vii, 13.

pl. nom. *tim*, they, v, 4 (bis), 8; viii, 3 (bis), 4 (bis), 11;  
x, 12 (bis); xi, 5; xii, 16 (ter); *timay*, they verily, v, 9;  
viii, 4; *tim-hay*, they verily, ix, 8, 9, 10.

dat. *timan*, to them, them, viii, 1; xi, 8; xii, 16, 7; *timan<sup>u</sup>y*,  
to them verily, them verily, viii, 11; xii, 1.

ag. *timau*, by them, vi, 11; *timav*, x, 12.

gen. *tihond<sup>u</sup>*, their, xii, 16; *tihanza*, viii, 3, 11.

FEM. sg. nom. *sa*, she, v, 5 (bis), 9; viii, 11; x, 14;  
xii, 6, 10, 5, 9, 20, 5; *sōh*, xii, 5; *say*, she verily, iii, 1, 4;  
xii, 14.

dat. *tas*, to her, xii, 2 (bis), 15 (bis), 25.

gen. (*tasond<sup>u</sup>*), her, *tasandēn*, ix, 3; (*tām<sup>t</sup>-sond<sup>u</sup>*), *tām<sup>t</sup>-  
sünz<sup>u</sup>*, xii, 15.

pl. nom. *tima*, they, them (acc.) (fem.), viii, 11; xi, 9;  
*timay*, them verily (fem.), x, 14.

dat. *timan*, to them (fem.), xii, 6 (bis), 7.

ag. *timau*, by them (fem.), xii, 7.

ADJ. MASC. sg. nom. *suh*, that, ii, 8, 9 (bis); viii, 7 (bis),  
10 (bis), 3 (bis); x, 12 (bis), 4; xii, 25, 6; *suy*, that very,  
xii, 19.

dat. *tas*, to that, that, ii, 7 ; vii, 4 ; viii, 7 ; x, 12 ; xii, 7, 20 ;  
*tamis*, to that, viii, 9 ; xii, 19.

pl. nom. *tim*, those, viii, 13.

dat. *timan*, to those, x, 6.

FEM. sg. nom. *sa*, that, x, 1, 6, 12 ; *sōh*, iii, 5.

dat. *tamis*, to that, iii, 9 ; xii, 10.

ag. *tami*, by that, x, 10.

pl. nom. *tima*, those, xii, 19.

INANIMATE. SUBST. (m. or f.). sg. nom. *tih*, that, iii, 4 (bis), 9 ; viii, 3, 9, 11 ; x, 1 ; xii, 3 (bis), 7, 16, 9. As a correlative to a preceding relative, iii, 1, 8 (bis) ; v, 8 (bis) ; xii, 7, 20 ; *ti-kyāzi*, because, viii, 2 ; *ti-ti*, that also, viii, 9 ; x, 6 (ter) ; *tiy*, that verily, vii, 1 (bis) ; iii, 9 ; *tī*, that verily, xi, 1 ; *tiy*, (for *tih* + *ay*), if that, iii, 4 (bis), 9.

dat. *tath*, for that, for it, ii, 1 ; v, 4 ; vii, 27, 8 ; viii, 6 ; x, 3 ; xii, 16, 8 ; *tath<sup>t</sup>*, to that verily, iii, 8 ; xii, 4, 11 (ter), 4.

ag. *tāmiy*, by that verily, iii, 1.

abl. *tami pata*, after that, x, 12 ; xii, 16 ; *tami-pēth<sup>t</sup> kani*, in addition to that, iii, 8 ; *tami-tāl<sup>t</sup>*, below it, xii, 14 ; *tamiy*, therefore, x, 14.

gen. *tamyukuy*, of it verily, vii, 12.

ADJ. As an adjective the masculine and feminine forms are commonly used in the sg. nom., even when agreeing with inanimate nouns. In one case the inanimate form of the pronoun is used, viz. *tih pōshākh*, that garment, xii, 6. Other examples are :—

MASC. sg. nom. *suh*, that, xii, 4 (ruby) (bis), 11 (bracelet), 4 (rock), 5 (pain) ; *suy*, that very, ii, 4 (magic power, correlative) ; vii, 8 (time), 13 (fault) ; ix, 11 (action).

dat. *tath*, to that, etc., ii, 1 (bis), 7 ; iii, 5 ; v, 6 ; xii, 4, 6 (bis), 11, 4, 5, 24 ; *tath<sup>t</sup>*, to that very, xii, 6 (bis), 14.

abl. *tami*, from that, etc., ii, 7 ; v, 5 ; viii, 9 ; x, 12 ; agreeing with inan. gen. masc. iii, 9 ; x, 10 (bis), 4.

pl. nom. *tim*, those, x, 12 (bis) ; *timay*, those very, v, 5.

dat. *timan*, to those, xi, 6.

FEM. sg. nom. *sa*, that, viii, 7 (thirst) ; x, 10 (dish of food) ; *sōh*, xii, 20 (news) ; *say*, that very, ii, 6 (news) ; viii, 7

(story), 10 (id.), 3 (id.) ; ix, 4 (prison) ; xi, 5 (assembling) ; sōy, vii, 16 (separation).

dat. *tath jāyě*, at that place, xii, 15.

abl. *tami kōli manza*, from in that stream, xii, 4, 6 ; *tamiy kōli kōli*, along that very stream, xii, 6 ; *tamiy wati*, by that very road, xii, 14, 5.

gen. *tami kathi-hond<sup>u</sup>*, of that story, iii, 5.

*tōhě, tōh<sup>i</sup>*, see *ts<sup>a</sup>h*.

*thad* or *thar*, f. the back ; sg. obl. *thūd<sup>ū</sup>* or *thür<sup>ū</sup>* 1 (for *thür<sup>ū</sup>* 2, see s.v.) ; sg. abl. *thūd<sup>ū</sup>-kani* (v, 4, bis), *thür<sup>ū</sup>-kani* (v, 4), (turning herself) backwards (from there).

*thod<sup>u</sup>*, adj. erect, upright, standing up, ii, 3 ; vii, 11 ; — *wōthun*, to stand up, ii, 5, 6 ; v, 6, 9 ; xii, 14, 5.

*thaharun*, to stay in expectation, to await, wait ; pres. f. sg. 1, neg. *chus-na thaharān*, I am not waiting, i.e. I am not going to stay here, I cannot stop here (on account of the evil smell), ii, 4.

*tāhkhūth* (for *tahqīq*), adv. of a certainty, certainly, assuredly, x, 12 ; xi, 13 ; xii, 3.

*tahol<sup>u</sup>*, m. a groom, x, 5, 12 (quater).

*tihond<sup>u</sup>*, *tihanza*, see *tih*.

*tuhond<sup>u</sup>*, possessive pron. your, ii, 2 ; xii, 15. Cf. *ts<sup>a</sup>h*.

*thüñ<sup>ū</sup>*, f. fresh butter. With suff. of indef. art. *thüñ<sup>ū</sup>ā*, ix, 4.

*thaph*, f. a grasp with the hand ; sg. abl. *thapi-sōtiy*, merely by means of the grasp, xii, 12.

— *diñ<sup>ū</sup>*, to seize, take hold of, *thaph dits<sup>ū</sup>s*, he seized it, viii, 7 ; *dits<sup>ū</sup>n ath thaph*, he seized it, he grasped it, xii, 12 ; — *kariñ<sup>ū</sup>*, to take hold of ; *kür<sup>ū</sup>nas thaph*, he took hold of her, iii, 4 ; *kür<sup>ū</sup>s thaph shēmshēri*, he took hold of the sword, iii, 9 ; *kanas kür<sup>ū</sup>nas thaph*, he took hold of him by the ear, iii, 9 ; *karüñ<sup>ū</sup> gatshi thaph dāmānas*, you must seize hold of (her) skirt, v, 9 ; *kür<sup>ū</sup>s-na kōsi dāmānas thaph*, no one has seized hold of (my) skirt, v, 9 ; *ām<sup>i</sup> kür<sup>ū</sup>nas pōshākas thaph*, he caught hold of him by his garment, viii, 9 ; *tath<sup>i</sup> kār<sup>i</sup>zi thaph*, you must take hold of it, xii, 11 ; *thaph karith*, having (previously) grasped, i.e. holding, iii, 8 (bis) (of holding the bridle of, or leading, a horse) ; *athas chuh thaph karith*, he is



holding (his) hand, v, 6 ; *nālas thaph karith*, holding him by the neck, vi, 9 ; *chuh thaph karith pyālas*, he is holding the cup, viii, 7 ; — *lāyūñ<sup>ū</sup>*, i.q. — *karūñ<sup>ū</sup>*, v, 9 (poet.).

*thür<sup>ū</sup>* 1, see *thad*.

*thür<sup>ū</sup>* 2, f. a shrub ; *pōshē-thür<sup>ū</sup>*, a flower-shrub, ii, 3.

*thōth<sup>u</sup>*, adj. beloved, dear, vii, 4 ; i.q. *tōth<sup>u</sup>*, q.v.

*thöv<sup>k</sup>*, see *thawun*.

*thawun* or *thāwun* (this verb is the equivalent of the Hindī *rakhnā*), to place, put, deposit, ii, 4 ; iii, 1, 5, 9 ; v, 11 ; vi, 5 ; viii, 7, 9, 11 ; ix, 4 ; x, 5, 10, 2 (quater) ; xii, 4, 9, 12, 5, 23 ; to keep, ii, 11 ; v, 10 ; xii, 25 ; to station (a person in a certain place), xi, 6 ; to appoint (a person to a post), *akh bōy<sup>u</sup> thōwun wazīr*, he appointed one brother Vizier, viii, 14.

*amanāth thāwun*, to place as a deposit, to give in trust, x, 12 ; *thōwun dabōvith*, to press (into the ground), to hide in the ground, to bury, x, 3 ; *thāwun darwāza*, to open a door, viii, 4 (bis), 11 (bis), 2 ; *thāwun kuluph*, to unlock, iii, 8 (bis) ; *thāwun kan*, to apply the ear, to give ear, attend, pay attention (to), listen (to), ii, 7 ; viii, 6, 8, 11 ; ix, 1, 4 ; *thāviv mē-sōty salāh*, keep an understanding with me, have an intrigue with me, viii, 3.

perf. part. m. sg. nom. *thow<sup>u</sup>mot<sup>u</sup>*, viii, 9.

impve. sg. 2, *thāv*, iii, 8 (bis) ; viii, 4 ; with suff. 1st pers. sg. dat. *thāwum*, viii, 8, 11 ; with suff. 3rd pers. sg. gen. *thāwus*, iii, 5, 9 ; pl. 2, *thōviv*, viii, 3 ; pol. sg. 2, *thāvta*, ix, 4 ; with suff. 1st pers. sg. dat. *thāvtam*, viii, 6 ; ix, 1 ; with suff. 3rd pers. sg. acc. *thāvtan*, ii, 4 ; pl. 2, *thāv<sup>t</sup>av*, ii, 7 ; fut. with suff. 3rd pers. sg. acc. *thöv<sup>i</sup>zēn*, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. *wumāh thāwath*, I may not now keep thee, ii, 11 ; with suff. 2nd pers. sg. dat. *thāway darwāza*, I will open for thee the door, viii, 11.

pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chēs-na thāwān*, viii, 11.

past masc. sg. *thōw<sup>u</sup>*, viii, 12 ; with suff. 2nd pers. sg. ag. *thōwuth*, vi, 5 ; x, 12 ; with suff. 3rd pers. sg. ag. *thōwun*, v, 11 ; viii, 7, 14 ; x, 3 ; xii, 15 ; with same, and also with suff. 1st pers. sg. dat. *thōw<sup>u</sup>nam*, ix, 4 ; with same, and

also with suff. 3rd pers. sg. dat. *thôw<sup>u</sup>nas*, iii, 1 ; xii, 4, 23 (bis) ; with same, and also with suff. 3rd pers. pl. dat. *thôw<sup>u</sup>nakh*, viii, 4, 9.

pl. with suff. 3rd pers. sg. ag. and also with suff. 3rd pers. sg. dat. *thäv<sup>i</sup>nas*, xii, 9 ; with suff. 3rd pers. pl. ag. *thövikh*, x, 12. fem. with suff. 3rd pers. sg. ag., *thöv<sup>ü</sup>n*, xii, 25 ; with same, and also with suff. 3rd pers.

sg. dat. *thüv<sup>ü</sup>nas*, x, 5, 10 ; xii, 12 ; with suff. 3rd pers. pl. ag. *thöv<sup>ü</sup>kh*, viii, 11.

perf. m. sg. with suff. 2nd pers. pl. ag. *chuwca thôw<sup>u</sup>mot<sup>u</sup>*, x, 12 ; with suff. 3rd pers. pl. ag. *chukh thôw<sup>u</sup>mot<sup>u</sup>*, x, 12 ; pl. (without auxiliary) *thöv<sup>i</sup>mät<sup>i</sup>*, x, 12.

Altogether irregular is the peculiar form *thöv<sup>i</sup>-k<sup>i</sup>* (xi, 6). This is the m. pl. of the past *thôw<sup>u</sup>*, with a pleonastic suffix *-k<sup>u</sup>* added. So that we get *thôw<sup>u</sup>-k<sup>u</sup>*, m. pl. nom. *thöv<sup>i</sup>-k<sup>i</sup>*.

*tuj<sup>ü</sup>*, *tujyāv*, etc., see *tulun*.

*tok<sup>u</sup>*, m. a tray ; sg. dat. *tokis*, viii, 4 ; *tokis-manz*, viii, 12.

*tokh*, m. crushing ; sg. abl. *toka-sūr*, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

*takhsīr*, m. a crime, a fault, viii, 10 ; x, 12.

*tuk<sup>a</sup>ra*, m. a piece, fragment ; pl. nom. *tuk<sup>a</sup>ra karān<sup>i</sup>*, to break or cut into pieces, viii, 6 ; *shēhmāras chuh karān tuk<sup>a</sup>ra*, he cuts the python to pieces, viii, 13.

*ti-kyāzi*, see *tih*.

*tal*, adv. below ; *tal wasun*, to descend, ix, 6 ; postpos. governing dat., below ; *ath<sup>i</sup>-tal*, below it verily, ii, 3 ; *dārē-tal*, under the window, v, 4 ; *latan-tal*, under the feet, viii, 7 ; *palangas-tal*, under the bed, viii, 6, 13 ; x, 7, 8.

*tala*, postpos. governing abl. ; *lari-tala*, issued from under the side, vii, 7.

*tāl<sup>i</sup>*, postpos. governing abl. ; *satav zaminav tāl<sup>i</sup>*, below the seven worlds, iii, 8 ; *tamī tāl<sup>i</sup>*, below it, xii, 14.

*talau*, interj. O ! Ho ! v, 5 (addressed by a woman to her husband) ; x, 1 (addressed by men to men).

*tēli*, adv. then, ii, 3 ; v, 5, 6 (bis) ; xii, 3.

*tōlun*, to weigh (something) ; inf. sg. obl. *tōlani āy*, they came to weigh, ix, 10.

*tulun*, to raise, take up, lift up, iii, 1, 2, 7 ; v, 4 ; x, 12 ; xii, 2, 4, 6 (bis), 7, 9, 17 ; *māzas chum tulān*, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14 ; *nam tulān<sup>t</sup>*, to cut (another's) nails, to manicure, v, 6 ; *shēmshēr tulūñ<sup>ū</sup>*, to raise, i.e. to draw, a sword, ii, 7 ; iii, 9 ; x, 7 ; *shāph tulun*, to raise (i.e. undo) a charm, xii, 15 ; *tulun sōty*, to carry along with one, xii, 2 ; *wōth tulūñ<sup>ū</sup>*, to leap, ii, 9.

fut. pass. part. m. sg. *gatshi pōshākh tulun<sup>u</sup>*, you must take up the garment, xii, 6 ; conj. part. *tulith*, iii, 7 ; pres. m. sg. 3, *tulān chuh*, xii, 17 ; with suff. 1st pers. sg. gen. *chum tulān*, vii, 14 ; 1 past m. sg. *tul<sup>u</sup>*, iii, 1 ; with suff. 3rd pers. sg. ag. *tulun*, iii, 2 ; xii, 2, 7 ; with ditto, and with suff. 3rd pers. sg. gen. *tul<sup>u</sup>nas*, xii, 15 ; with suff. 3rd pers. pl. ag. *tulukh*, xii, 2 ; pl. *tul<sup>t</sup>*, xii, 9 ; with suff. 3rd pers. sg. ag. *tulin*, x, 12 ; with ditto, and with suff. 3rd pers. sg. gen. *tul<sup>t</sup>nas*, v, 6 ; f. sg. *tuj<sup>ū</sup>*, ii, 9 ; with suff. 3rd pers. sg. ag. *tuj<sup>ū</sup>n*, ii, 7 ; iii, 9 ; v, 4 ; x, 7 ; 3 past m. sg. *tujyāv*, xii, 6 ; with suff. 3rd pers. sg. ag. *tujyān*, xii, 4.

*t<sup>a</sup>l<sup>ū</sup>r<sup>ū</sup>*, f. a bee ; *māch-t<sup>a</sup>l<sup>ū</sup>r<sup>ū</sup>*, a honey-bee, ix, 1, 3, 4, 5 ; sg. ag. *-t<sup>a</sup>l<sup>a</sup>ri*, ix, 1, 6.

*tālav*, m. the ceiling of a room ; sg. abl. *tālawā-kani*, down from the ceiling, viii, 6.

*tilawōñ<sup>u</sup>*, m. an oil-seller, an oilman ; sg. voc. *tilawāñi*, xi, 20.

*tam*, m. weariness (from walking, travelling, etc.) ; — *dyun<sup>u</sup>*, to cause such weariness, vii, 17.

*tām<sup>t</sup>*, *tami*, *tim*, *tima*, *timau*, see *tih*.

*tum*, you (Hindōstānī), xi, 4.

*tamāh*, m. longing, longing desire, vii, 26.

*timan*, see *tih*.

*tamis*, see *tih*.

*tamāshē*, m. an entertainment, exhibition, sight, show, spectacle ; sg. dat. *mushtākh tamāshēs-kun*, enamoured of the spectacle, iii, 7.

*tamaskhurī*, f. jesting, joking.

*tāmāth*, adv. so long (of time) ; *tāmāth* . . . *yāmāth*, so long . . . as, xi, 20.

*timav*, *tamiy*, *tāmiy*, *timay*, *timay*, see *tih*.

*tān*, m. a limb of the body ; pl. nom. *tān*, viii, 7.

*tānana*, *tan<sup>a</sup>nana*, *tanānay*, meaningless words, introduced into a verse, like our "fol-de-riddle-i-do", v, 12.

*tāñ*, adv. and postpos. as far as, up to, as in *ot<sup>u</sup>-tāñ*, up to there, i.e. by that time, x, 4, 6 ; *az-tāñ*, up to to-day, until to-day, x, 7, 8 ; xii, 20 ; *tsēr-tāñ*, up to lateness, i.e. during a long time, v, 6 ; *yot<sup>u</sup>-tāñ*, up to where, i.e. as soon as, xii, 6 ; *yut<sup>u</sup>-tāñ*, up to here, i.e. by this time, in the meantime, v, 7.

Used as a suffix implying indefiniteness added to an interrogative pronoun, as in *kus-tāñ wōpar*, someone else, v, 4 ; *kyāh-tāñ takhsīr* some fault or other, viii, 10.

By itself, *tāñ* is used in the sense of *yut<sup>u</sup>-tāñ*, abl., xi, 20 ; xii, 1.

*tāph*, m. sunshine, i, 11.

*tārē*, see *tör<sup>ü</sup>*.

*tōr* 1, m. Mount Sinai ; sg. abl. *tōra-pēṭha*, from on Mount Sinai, iv, 5.

*tōr* 2, adv. there, x, 3.

*tōra*, adv. therefrom, thence, i, 6, 8 ; v, 4, 9 ; viii, 11 ; xii, 1, 11.

*tūr<sup>i</sup>*, adv. there verily, even there, vii, 20 ; x, 3.

*tör<sup>ü</sup>*, f. delay ; sg. abl. *tārē* (m.c. for *tāri*), with delay, hence, as adv. confusedly, v, 7.

*tūr<sup>i</sup>*, see *tōr* 2.

*tūr<sup>ü</sup>*, f. an adze ; sg. abl. *tōri-dab*, the blow of an adze, vii, 18.

*tür<sup>ü</sup>*, f. a tenon (in carpentry), x, 5, 12.

*tarbyēth*, f. instruction, tuition, ii, 4, where the word is treated as m. It is usually f.

*trēh* or *trih*, card. three ; *trih*, x, 1, 12 (as subst.) ; *trih katha*, three statements, x, 1 ; *lāl trih*, three rubies, x, 12 ; *trih rēth*, three months, xii, 6, 11 ; *zanāna trēh*, three women, xii, 19 (ter) ; *tithiy trēh*, three times as much, xii, 24 ; pl. dat. *trēn rētan-kyut<sup>u</sup> khar<sup>a</sup>j*, expenses for three months, xii, 5, 11 ; *yiman zanānan trēn*, to these three women, x, 20.

*tōrka-chān*, m. a carpenter, turner, cabinet maker, who is not a village servant, but who works independently on his own account ; sg. dat. *-chānas*, vii, 17, 20.



*tröm<sup>t</sup>*, f. a copper dish, or tray, viii, 3 (bis), 11.

*tröm<sup>u</sup>*, f. i.q. *tröm<sup>t</sup>*, iii, 1.

*tārun*, to cause to pass over; *bāj tārun*, to take tribute (from a subordinate king, etc.), x, 10; xi, 2; *zadě pānas tārañě*, to cause holes to pass over a person's body, to bore holes in it, vii, 25; pres. part. *tārān*, xi, 2; imperf. m. sg. 3, *ós<sup>u</sup> tārān*, xi, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tör<sup>t</sup>nam*, vii, 25.

*tīrandāz*, m. an archer, a bowman; pl. nom. *tīrandāz*, ii, 7; dat. *tīrandāzan*, ii, 7.

*trēnaway*, card. all three, the three, xii, 25.

*taraph*, m. a direction; pl. dat. as adv. *taraphan*, in all directions, xi, 5.

*törīph*, m. praise: *törīph-ě-Yūsūph*, praise of Joseph, vi, 17.

*trapun*, to shut (a room, viii, 3), (a door, viii, 11); past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *trop<sup>u</sup>nas*, she shut (the door,—room) against him, viii, 3, 11.

*trēsh*, f. thirst; — *cěñ<sup>u</sup>*, to drink thirst, i.e. to drink water to allay thirst, to drink water, viii, 7 (bis); — *lagüñ<sup>u</sup>*, thirst to be felt, to become thirsty, viii, 7.

*troṭ<sup>u</sup>*, m. a necklace, xii, 5 (ter); sg. dat. *lāl traṭis sumb<sup>t</sup>*, rubies sufficient for a necklace.

*trāwun*, to let go, let loose; to abandon, leave behind, ii, 10; xi, 11; to emit, give forth, i, 5 (sighs); xi, 11 (light); to cast, throw, v, 4 (many times); xii, 11, 2; to put off, doff (garments), v, 9; x, 2.

*trāwun ārām*, to take repose, iii, 3, 7; viii, 5; *trāwun kadam*, to put forth a step, to step forward, iv, 5; *trāwun yěla*, to let go free, to release, iii, 4 (bis); x, 5 (ter), 12.

*tshanun trövith*, to let drop, throw down, xii, 16, 7; *tshunun trövith*, to throw or dash down and cast away, ii, 5; viii, 7 (bis)

*trāwun kadith*, to take off, doff (clothes), xii, 6; *trāwun mörith*, to kill (= Hindī *mār dālnā*), x, 8; *palang trāwun shīrith*, to make ready a bed, x, 7.

fut. pass. part. *gatshī kākad trāwun<sup>u</sup>*, you must throw the paper, xii, 11; conj. part. *trövith*, ii, 5; viii, 7 (bis); xii,

16, 7 ; pres. part. *trāwān*, xi, 11 ; perf. part. sg. f. *tröv<sup>ü</sup>-müts<sup>ü</sup>*, x, 8.

impve. sg. 2, *trāv*, iii, 4 ; v, 9 ; pl. 2, *trövyuv* (for *tröviv*), x, 5 ; pol. pl. 2, *tröv<sup>i</sup>tav*, x, 5 ; fut. sg. 3, with suff. 2nd pers. sg. dat. *trāviy*, xii, 6 ; pres. m. sg. 3, *chuh trāwān*, xii, 2 ; imperf. m. sg. 3, *ôś<sup>u</sup> trāwān*, i, 5.

past m. sg. *trôw<sup>u</sup>*, xii, 7 ; with emph. *y*, *trôwuy*, iv, 5 ; with suff. 3rd pers. sg. ag. *trôwun*, ii, 10 ; iii, 3, 7 ; v, 4 (ter) ; x, 2 ; xii, 12 ; with ditto, and suff. 1st pers. sg. dat. *trôw<sup>u</sup>nam*, v, 4 (ter) ; with ditto, and suff. 2nd pers. sg. dat. *trôw<sup>u</sup>nay*, v, 4 (ter) ; with suff. 3rd pers. pl. ag. *trôwukh*, viii, 5 ; x, 5 ; with ditto, and suff. 3rd pers. sg. dat. *trôw<sup>u</sup>has*, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. *tröv<sup>ü</sup>n*, iii, 4.

*trëyum<sup>u</sup>*, ord. third, viii, 8 ; m. sg. dat. *trëyimis*, viii, 8.

f. sg. nom. *trëyim<sup>ü</sup>*, xii, 19 (bis) ; abl. *trëyimi laṭi*, on the third occasion, viii, 7.

*tas*, *tasond<sup>u</sup>*, see *tih*.

*tasalī*, m. satisfaction ; — *ās-na*, satisfaction did not come to him, he did not become satisfied, vi, 16.

*tāt<sup>i</sup>*, adv. there, in that place, ii, 1 ; v, 1, 7, 9 ; viii, 12.

*tati*, adv. from there, thence, iv, 2 ; vii, 17 ; there, in that place (for *tāt<sup>i</sup>*), iv, 7 ; v, 7 ; x, 5 ; xii, 4, 6, 14, 6 ; with emph. *y*, *tatiy*, there verily, v, 9.

*tōta*, m. a parrot, ii, 4, 5 (bis), 6, 7 (bis), 8, 9, 11 ; sg. dat. *totas*, ii, 9 ; *tōtas-manz*, ii, 5, 8 ; ag. *tōtan*, ii, 7, 10.

*tot<sup>u</sup>*, adv. there, in that place, v, 1 ; xii, 7, 16 ; from there, thence, iii, 9.

*tath*, *tath<sup>i</sup>*, see *tih*.

*tôth<sup>u</sup>*, adj. beloved, iv, 4 ; i.q. *thôth<sup>u</sup>*, q.v.

*tithay*, adv. ; *tithay pōth<sup>i</sup>*, in that very manner, xii, 22. Cf. *tyuth<sup>u</sup>*.

*tāv*, m. fever caused by starvation ; hence, exhaustion generally as in *sapharun<sup>u</sup> tāv*, exhaustion of the journey, exhaustion from long travel, xi, 13.

*tuwun*, to close (the eyes) ; 2 past f. pl. *ṭuvyēyě achě*, he closed his eyes, xii, 22.

*tay* 1, a pleonastic word put at the end of a line of verse, iv, 1 ff.

*tay* 2, m. authority ; — *karun*, to rule, xi, 3.

*tiy*, that verily ; if that ; see *tih*.

*töyiphdār*, m. an artizan ; pl. dat. *-dāran*, xi, 16 (for genitive).

*tayār*, adj. ready, complete ; — *karun*, to make ready, to complete, prepare, iv, 2 ; xii, 18, 22.

*tyūt<sup>u</sup>*, adv. so soon ; *yūt<sup>u</sup>* . . . *tyūt<sup>u</sup>*, as soon as . . . so soon, xii, 2.

*tyuth<sup>u</sup>*, adj. such, of that kind ; m. pl. nom. with emph. *y*, *tithiy trēh*, three times so many, xii, 24 ; f. pl. nom. *tisha*, such (women), xii, 19.

*tyuth<sup>u</sup>* (with emph. *y*, *tyuthuy*) is often used adverbially to mean “so”, “exactly so”, v, 6 ; viii, 7 ; xii, 12, 5. Cf. *tithay*. In viii, 7, it means “at that very time”.

*tyuth<sup>u</sup>* is correlative of *yuth<sup>u</sup>*, and *tyuthuy* of *yuthuy*.

*tsě*, see *ts<sup>a</sup>h*.

*tsöcě*, see *tsöt<sup>u</sup>*.

*ts<sup>a</sup>h*, thou, ii, 11 ; iii, 2 (fem.), 9 ; v, 3, 5, 7, 12 ; vi, 11 ; viii, 1 (bis), 3 (fem.), 6, 8, 10, 1 (fem. bis), 3 ; ix, 1 (bis) ; x, 1, 4, 5, 8, 12 ; xii, 1, 4 (bis), 5, 10, 3 (bis), 5 ; *ts<sup>a</sup>-ti*, thou also, ix, 6 ; *ts<sup>a</sup>y*, thou verily, i, 10 ; xii, 15.

sg. acc.-dat. *tsě*, v, 10 ; vi, 11 ; viii, 3, 11 ; x, 5, 12 ; xii, 3, 7 (bis), 13, 8, 21 ; *tsě-nishě*, in thy possession, x, 14.

ag. *tsě*, i, 12 (v.l.) ; ii, 11 (bis) ; xii, 20.

gen. For this, the possessive pronoun *cyôn<sup>u</sup>* is used, q.v.

pl. nom. *tōh<sup>4</sup>*, viii, 3, 5 (ter), 13 ; xii, 1 (quater).

acc.-dat. *tōhě-nish*, in your possession, x, 5, 12.

ag. *tōhě*, x, 12.

gen. For this, the possessive pronoun *tuhond<sup>u</sup>* is used, q.v.

*tshādun* or *tshādun*, to seek for, search for ; imperf. f. sg. 1, with suff. 3rd pers. sg. acc. *ös<sup>u</sup>san tshādān*, I (fem.) was seeking for him, xii, 15 ; 3 past m. sg. with suff. 1st pers. sg. ag. *tshājyām*, I searched (earth and heaven), vii, 26. Cf. *tshārun*.

*tshājyām*, see *tshādun*.

*tshanun* or *tshunun* (*tshanun* is used only in villages), to cast, throw ; to put, place, viii, 6 ; x, 7 ; to put on (clothes), v, 9 (bis) ; x, 4 ; to apply (an ointment, medicine, etc.), v, 6 (bis) ; — *nöl<sup>4</sup>*, to put on the neck, tie on to the neck, viii, 10 ; to put on (clothes), xii, 7 ; — *sabakas*, to put to

a lesson, to teach, v, 6 ; *wōth tshunüñ<sup>ū</sup>*, to throw a leap, to leap, ii, 9 ; iii, 4 ; — *kadith*, to drive out, expel, viii, 10 ; to doff clothes, x, 9 ; — *nahūth*, to cancel, xii, 4 ; — *phirith*, to put upside down, iii, 5 ; — *trövith*, to let drop, throw down, xii, 16, 7 ; to dash down and cast away, ii, 5 ; viii, 7 (bis) ; — *tsatith*, to tear to pieces, xii, 15.

fut. pass. part. f. sg. *tshunüñ<sup>ū</sup>*, iii, 4 ; perf. part. f. sg. neg. *chēsna tshuñ<sup>ū</sup>müts<sup>ū</sup> sabakas*, I have not been taught, v, 6.

impve. sg. 2, *tshun*, iii, 5 ; v, 9 ; pol. sg. 2, *tshun-ta*, x, 4 ; fut. *tshān<sup>i</sup>zi*, xii, 16.

pres. m. sg. 3, *tshanān chuh*, xii, 17.

past m. sg. *tshon<sup>u</sup>*, xii, 7 ; with suff. 3rd pers. sg. ag. *tshunun*, ii, 5 ; v, 6, 9 (bis) ; viii, 6 ; x, 7, 9 ; with ditto, and with suff. 3rd pers. sg. dat. *tshun<sup>u</sup>nas*, viii, 7 (bis) ; xii, 15 ; with suff. 3rd pers. pl. ag. *tshunukh*, viii, 10 ; with ditto, and with suff. 3rd pers. sg. dat. *tshun<sup>u</sup>has*, xii, 4 ; f. sg. with suff. 3rd pers. sg. ag. *tshuñ<sup>ū</sup>n*, ii, 9 ; viii, 10.

past cond. sg. 1, *tshunahö*, v, 6.

*tshananāwun* (village form for *tshunanāwun*), to cause to be cast ;

past pl. m. with suff. 3rd pers. sg. ag. *tshananövin*, x, 13.

*tshōpa*, in *tshōpa karith*, having made silence, in silence, xii, 4.

*tshārun*, a dialectic form of *tshādun*, q.v., to search for, seek ; pres.

m. pl. 3, *tshārān chih*, iii, 3 ; fut. pl. 1, *tshārav*, xi, 17.

*tshēta*, adj. extinct ; *nār gōmot<sup>u</sup> tshēta*, the fire had become extinct, xii, 23.

*tshōta*, m. a stout stick, a club, iii, 1, 2.

*tshāwul*, a he-goat, iii, 5 (ter).

*tshyot<sup>u</sup>*, m. remains or leavings of food, orts, refuse, offal ; hence, food which, as such, is considered to be defiled, x, 3, 12 (bis) ; fem. *tshēt<sup>ū</sup>-han*, a little waste food, x, 5.

*tsüj<sup>ū</sup>*, etc., see *tsalun*.

*tsakh*, fem. rage ; sg. abl. *tsakhi-hot<sup>u</sup>*, m. full of rage, vii, 14 ; *tsakhi-nishě*, from anger, vii, 2.

*tsalun*, to flee, run away, ii, 7, 9 ; v, 5 ; vi, 8 (bis) ; viii, 4 (bis), 11 (bis), 3 ; ix, 1 (ter), 4 ; xii, 25 ; to escape by flight, ii, 8.

pres. part. *tsalān*, vi, 8 ; viii, 13 ; impve. pl. 2, *tsaliv*, viii, 4, 11 ; pres. subj. sg. 3, with irreg. suff. 2nd pers. pl. dat.



*tsaliv*, (I say) to you he may escape, ii, 8 ; imperf. m. sg. 3, *ôś<sup>u</sup> tsalān*, xii, 25.

1 past, m. sg. 3, *tsol<sup>u</sup>*, ii, 7 ; vi, 8 ; pl. 3, *tsāl<sup>t</sup>*, viii, 4, 11 ; f. sg. 3, *tsüj<sup>u</sup>*, ii, 9 ; v, 5.

2 past, f. sg. 1, *tsajyēyēs*, I (fem.) fled, ix, 4.

perf. f. sg. 3, *chěh tsüj<sup>u</sup>müts<sup>u</sup>*, ix, 1 ; 2, *chěkh tsüj<sup>u</sup>müts<sup>u</sup>*, ix, 1 ; pluperf. f. sg. 3, *ös<sup>u</sup> tsüj<sup>u</sup>müts<sup>u</sup>*, ix, 1.

*tsamruw<sup>u</sup>*, adj. made of leather, leathern, xii, 16, 7.

*tsōn*, see *tsōr*.

*tsünd<sup>u</sup>*, f. a blow, a stroke ; — *lāyüñ<sup>u</sup>*, to strike a blow (with a sword), iii, 5, 6.

*tsānun*, to cause to enter ; to bring in ; past m. sg. with suff. 3rd pers. pl. ag. *tsónukh*, iii, 7 ; f. with suff. 3rd pers. sg. ag. and 1st pers. sg. *tsōñ<sup>u</sup>nam lār*, he caused pursuit to enter for me, i.e. he caused me to run away, ix, 2. Causal of *atsun*, q.v.

*tsop<sup>u</sup>*, m. a bite ; pl. nom. *tsáp<sup>t</sup> hěñ<sup>t</sup>*, to take bites, to bite repeatedly, x, 7.

*tsōpôr<sup>u</sup>*, adv. on all four directions, on all sides, ii, 3, 5 ; *tsōpôr<sup>t</sup>*, id., xii, 21, 4.

*tsēr*, m. delay ; — *gatshun*, delay to occur (to a person), to be delayed, to be late, iii, 1 ; v, 9 ; *tsēr-tāñ*, up to lateness, during a long time, v, 6.

*tsīr<sup>t</sup>*, adv. late, iii, 1.

*tsōr*, card. four, x, 12 (ter) ; *gay tsōr*, they became four, viii, 5 ; following qualified noun, *mahaniv<sup>t</sup> tsōr*, four men, x, 5 ; *mārawātal tsōr*, four executioners, x, 12 ; *nēciv<sup>t</sup> tsōr*, four sons, xii, 1.

Preceding qualified noun, *tsōr dōh*, four days, xii, 23 ; *tsōr hath*, four hundred, x, 1 (bis) ; *tsōr katha* (f.), four statements, x, 6 (ter) ; *tsōr pahar*, four watches, viii, 5 ; *tsōr yār*, four friends, vii, 5 ; *tsōr zān<sup>t</sup>*, four persons, x, 1 (bis).

pl. dat. *mārawātalan tsōn*, to four executioners, x, 5 ; *tsōn asmānan-pěth*, on the four heavens, iv, 4 ; *tsōn zaněñ*, to the four persons, viii, 5 ; x, 5 (bis), 12.

ag. *tsōrav zaněv*, by four persons, x, 1, 2.

*tsūr*, m. a thief, x, 12 (ter) ; xii, 1 ; *lōn<sup>t</sup>-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

pl. nom. *tsūr*, viii, 9 ; xii, 1 ; ag. *tsūrav*, iii, 3 (bis) ; *tsūrau*, viii, 9 (bis).

*tsūr<sup>u</sup>*, f. theft ; — *karūn<sup>u</sup>*, to do thieving, to be a professional thief, xii, 1 ; sg. dat. *gav tsūri* (for *tsūrē*), he went to steal, xii, 1 ; ag. *tsūri-pōth<sup>i</sup>*, like theft, secretly, xii, 6, 7, 17 ; *tsūri-pōthin*, id., iii, 1.

*tsrōl<sup>u</sup>*, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. *tsrālēn*, v, 7.

*tsārun*, to pick out, select ; past cond. sg. 3, *mānē tsārihē* (for *tsārihē*), he who might pick out (i.e. explain) the meaning, vi, 14.

*tsōratsh*, (?) f., a leather-cutter (the tool), xi, 14.

*tsūryum<sup>u</sup>*, ord. fourth ; m. sg. dat. *tsūrimis*, viii, 11 (ter) ; ag. *tsūrim<sup>i</sup>*, xii, 1.

*tsōt<sup>u</sup>*, f. a loaf ; pl. nom. *tsōcē*, v, 7 (bis), 8 (bis).

*tsāth*, m. a pupil ; sg. dat. *tsātas bāhan hatan-hond<sup>u</sup>*, (a leader) of twelve hundred pupils, v, 1.

*tsātahāl*, m. a school, viii, 4, 11 ; abl. *-hāla*, viii, 4.

*tsaṭun*, to cut, to tear. *tsaṭith tshanun*, to tear (a paper) to pieces, xii, 15 ; *sar* (or *kala*) *tsaṭun*, to behead, iii, 2 ; viii, 6, 11.

fut. pass. part. m. sg. *tas gatshi kala* (or *sar*) *tsaṭun<sup>u</sup>*, his head should be cut off, viii, 6, 11 ; pl. *tim gatshan tsaṭan<sup>i</sup>*, they must be cut, v, 4 ; conj. part. *tsaṭith*, xii, 15 ; fut. pl. 3, with suff. 3rd pers. sg. dat. *tsaṭanas*, they will cut for him, v, 7 ; do. interrog. *tsaṭanasa*, v, 7 ; past m. sg. *tsot<sup>u</sup>*, iii, 2 ; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tsaṭ<sup>i</sup>nam*, ix, 5.

*wa*, conj. used in the corrupt Arabic phrase, *wa-salām*, *wa-yikrām*, and the peace, and the respect, a polite ending to a story, equivalent to " may peace and respect be upon the hearers ", x, 14.

*wōbāl*, f. a guilty condition, blameworthiness ; sg. dat. *wōbālī* (m.c. for *wōbāli*), v, 2.

*wuchun*, to see ; to look at, inspect, v, 5 ; vii, 18, 24 ; viii, 1, 3 ; to watch, iii, 1 ; viii, 6, 9.

inf. nom. with suff. of indef. art. *wuchunāh kor<sup>u</sup>nakh*, she made a look at them, i.e. she looked at them, viii, 3 ; abl. forming inf. of purpose, *wuchani*, in order to see, viii, 7.

impve. pol. sg. 2, *wuchta*, ix, 4 ; x, 5 ; pl. 2, *wuch<sup>i</sup>tav*,

viii, 1; with suff. 1st pers. sg. acc. *wuch<sup>t</sup>tōm*, please inspect me, vii, 24; indic. fut. sg. 2, *wuchakh*, iii, 8.

pres. m. sg. 1, *chus wuchān*, iii, 8; 2, *kyāh chukh wuchān*, what dost thou see? iii, 8; 3, *chuh wuchān*, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; *wuchān chuh*, iii, 7; xii, 19; with suff. 1st pers. sg. acc. *chum wuchān*, vii, 18; imperf. m. sg. 3, *ōs<sup>u</sup> wuchān*, iii, 1.

past m. sg. *wuch<sup>u</sup>*, iii, 8; v, 9; xii, 15; with suff. 3rd pers. sg. gen. *wuchus chēndas*, (she) looked into his pocket, v, 5; with suff. 3rd pers. sg. ag. *wuchun*, i, 4; ii, 1; iii, 8 (bis), 9; v, 5, 7 (with two singular grammatical subjects—one fem., the other, the nearer, masc.); viii, 6, 7 (bis), 9 (bis), 10; x, 5, 8; xii, 2, 7; with suff. 3rd pers. pl. ag. *wuchukh*, ii, 4; x, 8; xii, 1; *ath ölis wuchukh*, they looked at that nest, viii, 1; pl. *wuch<sup>t</sup>*, v, 4; with suff. 1st pers. sg. ag. *wuchim*, vi, 15; with suff. 3rd pers. sg. ag. *wuchin*, v, 5; with suff. 3rd pers. pl. ag. *wuchikh*, v, 9; with ditto, and also suff. 3rd pers. pl. nom. *wuch<sup>t</sup>hakh*, they were seen by them, viii, 1.

f. sg. *wuch<sup>u</sup>*, x, 3; with suff. 3rd pers. sg. ag. *wuch<sup>u</sup>n*, ii, 8; iii, 4, 5; x, 5; xii, 15; with suff. 3rd pers. pl. ag. *wuch<sup>u</sup>kh*, xii, 2; pl. with suff. 1st pers. sg. ag. *wuchēm*, vi, 15.

past cond. sg. 1, *wuchaha* (for *-hō*, similarly the next), I would see, i.e. I should like to see, viii, 10; with suff. 3rd pers. sg. acc. *wuchahan*, I should like to see it, ii, 5; 3, *wuchihe*, viii, 10.

*wad*, f. crookedness, v, 1.

*wāda*, m. (*wa'da*), a vow. With *izāfat*, *wāda-y-Khōda*, a vow by God; *wāday-Khōdā dyun<sup>u</sup>*, to swear by God, to make a vow in God's name, xii, 7 (bis), 15 (bis).

*wōd*, f. the crown of the head; sg. dat. *wōdi-pěth*, on the crown of the head, iii, 1; xi, 12, 6.

*wōda*, adv. from there, xii, 23. Cf. *ōra*, s.v. *ōr*.

*wadun*, to lament, to weep; fut. 1, neg. interrog. *wadanā*, shall I not weep? vii, 25; pres. f. sg. 1, *chēs wadān*, ix, 1; imperf.

f. sg. 3, *ōs<sup>u</sup> wadān*, vii, 16; m. pl. 3, *wadān ōs<sup>t</sup>*, xi, 5.

*wōdañě*, erect, standing up, iii, 1, 8; viii, 6; — *rōzun*, to remain



standing, to stand, xii, 1 ; *yih wuchukh ati wōdañě*, they saw him standing there, xii, 1.

*wāday*, see *wāda*.

*Vigiñāh*, m. N. of a certain forest goddess ; *Vigiñāh Nāg*, a spring sacred to her, v, 9 (ter).

*Wahab*, m. a Musalmān proper name, Wahb. *Wahab-Khār*, Wahb the Blacksmith, N. of the author of stories ii and vi ; voc.

*Wahab-Khāra*, ii, 12 ; vi, 17.

*vih*, m. poison ; *pyōs wōlinjě vih*, poison fell into his heart, i.e. he became in an agony of pain, v, 6.

*wōh*, adv. now, iii, 9 ; i.q. *wōñ*, q.v.

*wōj<sup>ū</sup>*, f. a finger-ring, v, 1 ; x, 8 (bis) ; xii, 14 (bis), 15.

*wakth*, m. time ; sg. abl. *ami wakta*, at that time, vi, 16.

*wōkawun*, to draw forth, bring out ; conj. part. *anun wōkavith*, to draw out (e.g. from a store-room) and bring, vi, 16.

*wōla*, see *yun<sup>u</sup>*.

*wōlād*, m. offspring, issue, progeny ; *wōlād-i-Ādam*, a descendant of Adam, iv, 3.

*walaikum* (borrowed from Arabic), and on you, xii, 26. Cf. *wa*.

*walun*, to wrap round anything ; *tēgas walun phamb*, to wrap cotton wool round the blade (of a sword), viii, 6, 13 ; *zālas walun*, to wrap round in a net, to entangle in a net, ix, 7. Inf. abl. forming pass. *walana yun<sup>u</sup>*, ix, 7 ; pres. m. sg. 3, *chuh walān*, viii, 13 ; past m. sg. with suff. 3rd pers. sg. ag. *wolun*, viii, 6.

*wālun* (causal of *wasun*), to cause to descend, to bring down, iii, 9 ; vii, 17 (bis) ; x, 8 ; xi, 11 ; *bōn wālun*, id., viii, 1 ; *basta wālūñ<sup>ū</sup>*, to bring the skin down, to flay a person alive, viii, 6 ; *kabari wālun*, to cause to descend into a tomb, to bury (a dead man), iv, 7 ; *kangañ wālūñ<sup>ū</sup>*, to cause a comb to descend, to comb the hair, v, 4.

fut. pass. part. f. sg. *wālūñ<sup>ū</sup>*, viii, 6 ; conj. part. *wōlith*, vii, 17 ; n. ag. m. sg. nom. with emph. *y*, *wālawunuy*, immediately on bringing down, vii, 17 ; impve. sg. 2, with suff. 3rd pers. sg. acc. *wālun*, iii, 9 ; pl. 2, with same suff. *wālyūn* ; indic. fut. pl. 1, *wālav*, xi, 11 ; 3, with suff. 1st pers. sg. acc. *wālanam*, iv, 7 ; pres. f. sg. 1, *chēs wālān*, v, 4 ; past m. pl. with suff. 3rd pers. pl. ag. *wōlikh*, viii, 1.



*wölinj<sup>u</sup>*, f. the heart, x, 5 ; sg. dat. *wölinjě*, v, 6 ; pl. nom. *wölinjě*, viii, 3, 4 (ter), 11 (bis), 2.

*wālanay*, f. bringing down ; humiliation, humbling (a proud person), vii, 15.

*wālawōsh<sup>i</sup>*, f. a kind of net made of hair (*wāl*), for catching birds or animals ; sg. dat. (in sense of loc.) *-wāshi* (poet. for *wāshě*), v, 2.

*wumēdwār*, adj. hopeful, i, 13.

*wumāh*, a negative adv. signify "now not", as in *wumāh thāwath*, now I may not keep thee, how can I keep thee now, ii, 11.

*wan*, m. a forest, a wood ; sg. dat. *wanas akis-manz*, (she arrived) in a certain forest, ix, 1 ; abl. *wana-manza*, from in the forest, ix, 4 ; gen. *wānuk<sup>u</sup>*, ix, 1, 3, 5 ; pl. dat. *wanan*, ix, 2 ; *path wanan*, at the back of the woods, vii, 10.

*wān*, m. a shop, i, 2 (bis) ; a shop, in the sense of a working place, e.g. a blacksmith's shop, xi, 17 ; abl. *wāna-wān*, from shop to shop, i, 2.

*won<sup>u</sup>*, m. a thing said (properly past part. of *wanun*) ; *wān<sup>i</sup> din<sup>i</sup>*, to give sayings, to send messages, xi, 20.

*wanun*, to say, speak, till ; *wanun phīrith*, to say in reply, to answer, v, 4 ; *wanun pot<sup>u</sup> phīrith*, id., x, 7.

inf. *pyōm wanun*, it fell to me to speak, I shall have to speak, xii, 10 ; abl. *lāg<sup>i</sup> wanani*, they began to say, x, 1 ; conj. part. *wanith*, vi, 16 ; *mōkalōw<sup>u</sup> ami wanith*, she finished telling, ix, 6 ; perf. part. *won<sup>u</sup>mot<sup>u</sup>*, a thing said, iv, title ; f. *wūñ<sup>u</sup>müts<sup>u</sup>*, vii, 30.

impve. sg. 2, *wan*, ix, 6 ; xi, 20 ; *wan-sa*, tell, sir, x, 1 (bis), 2 ; with suff. 1st pers. sg. dat. *wanum*, tell (say) to me, iii, 5 ; vi, 15 (bis) ; pl. 2, *waniv*, *kyāh kariv*, say ye what ye will do, xii, 1 ; *waniv-sa*, say ye, sirs, x, 6 ; with suff. 1st pers. sg. dat. *wanyūm*, tell ye me, x, 6 ; pol. sg. 2, *wanta*, iii, 9 ; x, 1, 8 ; *wanta-sa*, say please, sir, ii, 4 ; pl. 2, *wān<sup>i</sup>tav*, viii, 5 ; x, 1.

fut. sg. 1, *wana*, xii, 19 ; with suff. 2nd pers. sg. dat. *wanay*, I shall (would) say to (tell) thee, i, 12 (v.l.) ; viii, 6, 8, 11 ; ix, 4 ; x, 2 (bis) ; with suff. 2nd pers. pl. dat. *wanamōwa*, (a village form), x, 1 (bis), 2 ; 3, *wani*, vii, 20, 6 ;

with suff. 2nd pers. sg. dat. *waniy*, iii, 4; pl. 3, *wanan*, x, 12.

pres. m. sg. 3, (without auxiliary) *wanān*, v, 2 (to, *kun*); viii, 1 (bis), 11; ix, 1; *wanān chuh*, x, 6; with emph. *y*, *chuy wanān*, i, 13; vii, 3; with suff. 3rd pers. sg. dat. *chus wanān*, viii, 7; with suff. 3rd pers. pl. dat. *wanān chukh*, x, 7; f. sg. 3, *chēh wanān*, vi, 2; vii, 1, 20, 6; *wanān chēh*, ix, 6; with emph. *y*, *chēy wanān*, vii, 16; with suff. 3rd pers. sg. dat. *chēs wanān*, v, 2; *wanān chēs*, v, 5.

past m. sg. *won<sup>u</sup>*, x, 12; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. *won<sup>u</sup>may*, I said to thee, xii, 20; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. *won<sup>u</sup>thakh*, thou saidst to them, x, 2; with suff. 3rd pers. sg. dat. *wonus*, said to him, xii, 25; with suff. 3rd pers. sg. ag. *wonun*, he said, viii, 11; neg. *wonun-na*, xii, 7; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *won<sup>u</sup>nas*, v, 4; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. *wān<sup>u</sup>may*, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. *wüñ<sup>u</sup>th*, x, 1; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. *wañēmōwa* (a village form), x, 1; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. *wañēnakh*, x, 1; with suff. 2nd pers. pl. ag. *wañēwa*, x, 6.

past cond. sg. 3, *wanihē*, vii, 24 (bis).

*wōñ*, adv. now, v, 6; vii, 26 (bis); viii, 7. Cf. *wōh*.

*wuñ*, even now, now indeed, now, immediately, ii, 5; iii, 1, 2; v, 5, 6, 8; viii, 10, 1; ix, 4 (bis), 6 (bis), x, 5 (bis), 6, 7; xii, 6, 15, 8 (ter), 9; *wuñč*, now and on, still, still more, x, 1; *wuñ<sup>u</sup>y*, i.q. *wuñ*, viii, 7.

*wōphā*, see *bē-wōphā*.

*wōphādörī*, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

*wōphöyī*, see *bē-wōphöyī*.

*wōphīr*, adj. (m.c. for *wōphir*), abundant, plentiful; *tōbīr Yūsūphas chuh wōphīr*, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.

*wōpar*, adj. other; *kus-tāñ wōpar*, someone else, v, 4.

*wāra* 1, adj. well, safe, in good condition; *wāra-kāra*, safe and sound, x, 8.

- wāra* 2, adv. well, thoroughly, properly, vii, 24.
- vir*, ? gend., a fine (in money); *vir hēth*, bringing the money (to pay a fine), v, 7.
- wör<sup>ū</sup>* 1, f. a kind of small earthen pot; pl. nom. *wārě*, xi, 13.
- wör<sup>ū</sup>* 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. *wāri* and (m.c.) *wārē*, in the (saffron-) field, v, 7.
- vir<sup>d</sup>*, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.
- wōridāth*, ? gend. an occurrence, incident; *kari amis kēntshāh wōridāth*, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.
- warihy*, m. a year; pl. nom. *warihy*, xii, 20.
- wōra-mōj<sup>ū</sup>*, f. a step-mother, viii, 1, 11; sg. dat. *-mājě*, viii, 11.
- wōra-něcyuv<sup>u</sup>*, a step-son; pl. gen. *-něcivēn-hond<sup>u</sup>*, viii, 3.
- wartāwun*, to deal out (to), distribute, apportion, dispense; pres. m. pl. 3, (*chih*) *wartāwān*, xi, 7.
- wārayāh*, adj. very much, excessive; *wārayāh kāl* (viii, 2) or — *kālāh* (viii, 2), or — *kālas* (iii, 1), for (during) a very long time.
- wōryuv<sup>u</sup>*, m. the house of a man's father-in-law, the house of a wife's father; sg. dat. *wōrivis-manz*, x, 3. •
- wōrüz<sup>ū</sup>*, f. the second wife of a widower, — *karūñ<sup>ū</sup>*, (of a widower) to take a second wife, viii, 1, 11. (The word also means a woman who has married a second time, after the death of her first husband.)
- vēs*, f. a female friend, a female crony, xii, 14; sg. voc. *vēsī*, ix, 1; *vis<sup>t</sup>iyi*, ix, 11.
- waīs*, f. the age (of a person); sg. dat. *hath waīsi gav*, he went in age a hundred (years), i.e. he lived for a hundred years, ii, 12.
- wōsh*, m. a sigh, a groan; pl. nom. *ōs<sup>u</sup> trāwān āh ta wōsh*, he was emitting sighs and groans, i, 5. This word is more usually written *wōsh*. It is here probably altered to *wōsh* for the sake of rhyme.
- wasun*, to descend, go down, come down, iii, 2, 5, 9 (bis); v, 9; vi, 16 (bis); viii, 6, 13; ix, 4, 6; x, 5; xii, 6, 7, 11; to come down (in the sense of coming along), to descend (upon

a place), v, 7; *wasun bōn*, to descend, get down, viii, 4; xii, 14, 5; *tal wasun*, to go down below, ix, 6; *wāth<sup>i</sup> guryau pētha bōn*, they dismounted from the horses, xii, 2; *wasith pyon<sup>u</sup>*, to fall down, tumble down, ii, 3, 6 (= Hindī *gir parnā*).

inf. sg. obl. *log<sup>u</sup> wasani*, he began to descend, viii, 6; fut. pass. part. f. sg. *chēh tal wasūñ<sup>ū</sup> jāy*, there is a place to be descended below, i.e. there is a place to which one must (in the end) descend (sc. the grave), i.e. we must all die, ix, 6; conj. part. *wasith*, ii, 3, 6.

impve. pres. sg. 2, *was*, iii, 5, 9; pl. 2, *wasiv*, vi, 16; viii, 4; fut. *wās<sup>i</sup>zi*, xii, 14; with neg. *wās<sup>i</sup>zi-na*, xii, 11; indic. fut. sg. 3, with suff. 2nd pers. sg. dat. *wasiy*, she will descend in thy presence, xii, 6.

pres. m. sg. 3, *chuh wasān*, v, 7; *wasān chuh*, viii, 13.

past m. sg. 3, *woth<sup>u</sup>*, iii, 9; xii, 15; pl. 3, *wāth<sup>i</sup>*, vi, 16; x, 5 (m. and f. subject); xii, 3 (m. and f. subject); f. sg. 1, *wütsh<sup>ū</sup>s*, ix, 4; 3, *wütsh<sup>ū</sup>*, iii, 2; xii, 7; with emph. *y*, *wütsh<sup>ū</sup>y*, v, 9.

*wustād*, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase *dapān wustād*, "the teacher says," as in ii, 1, 5, 9, 10, 2, *et passim*; *wustādāh*, a certain teacher, i, 13.

*wasth*, m. an article, a thing; pl. nom. (for acc.) *wasth*, v, 1.

*vis<sup>i</sup>yiy*, see *vēs*.

*wath*, f. a way, a road, a path, v, 9; xii, 14; *tath ös<sup>ū</sup>-na wath*, there was no path into it, i.e. no one was allowed to enter it, ii, 1; sg. abl. *wati*, (going) by or along a road, v, 7; x, 1; xii, 14, 5; *drāv yāra-sanzi wati*, he went forth by the road of his friend, i.e. he took the road to his friend's house, x, 4; *ada-wati*, on half the road, half-way, mid-way, vii, 20; *har-wati*, on every path, ii, 2; *wati wati*, along the road, vii, 17.

*wāth*, m. joining, uniting, junction, repairing something broken; *wāth karun*, to repair, join broken pieces, x, 12 (bis).

*wōth*, f. a leap, jump; — *tulūñ<sup>ū</sup>*, to leap, ii, 9 (bis); — *tshunūñ<sup>ū</sup>*, id. iii, 4.

*woth<sup>u</sup>*, see *wasun*.

*wōth<sup>u</sup>*, see *wōthun*.



*wūth*, m. a camel ; abl. *wūtha-bār*, m. pl. camel-loads, i, 9.

*wōthun*, to arise, rise, ii, 3 ; iii, 1, 8 (bis) ; v, 6, 9 ; vi, 12, 3 ; xii, 3, 23 ; to arise (of some immaterial thing), to come into existence, to happen, iii, 3 (an outcry) ; vi, 15 (a famine) ; (with dat. of person), to rise in reply to a person, to up and answer, viii, 11 ; xii, 20 ; *phīrith wōthun*, having replied to rise, to rise and answer, to up and answer, viii, 6 ; x, 2, 6 ; xii, 11 ; *wōthun thod<sup>u</sup>*, to rise erect, to stand up, ii, 5, 6 ; v, 6, 9 ; xii, 14, 5.

conj. part. *wōthith*, ii, 3 ; v, 6 ; impve. sg. 2, *wōth*, iii, 8 (bis) ; indic. fut. sg. 3, *wōthi*, vi, 15 ; with suff. 2nd pers. sg. dat. *wōthiy thod<sup>u</sup>*, (the rock) will stand up before thee, xii, 14.

past m. sg. 3, *wōth<sup>u</sup>*, ii, 5, 6 ; v, 9 ; vi, 12, 3 ; xii, 3, 15, 23 ; with suff. 3rd pers. sg. dat. *wōthus*, he up and answered him, viii, 6 ; x, 2, 6 ; xii, 21.

f. sg. 3, *wōtsh<sup>u</sup>*, iii, 1, 3 ; with suff. 3rd pers. sg. dat. *wōtsh<sup>u</sup>s*, she up and answered him, viii, 11 ; xii, 11, 20.

cond. past sg. 3, neg. *wōthihě-na thod<sup>u</sup>*, he would not have stood up, i.e. he would not have been able to stand up, v, 9.

*watharun*, to spread out ; inf. sg. gen. *watharunuk<sup>u</sup> musla*, a skin of spreading out, a leather mat, xii, 18 (bis) ; conj. part. *watharith*, xii, 21.

*watharun<sup>u</sup>*, m. a mat, a carpet, xii, 24.

*wōtharun*, to wipe clean ; inf. obl. *log<sup>u</sup> wōtharani*, he began to wipe clean, viii, 6 ; imperf. m. sg. 3, *ōs<sup>u</sup> wōtharān*, viii, 6, 13 (bis).

*wāt<sup>u</sup>j<sup>u</sup>*, see *wātul*.

*wātul*, m. a sweeper, a mihtar ; sg. ag. *wātāl<sup>i</sup>*, xi, 14 ; voc. (addressed by his wife) *wātāl-gānau*, O pimp of a mihtar, xi, 15 ; f. *wāt<sup>u</sup>j<sup>u</sup>*, a mihtar's wife, sg. dat. *wāt<sup>a</sup>jě*, xi, 14 ; voc. *wāt<sup>a</sup>j<sup>i</sup>*, xi, 15. Cf. *māra-wātul*.

*wōtamukh<sup>i</sup>*, adv. upside down, v, 9.

*wātun*, to arrive, come to, come up to, reach, ii, 8 ; iii, 1 (ter), 2 (bis), 3 (ter), 4, 7, 9 ; v, 1, 4 (bis), 6, 7, 8, 9, 11 ; vii, 12, 29 ; viii, 4, 5, 6, 7 (bis), 9, 10, 1 (bis) ; ix, 1 (bis) ; x, 2, 3, 4 (ter), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis) ; xii, 1, 2, 4, 5 (ter), 8, 10 (ter), 1, 2 (bis), 3, 4, 5 (ter), 6, 7, 8 (ter), 9 (bis), 20, 2 (quater), 3, 4 (bis), 5 (bis) ; to arrive at (a person, dat.), get at (him),

circumvent (him), xii, 13 ; to be suitable, to be proper, to be convenient (in this sense, the fut. is used in the sense of the present, like *gatshi*, see *gatshun* 1) ; *tsě ta asě wāti-na*, is not proper for thee and for us, viii, 3, 11 ; *kyāh wāti karun<sup>u</sup>*, what should be done ? viii, 6, 8, 11.

In the sense of "arriving" if the object is a person, it is usually put in the dative governed by *nish*, as in *wôt<sup>u</sup> lālshēnākas-nish*, he came to the lapidary, xii, 25 ; so *mě-nish*, to me, xii, 22 (bis) ; *wazīras-nish*, to the vizier, xii, 5, 10, 3, 9 ; *yāras-nish*, to (his) friend, x, 4, 11 ; *zanāni-nish*, to the woman, xii, 4. Or it may be indicated by a pronominal suffix, as in *wôtus*, he came to him, xii, 10 ; *wōts<sup>u</sup>s*, she came to her, ix, 1 ; xii, 15.

If the object is not a person it may remain simply in the nom. form of the acc. as in *wôt<sup>u</sup> panun<sup>u</sup> shēhar*, he arrived at his own city, x, 9 ; *wôt<sup>u</sup> gara*, he reached the house, iii, 3 ; v, 1, 4 ; x, 4, 6, 14 ; xii, 1, 5, etc. ; or it may be put in the dative, as in *wôt<sup>u</sup> tath jāyě*, he arrived at that place, xii, 15 ; or a postposition may be used, as in *wôt<sup>u</sup> shēharas-kun*, he arrived at the city, x, 5 ; or (with *manz*) *chuh wātān bāgas-manz*, he arrives in a garden, iii, 7 ; so *janatas-manz*, in heaven, xii, 24 (bis) ; *shēharas-manz*, in the city, x, 14 ; xii, 2 ; *wanas-manz*, in a forest, ix, 1 ; or (with *pěth*) *wôt<sup>u</sup> nāgas pěth*, he arrived at the spring, iii, 4 ; xii, 12. It will be observed that the word *shēhar*, a city, may be used either by itself or with *kun* or with *manz*.

inf. obl. *log<sup>u</sup> wātani*, he began to arrive, viii, 6 ; fut. past part. m. sg. nom. *gotsh<sup>u</sup> wātun<sup>u</sup>*, v, 7 ; *gatshi wātun<sup>u</sup>*, xii, 22 (bis) ; perf. part. m. sg. nom. *wôt<sup>u</sup>mot<sup>u</sup>*, xii, 22 ; conj. part. *wōlith*, vii, 12 ; xii, 18.

fut. sg. 1, *wāta*, xii, 24 ; 2, *wātakh*, xii, 16, 24 ; 3, *wāti*, iii, 9 ; viii, 6, 8, 11 ; xii, 15 ; neg. *wāti-na*, viii, 3, 11 ; pres. m. sg. 2 neg. *chukh-na wātān*, xii, 13 ; 3, *chuh wātān*, iii, 7.

past m. sg. 3, *wôt<sup>u</sup>*, ii, 8 ; iii, 1 (bis), 3, 4 ; v, 1, 4 (bis), 6 ; viii, 4, 7 (bis), 9, 10, 1 (bis) ; x, 3, 4 (bis), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis) ; xii, 1, 4, 5 (ter), 10 (bis), 1, 2 (bis), 3, 4, 5, 7, 8, 9 (bis), 20, 2, 3, 5 (bis) ; with suff. 3rd pers. sg. dat. *wôtus*,

xii, 10; pl. *wōt<sup>i</sup>*, iii, 1 (m. and f. subject); v, 9 (ditto), 11; viii, 5; x, 2, 4; xii, 2 (m. and f. subject), 8 (ditto), 18 (ditto).

f. sg. 3, *wōts<sup>ū</sup>*, iii, 2 (bis), 3; v, 8; ix, 1; with suff. 3rd pers. sg. dat. *wōts<sup>ū</sup>s*, ix, 1; xii, 15.

fut. perf. m. sg. 3, *āsi wōt<sup>u</sup>mot<sup>u</sup>*, vii, 29.

3 past m. sg. 3, *wātsāv*, iii, 3.

*wātanāwun*, to cause to arrive; fut. pl. 3, *wātanāwan*, v, 9; past m. sg. with suff. 3rd pers. sg. ag. *wātanōwun*, iii, 9; viii, 9 (bis); f. sg. with same suff. *wātanōw<sup>ū</sup>n*, v, 10.

*wālawun<sup>u</sup>*, n. ag. of *wātun*, one who arrives, with emph. *y*, as adv. *wālawunuy*, immediately on arriving, xii, 15.

*wōts<sup>ū</sup>*, see *wātun*.

*wōtsh<sup>ū</sup>*, see *wōthun*.

*wūtsh<sup>ū</sup>*, see *wasun*.

*wutsha-prang*, m. a flying couch, equivalent to the flying carpet of English fairy-tales, xii, 18.

*wōts<sup>ū</sup>s*, *wātsāv*, see *wātun*.

*wawun*, to sow; past m. pl. with suff. 1st pers. sg. ag. *wāwim*, ix, 9.

*vyūr<sup>u</sup>*, m. flower-nectar; with suff. of indef. art. *vyūr<sup>u</sup>āh*, a little nectar, a drop of nectar, ix, 2.

*wāz*, m. a sermon (Musalmān); pl. nom. (for acc.) *wāz*, xii, 1.

*viz*, f. a time, a season; abl. *harda-vizi*, in the autumn season, ix, 8.

*wuzun*, to awake, be awakened, aroused; past f. sg. 3, *wuz<sup>ū</sup>*, viii, 11; with suff. 3rd pers. sg. dat. *wuz<sup>ū</sup>s*, viii, 11. In both cases of an evil desire.

*wazīr*, m. a prime-minister, a vizier, ii, 1, 6 (bis), 11 (ter); viii, 4, 11, 4; xii, 1, 2 (quater), 4, 5, 10 (bis), 3, 9 (bis), 22, 3, 4, 5 (ter), 6; sg. dat. *wazīras*, ii, 4 (bis), 5 (bis); viii, 11; xii, 4, 5, 5 (*nish*), 10 (*nish*), 3 (*nish*), 9, 9 (*nish*); ag. *wazīran*, ii, 4, 5 (bis), 7; viii, 1, 4, 12; xii, 1, 19, 25; gen. *wazīra-sandi gari*, in the vizier's house, xii, 4, 5; voc. *ay wazīra* (addressed by a subordinate), xii, 4; *wazīra* (ditto), xii, 13; *ha wazīra* (ditto), xii, 19; *hā wazīra* (ditto), xii, 10; *hā wazīrō* (addressed by a superior), ii, 4; pl. nom. *wazīr*, viii, 1, 2; dat. *wazīran*, viii, 4; ag. *wazīrau*, vi, 16; viii, 2.

*wazirī*, f. the post or office of a vizier, viziership, xii, 26.

*y* (*izāfat*), see *ě*, *i*, *y*.

*yā*, conjunct. or, ii, 12 ; viii, 1 ; *yā* . . . *yā*, either . . . or, x, 3, 7 ; xii, 9.

*yi* 1 (*izāfat*), see *ě*, *i*, *y*.

*yi* 2, *yī*, see *yih* 1.

*Yiblis*, m. Iblis, Satan, the Devil, iv, 2.

*Yibrāhim*, Abraham (the Patriarch), iv, 6.

*yād*, m. memory, remembrance ; *yād-i-Ālāh*, memory of God, i, 7 ; *nās'yēth yād hēth*, keeping the advice in mind, xii, 17 ; *yād pāwun*, to cause memory to fall, to cause to be remembered, (dat. of obj. remembered), vi, 11 ; *yād pyon<sup>u</sup>*, memory to fall, remembrance to come (to so and so), iii, 5 ; vii, 20 ; xii, 15 ; *amis dōd<sup>u</sup> ōs<sup>u</sup> pēmōt<sup>u</sup> yād*, to her the pain has fallen (as) memory, i.e. she bore in mind the pain, xii, 15 ; *chus pēwān nayistān yād*, the canebrake falls to her as a memory, she remembers the canebrake, vii, 26.

*yēd*, f. the belly ; with suff. of indef. art. *yēdāh*, ix, 7.

*yīdam*, m. (corruption of the Sanskrit *idam*), this (world), vii, 6.

*yīd'kāh*, m. an *Īdgāh*, the common outside a town where Musulmāns celebrate the *Īd* services (put by an anachronism in Joseph's time), vi, 16 (bis).

*yēg-jāh*, see *yēkh-jāh*.

*yih* 1, pron. demonstr. this ; (referring to a person or thing near by, or just referred to), he, she, it. See *nōth* or *nēth*.

ANIMATE. SUBST. MASC. sg. nom. *yih*, this (referring to a male), xii, 2 (bis), 15 ; he, ii, 9, 11 ; iii, 7, 8 ; v, 5 ; viii, 6, 13 ; x, 1, 2, 5 (bis), 6, 12 (bis) ; xii, 1, 3 (quater), 6, 15, 24, and others ; *yuh* (for *yih<sup>u</sup>*), he, xii, 5 ; *yüh*, this, ii, 9 ; x, 12 ; with emph. *y*, *yihuy*, he verily, x, 7 ; xii, 15 ; *yōhay*, him verily (nom. form of acc.), x, 8 ; *yuhuy*, x, 1 ; *yi-ti*, this one also, x, 8.

pl. nom. *yim*, they (masc.), ii, 3 ; viii, 1, 3, 13 ; x, 1 (bis) ; xii, 2, 3, 23 ; they (one masc. and one fem.), xii, 18.

dat. *yiman*, to them (masc.), vii, 24 ; viii, 1, 3, 11 ; x, 12 (bis) ; xii, 21 ; to them (masc. and fem.), v, 8 ; in sense of



gen., of them, viii, 1, 4, 11, 12 ; with emph. *y*, *yiman<sup>u</sup>y*, to them verily, vii, 20 ; viii, 13.

ag.-abl. *yimau*, by them, ii, 3 ; viii, 1, 3, 5 ; xii, 1 (bis), 17 (bis), 22 ; *yimav*, v, 8 ; viii, 11 ; x, 6, 12 ; *yimōv*, x, 1 ; with emph. *y*, *yimav<sup>u</sup>y syod<sup>u</sup>*, in front of them verily, viii, 6 (m. and f.).

gen. (f. nom.) *yihūnz<sup>u</sup>*, of these (birds, masc.), viii, 1.

FEM. sg. nom. *yih*, this (referring to a female), v, 10 (ter), 12 ; x, 8 ; xii, 25 ; she, ii, 8 ; iii, 4 ; v, 6, 10 (ter) ; viii, 3 ; xii, 4 (ter), 15, 20 ; with emph. *y*, *yihay*, she verily, xii, 20.

pl. dat. *yiman pata*, after them, xii, 7.

ag. with emph. *y*, *yimav<sup>u</sup>y*, by them verily, iii, 7.

ADJ. MASC. sg. nom. *yih*, this, ii, 8, 9 ; iii, 3, 4 ; v, 5, 10, 1 ; viii, 6 (bis), 7, 9 (ter), 10, 3 (bis) ; ix, 4 (bis) ; x, 5, 7 (bis), 8, 10 (bis), 3, 4 ; xii, 1, 3, 4 (ter), 7, 10 (ter), 3 (bis), 5 (bis), 8, 21 (ter), 2, 4, 5, and others ; *yüh*, in *yus yüh wazīr ōs<sup>u</sup>*, he who was this vizier, ii, 11.

dat. *yimis*, to this, iii, 8 ; x, 5.

ag. *yim<sup>t</sup>*, by this, x, 2, 12.

pl. nom. *yim*, these, v, 9 ; viii, 1 (m. and f.), 3 (bis), 5 (bis), 11 (quater).

dat. *yiman*, to these, ii, 11 ; vii, 24 ; viii, 1, 3, 4, 11 (bis) ; x, 5.

ag. *yimau*, by these, v, 7 ; viii, 3, 9 ; *yimav*, iii, 1 ; x, 1, 5 ; x, 12 (bis).

FEM. sg. nom. *yih*, this, iii, 1 ; v, 7, 8, 9, 10 ; viii, 1 ; ix, 1, 4 ; x, 7 ; xii, 1, 2, 4 (bis), 5, 6, 7, 13, 5, 8, 20, 5, and perhaps others.

pl. nom. *yima*, these, iii, 8.

dat. *yiman*, to these, xii, 11, 4, 9, 20.

INANIMATE. SUBST. MASC. sg. nom. *yih*, this, iii, 4 (bis), 8, 9 (bis) ; vi, 16 ; viii, 7, 11 ; x, 4, 5 (bis), 7, 12 ; xii, 4 (bis), 16, 23, and others ; it, viii, 7 ; with emph. *y*, *yī*, this indeed, vi, 8 ; *yihuy*, this verily, viii, 10 (bis) ; *yiy*, this very thing, viii, 1 ; this verily, ii, 5 ; *yīy*, this verily, vii, 24 ; iii, 9 ; with conj. *ay*, if, *yiy*, if this, iii, 4 (bis), 9.

dat. *yith*, to this, v, 1, 6 ; viii, 9 ; xii, 21.

pl. nom. *yim*, these (referring to masc. inan. things), x, 2, 12; *yima* (referring to fem. inan. things), viii, 4.

ADJ. sg. nom. *yih*, this, ii, 3, 10 (bis); v, 6; viii, 1, 5, 7 (bis), 9, 10, 3; x, 1, 4 (bis), 5; xii, 7, 11, 2, 5 (bis), 7 (bis), 8, 22, 3 (bis), 5, and others; with emph. *y*, *yihōy*, verily this, v, 10; *yuhay*, this very, xi, 2.

dat. *yith*, to this, iii, 5, 8 (bis), 9; v, 9; x, 5, 12.

abl. *yimi*, from this, viii, 4, 11.

pl. nom. *yim*, these (masc. things), v, 12; x, 12; xii, 6; *yima*, these (fem. things), v, 8; viii, 4; x, 1, 2, 6; with emph. *y*, *yimay* (fem.), these very, xii, 3, 23.

dat. *yiman*, to these, x, 5.

It will be observed that when emph. *y* is added to *yih*, the word takes several varying forms. As occurring in these tales they are as follows: *yihuy* (an. m. and inan.), *yihay* (an. f.), *yihōy* (inan.), *yuhuy* (an. m.), *yōhay* (an. m.), *yuhay* (inan.), *yiy* (inan.), *yīy* (inan.), *yī* (inan.).

*yih* 2, pron. rel. who, which, what. In construction, the antecedent clause as a rule contains a demonstrative or other pronoun as correlative, but in the following cases there is no correlative pronoun:—

(a) Relative clause preceding antecedent clause, ii, 9; xi, 3, 8.

(b) Antecedent clause preceding relative clause, v, 7.

When there is a correlative pronoun it is most usually some form of the demonstrative pronoun *tih*, q.v., as in—

(a) Relative clause preceding antecedent clause, ii, 4, 7, 8 (bis), 11; iii, 1, 8 (ter); v, 8, 9; vi, 16; vii, 1, 29; viii, 6, 8, 9, 11; ix, 9; x, 1 (bis), 6, 12 (bis); xi, 1; xii, 3, 7 (bis), 20, 2.

(b) Antecedent clause preceding relative clause, ii, 7; v, 5; vii, 8, 29, 30; x, 1, 6, 10, 2; xii, 4, 7, 11, 5, 25.

Or the correlative pronoun may be some form of *yih* 1, as in (in every case the antecedent clause preceding), x, 5; xii, 20, 5.

Or it may be some form of the pronoun *ath*, as in (antecedent clause in each case preceding), ii, 9; vi, 14; x, 7.

In vi, 14, the antecedent is the genitive of the interrogative pronoun *kyāh*, i.e. *kamyuk<sup>u</sup>*, of what?

Sometimes the correlative pronoun is used twice, once immediately after the relative, and again in the antecedent clause, which in this case follows the relative clause. The repeated correlative is not necessarily the same as the one after the relative pronoun. Thus, *yus suh tōta ôs<sup>u</sup>*, *yüh ôs<sup>u</sup> phakīras nishē*, who he (i.e. he who) was the parrot, he was with the faqīr, ii, 9; so *yus yüh wazīr ôs<sup>u</sup>*, *suh chuh hāpatasmanz*, he who was the vizier, he is (now) in the bear, ii, 11; *yus yih pātashāha-sond<sup>u</sup> mor<sup>u</sup> ôs<sup>u</sup>*, *yih trōwun*, that which was the body of the king, that he abandoned, ii, 10; *yěsa yih Lālmāl Parī ôs<sup>u</sup>*, *tas dyutun rukhsath*, she who was the Fairy Lālmāl, to her he gave leave to depart, xii, 25; *yěsa yih pata üñ<sup>u</sup>n zīnith*, *sa thöv<sup>u</sup>n pānas*, she whom he had won and afterwards brought home, her he kept for himself, xii, 25.

Like the demonstrative pronouns, the relative pronoun has animate and inanimate forms, and either of these may be substantival or adjectival. But in some cases in which we should look upon the relative as a substantive it is treated as an adjective. This is specially the case when the antecedent correlative is an adjective. In such a case the relative, even if not in direct agreement with a noun, also takes the adjectival form. Thus, *suh lāl*, *yus tujyān*, xii, 4, that ruby which she had taken up. Here we have the inanimate adjectival form *yus*, because the antecedent correlative, *suh*, is an adjective. The inanimate substantival form would be *yih*. Similarly, *yih panun<sup>u</sup> saphar*, *yus nöyidan ôs<sup>u</sup> pēsh on<sup>u</sup>mot<sup>u</sup>*, this (*yih*) his suffering, which he experienced at the hands of the barber, xii, 25.

The following forms of this pronoun occur in these tales:—

ANIMATE. SUBST. MASC. sg. nom. *yus*, ii, 7 (bis), 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12 (bis); *yus-akhāh*, whoever, viii, 6, 8, 11.

dat. *yēs*, ii, 8, 9; vi, 16; vii, 1, 29, 30.

ag. *yēm<sup>t</sup>*, xii, 7.

pl. nom. *yim*, ii, 9; xi, 8.

ag. *yimav*, xi, 3.

FEM. sg. nom. *yěsa*, x, 6 ; xii, 20, 5.

dat. *yěs*, xii, 15.

ADJ. MASC. sg. nom. *yus*, ii, 9, 11 ; x, 12 ; xii, 25.

FEM. sg. nom. *yěsa*, x, 1 ; xii, 25.

INANIMATE. SUBST. sg. nom. *yih*, v, 7 ; viii, 9 ; x, 1 ; xii, 6, 7 (bis), 20 ; with emph. *y*, *yiy*, what verily, xi, 1 ; *yih-kěntshāh*, whatever, iii, 1, 8 (ter) ; v, 8.

dat. *yěth*, x, 7, 10.

abl. *yěmi*, xii, 11.

pl. nom. (masc.) *yim*, v, 5 ; x, 5.

ADJ. sg. nom. *yus*, ii, 4, 10 ; vi, 14 ; xii, 4, 25.

abl. *yěmi sātay*, at what time verily, vii, 8.

pl. nom. (masc.) *yim*, ix, 9.

*yuh*, *yüh*, see *yih* 1.

*yihünz<sup>u</sup>*, see *yih* 1.

*yihay*, *yihōy*, *yihuy*, *yōhay*, *yuhay*, *yuhuy*, see *yih* 1.

*yikh*, see *yun<sup>u</sup>*.

*yěkh-jāh*, adv. in one place, (of two persons) together, x, 12 ; *yěg-jāh*, id., ii, 4.

*yikrām*, in *wa-salām wa-yikrām*, interj. (may) both the peace and respect (be on you) (corrupt Arabic), x, 14.

*yěl*, m. pulling (with the arms), restraint ; abl. *yěla trāwun*, to release from restraint, to let a person go, iii, 4 (bis) ; x, 5 (ter), 12.

*yěli*, relative adv. when, at what time, ii, 3, 7 (bis) ; iii, 8 ; iv, 7 ; v, 5, 6 (bis), 9 ; vi, 11 ; vii, 19 (ter), 26 ; viii, 6, 7, 10 ; ix, 5, 7 ; x, 1, 3 (ter), 4 (bis), 5, 7 ; xi, 1 ; xii, 1, 15 (bis), 6, 8, 22. In v, 8, "when" is used in the sense of "if".

*yēm<sup>t</sup>*, *yěmi*, see *yih* 2.

*yim* 1, *yima*, *yimau*, *yim<sup>t</sup>*, *yimi*, see *yih* 1.

*yim* 2, see *yih* 2.

*yimahö*, see *yun<sup>u</sup>*.

*yimāmath*, ? gender, the office of a leader of prayers in a mosque, *bōh kara yimāmath*, I shall act as prayer-leader in a mosque, I shall adopt the profession of such a leader, xii, 1.

*yiman*, *yiman<sup>u</sup>y*, *yimis*, see *yih* 1.



*yāmath*, adv. as long as, *tāmath* . . . *yāmath*, so long . . . as, xi, 20.

*yimav* 1, *yimōv*, *yimav<sup>u</sup>y*, see *yih* 1.

*yimav* 2, see *yih* 2.

*yimawa*, see *yun<sup>u</sup>*.

*yimay*, see *yih* 1.

*yimōy*, see *yun<sup>u</sup>*.

*yina*, conj. that not. *karay akh kath*, *yina-sa kath karakh*, I say to thee one word, viz. that, sir, you will not make conversation, i.e. I tell you one thing,—do not converse, xii, 1.

*yini*, see *yun<sup>u</sup>*.

*yun<sup>u</sup>*, to come, i, 8; ii, 2, 3, 12; iii, 1 (bis), 3, 4 (bis); v, 5 (quinquies), 6 (bis), 7, 9 (bis), 10, 1; vi, 2 (bis), 15, 6 (bis); viii, 2, 3 (bis), 6 (bis), 7 (ter), 8, 9, 11 (ter), 3 (ter); ix, 1, 3, 6, 7, 8 (bis), 12; x, 1, 3 (bis), 4, 5, 6, 7, 12 (quinquies), 4; xi, 20; xii, 1, 3 (bis), 4 (quater), 5 (ter), 6 (bis), 7 (quinquies), 10, 2, 3 (bis), 4, 5 (bis), 6, 20, 3 (bis), 4.

*āv armān*, longing came (to the king), i.e. he felt longing, iii, 9; *bāgān<sup>u</sup> yun<sup>u</sup>*, to come by (one's) share, to obtain one's share allotted by fate, to receive one's fated portion, ix, 4; *brūha yun<sup>u</sup>*, to come in front, to be seen in front of a person, to come into sight, x, 1; *bōy yīñ<sup>u</sup>*, a smell to come, a smell to be perceived, xii, 15; *gara panun<sup>u</sup> yun<sup>u</sup>*, to come to one's own house, to go home, v, 10 (bis); xii, 5, 13; *lārān yun<sup>u</sup>*, to come running, viii, 6; *nēnd<sup>a</sup>r yīñ<sup>u</sup>*, sleep to come, v, 6 (bis); *āv tsūrimis zān<sup>u</sup>-sond<sup>u</sup> pahar*, the watch of the fourth man came, i.e. it was now the time for him to go on watch, viii, 11; *phakh chus yiwān*, a stink comes from it, i.e. it stinks, ii, 4; *rāth āyě*, night came, x, 5; *subuh log<sup>u</sup> yini*, morning began to come, x, 8; so *subuh āv*, morning came, xii, 9; *tasālī ās-na*, satisfaction did not come to him, i.e. he was not satisfied, vi, 16; *āyě zabān*, speech came, i.e. she became able to speak, ix, 1.

With conj. parts. we have *hēth yun<sup>u</sup>*, having taken to come, i.e. to bring, to take with one (*Hindī lē ānā*), iii, 1; viii, 6; xii, 2, 5, 11, 2; *nīrith yun<sup>u</sup>*, to come forth, xii, 12; *phīrith yun<sup>u</sup>*, to come back, to return, v, 1, 4, 10 (bis).

With the abl. of the infinitive of another verb *yun<sup>u</sup>* forms a passive, as in *k<sup>a</sup>nana yun<sup>u</sup>*, to be sold, vii, 26 ; *walana yun<sup>u</sup>*, to become wrapped up, ix, 7. The passive of *bōzun*, to hear, *bōzana yun<sup>u</sup>*, means (1) (potentially) to be visible, xii, 22 ; or (2) to be considered as such and such, to appear to be such and such, viii, 5 ; x, 4 (bis) ; or (3) to be known, recognized, as such and such, xii, 3.

inf. *mě na bani yun<sup>u</sup>*, to come will not be possible for me, i.e. I shall not be able to come, x, 3 ; *tsě gatshi yun<sup>u</sup>*, thou must come, xii, 7 ; *tuhond<sup>u</sup> gatshi yun<sup>u</sup>*, you must come, xii, 15 ; abl. *subuh log<sup>u</sup> yini*, morning began to come, x, 8 ; fut. pass. part. f. *hěts<sup>u</sup>nas yin<sup>u</sup> nēnd<sup>a</sup>r*, sleep began to come to him, v, 6 ; perf. part. m. sg. *āmot<sup>u</sup>*, come (H. *āyā huā*), viii, 6.

impve. sg. 2 (irreg.) *wōla*, v, 5 ; x, 5, 12 ; pol. sg. 2, *yita*, with emph. *y*, *yitay*, ix, 1 ; with suff. 1st pers. sg. dat. *yitam*, please come to me, vi, 2.

fut. sg. 1, *yima*, with suff. 2nd pers. pl. dat. *yimawa*, I will come to you, xii, 1 ; 2, with neg. interrog. *yikh-nā*, wilt thou not come ? vi, 2 ; 3, *yiyi*, xii, 16 ; with suff. 2nd pers. sg. dat. *yiyiy*, will come to thee, v, 6 (bis) ; xii, 6 ; pl. 1, *yimav*, with suff. 2nd pers. sg. dat. *yimōy*, we shall come to thee, v, 10 ; 3, *yin*, with suff. 2nd pers. sg. dat. *yinay*, they will come before thee, xii, 6.

pres. m. sg. 3, *chuh yiwān*, xii, 3 ; *yiwān chuh*, v, 5 ; xii, 4 ; neg. *yiwān chuna*, xii, 22 ; with suff. 3rd pers. sg. abl. *chus yiwān*, is coming from it, ii, 4 ; pl. 2, *chiwa yiwān*, viii, 5 ; f. sg. 3, *chěh yiwān*, xii, 15 ; with suff. 3rd pers. sg. dat. and neg. *chěs-na yiwān*, v, 6 ; imperf. f. pl. 3 (auxiliary omitted) *yiwān*, vi, 15.

1 past m. sg. 1, *ās*, x, 12 ; 2 (with vocative suff. *ō*) *ākhō*, ii, 2 ; 3, *āv*, i, 8 ; ii, 3, 12 ; iii, 1, 9 ; v, 1, 4, 9, 10 ; vi, 16 (bis) ; viii, 3, 6 (ter), 7, 8, 9, 10, 1 (bis), 3 ; x, 6, 7, 12, 20 ; xii, 3, 4 (ter), 5 (quinqüies), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4, 20, 3, 4 ; with suff. 1st pers. sg. dat. *ām*, viii, 13 ; with suff. 2nd pers. sg. dat. *ōy*, x, 4 ; xii, 3 ; irreg. with neg. interrog. *āy-nā*, did there not come to thee ? ix, 3 ; with suff. 3rd pers.

sg. dat. *ās*, viii, 7 (bis); x, 4; with neg. *ās-na*, vi, 16; x, 4; with suff. 3rd pers. pl. dat. *ākh*, x, 1 (bis).

pl. 1, *āy*, v, 9 (m. and f.); x, 6, 7, 8, 12; 3, *āy*, viii, 2, 11, 3; ix, 7, 8; with suff. 1st pers. sg. dat. *ām*, viii, 3, 11.

fem. sg. 1, *āyēs*, ix, 4; 2, *āyēkh*, iii, 1; 3, *āyē*, iii, 4 (bis); v, 5, 7, 10; vii, 26; ix, 1; x, 5, 12; xii, 2, 7; with neg. *āyē-na*, v, 6; with neg. interrog. ix, 3; with suff. 1st pers. sg. dat. *āyēm*, v, 5; pl. 3, *āyē*, xii, 7.

3 past m. sg. 3, *āyāv*, with suff. 1st pers. sg. dat. *āyām*, iii, 3.

perf. m. sg. 3, *āmot<sup>u</sup>* (without auxiliary), v, 11; *chuh āmot<sup>u</sup>*, x, 12, 4; f. sg. 3, with suff. 2nd pers. sg. dat. *chēy āmüts<sup>u</sup>*, v, 5; plup. m. sg. 3, with suff. 1st pers. sg. dat. *ōsum āmot<sup>u</sup>*, iii, 1; fut. perf. m. sg. 3, *mā āsi āmot<sup>u</sup>*, I wonder if he has come, xii, 23.

cond. past sg. 1, *yimahö*, x, 3.

*yěngur*, charcoal, pl. nom. *yěngar*, xi, 17.

*yinsān*, m. a human being, a man, x, 7; xii, 7; *-hyuh<sup>u</sup>*, like a human being, x, 7 (bis); fem. *-hish<sup>u</sup>*, x, 7.

*yinsāph*, m. compassion, — *gōs* (viii, 4) or *dilas yinsāph pyōs* (viii, 11), he felt compassion.

*yīnay*, see *yun<sup>u</sup>*.

*yāñ*, adv. as soon as, xii, 15.

*yīñ<sup>u</sup>*, see *yun<sup>u</sup>*.

*yěñěwōl<sup>u</sup>*, m. the bridegroom's party in a marriage festival; hence, a marriage festival (from the bride's point of view), xii, 15; — *karun*, to hold a marriage festival, xii, 17, 18.

*yipör<sup>t</sup>*, adv. in this direction, v, 4. Cf. *apör<sup>t</sup>*.

*yār*, m. a friend, iv, 4; x, 1, 4, 6; sg. dat. *yāras*, x, 4, 11; ag. *yāran*, x, 4 (bis), 11; gen. *yāra-sond<sup>u</sup>*, x, 4, 11; *yāra-sanzi wati*, on the friend's road, on the road to (his) friend, x, 4; voc. *yāra*, O friend, vi, 1, etc.; x, 4 (bis); pl. nom. *yār*, iv, 7; v, 9; vii, 5.

*yōr*, adv. here, in this place, ii, 2; viii, 5; ix, 6, 8, 10, 2; x, 4.

*yōra* 1, adv. hence, from this place, v, 8.

*yōra* 2, rel. adv. whence, from what place (with *tōra* as correlative), i, 6.



*yūr<sup>i</sup>*, adv. emph. form of *yōr*, even here, hither; *diyiv yūr<sup>i</sup>*, give ye (them) even here, produce them. x, 12; *wōlinj<sup>u</sup> gatshēs yūr<sup>i</sup> anūñ<sup>u</sup>*, bring his heart here (hither), x, 5; *an kākad yūr<sup>i</sup>*, bring the paper here (hither), xii, 15; *cyōn<sup>u</sup> gatshi wātun<sup>u</sup> yūr<sup>i</sup>*, you must come here (hither), xii, 23; sg. gen. *yūr<sup>i</sup>-hond<sup>u</sup> wōla*, come here! v, 5.

*Yārkaṇḍ*, m. the town of Yarkand, in Central Asia, xi, 1, etc.

*yīran*, f. an anvil, xi, 16.

*Yīrān*, m. Iran, Persia, ii, 1.

*yēs*, *yěsa*, *yus*, see *yih* 2.

*Yīsāh*, m. Jesus, iv, 4.

*Yūsūph*, m. Yūsuf, Joseph, vi, 1, etc.; sg. dat. *yūsūphas*, vi, 14, 16; ag. *yūsūphan*, vi, 15 (bis); gen. *yūsūpha-sond<sup>u</sup>*, vi, 10.

*yēti*, adv. where, in the place which, viii, 11; x, 7.

*yit<sup>i</sup>*, adv. here, xii, 18; *yit<sup>i</sup>-kyāh . . . āt<sup>i</sup>-kyāh*, here you see on the one hand . . . there you see on the other hand, viii, 13; *yit<sup>i</sup>-kyāh . . . yit<sup>i</sup>-kyāh*, here you see . . . and here you see, x, 12.

*yiti*, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. *yityuk<sup>u</sup>*, m. sg. dat. *yitikis pātashēhas-nishē*, to the king of this place, x, 1.

*yi-ti*, see *yih* 1.

*yot<sup>u</sup>*, adv. where; *yot<sup>u</sup>-tāñ*, up to which place, i.e. until, as soon as, xii, 6. Cf. *yotāñ*.

*yut<sup>u</sup>* 1, adj. this much, with emph. *y*, *yutuy*, xi, 20. This word is usually spelt *yūt<sup>u</sup>*.

*yut<sup>u</sup>* 2, adv. *yut<sup>u</sup>-tāñ*, up to here, i.e. in the meantime, v, 7. Cf. *yutāñ*.

*yūt<sup>u</sup>*, adv. *yūt<sup>u</sup> . . . tyūt<sup>u</sup>*, as soon as . . . so soon, xii, 2.

*yēth*, see *yih* 2.

*yith*, see *yih* 1.

*yith-nay*, conj. so that not, in order that not, ix, 12.

*yētha*, adv. how, in the manner which; with emph. *y*, *yēthay pōth<sup>i</sup>*, in what very manner, exactly as, xii, 2.

*yitha*, adv. thus, in this manner; with emph. *y*, *yithay pōthin*, in this very manner, viii, 3.

*yuth<sup>u</sup>*, adj. and adv. as, of what kind, xii, 24 (correlative *tyuth<sup>u</sup>*);



with emph. *y*, *yuthuy*, as verily, even as, exactly as (correl. *tyuthuy*), v, 6 ; xii, 12, 5 ; even as, at the very time that, viii, 7 (correl. *tyuthuy*).

*yitam*, see *yun*<sup>u</sup>.

*yotāñ*, adv. until, (contraction of *yot*<sup>u</sup>-*tāñ*, see *yot*<sup>u</sup>), v, 10.

*yutāñ*, adv. in the meantime, (contraction of *yut*<sup>u</sup>-*tāñ*, see *yut*<sup>u</sup>), v, 5.

*yitay*, see *yun*<sup>u</sup>.

*yětāt*<sup>i</sup>, adv. where, in the place where, xii, 6.

*yutuy*, see *yut*<sup>u</sup> 1.

*yüts*<sup>ü</sup>, adj. much, very, *yüts*<sup>ü</sup>-*kôl*<sup>u</sup>, for a long time, ii, 4.

*yiwān*, see *yun*<sup>u</sup>.

*yiy* 1, *yīy*, see *yih* 1.

*yiy* 2, see *yih* 2.

*yiyi*, *yiyiy*, see *yun*<sup>u</sup>.

*zabān*, f. tongue, speech, language ; — *karün*<sup>ü</sup>, to say a thing ; hence, to promise, x, 8 ; — *āyě*, speech came (to it), it became able to speak (of a bee), ix, 1 ; sg. abl. *zabön*<sup>ü</sup>, by word of mouth, xii, 16.

*zab<sup>a</sup>r*, adj. superior, excellent, vii, 8, 28 ; — *gav*, it became excellent, as an interj. all right ! xii, 15.

*zacě*, see *züť*<sup>ü</sup>.

*zāda*, m. at end of compound, a son ; *ôkhun-zāda*, the son of a religious teacher, xii, 2 ; sg. dat. *ôkhun-zādas*, xii, 2 ; *pādashāh-zāda*, a king's son, a prince, sg. dat. -*zādas*, viii, 5 ; pl. nom. -*zāda*, viii, 3 (bis), 11 (ter) ; dat. -*zādan*, viii, 4 (bis) 11 (bis) ; gen. -*zādan-hond*<sup>u</sup>, viii, 4 ; *shāh-zāda*, a prince ; sg. dat. -*zādas*, viii, 13 ; pl. nom. -*zāda*, viii, 5, 11 (bis), 3.

*zod*<sup>u</sup>, m. a hole ; f. *züd*<sup>ü</sup> (pl. nom. *zadě*), a small hole, vii, 25.

*zid*, m. hatred ; *amis ôs*<sup>u</sup> *zid Yūsūpha-sond*<sup>u</sup>, he hated Joseph, vi, 10.

*zāgun*, to watch for, to be wide awake and on the alert ; imperf. m. sg. 3, with suff. 3rd pers. sg. dat. *ôsus dagāy zāgān dādkhāh*, disloyalty, (like) a petitioner, was watching in him, ii, 5.

*z<sup>a</sup>h*, card. two, viii, 8, 11 ; following noun qualified, *bacě z<sup>a</sup>h*, two young ones, viii, 1 ; *böy<sup>i</sup>-bārān<sup>i</sup> z<sup>a</sup>h*, two brothers, viii, 5 ; *böts<sup>u</sup> z<sup>a</sup>h*, the two members of a family, husband and wife, v, 9, 10 ; viii, 1 ; *gabar z<sup>a</sup>h*, two sons, viii, 1 ; *gul<sup>i</sup> z<sup>a</sup>h*, the two

fore-arms, v, 9; *gōlām z<sup>a</sup>h*, two servants, viii, 5; *gur<sup>i</sup> z<sup>a</sup>h*, two horses, xii, 1; *hūn<sup>i</sup> z<sup>a</sup>h*, two dogs, viii, 4, 12 (bis), 3; *kōd<sup>i</sup> z<sup>a</sup>h*, two prisoners, v, 9; *lāl chis z<sup>a</sup>h*, he has two rubies, xii, 3; *nēciv<sup>i</sup> z<sup>a</sup>h*, two sons, viii, 11; *pātashāh-zāda z<sup>a</sup>h*, two princes, viii, 3 (bis), 11; *rīnz<sup>i</sup> z<sup>a</sup>h*, two balls, v, 3, 4 (bis), 5; *shāh-zāda z<sup>a</sup>h*, two princes, viii, 11; *wōlinjě z<sup>a</sup>h*, two hearts, viii, 3, 4 (ter), 11, 2; *yim z<sup>a</sup>h*, these two, viii, 5.

Preceding noun qualified, *z<sup>a</sup>h kōd<sup>i</sup>*, two prisoners, v, 8; *z<sup>a</sup>h katha*, two statements, x, 1, 4.

sg. abl. *dōyi laṭi*, on two occasions, viii, 7.

pl. dat. *dōn*, viii, 11; following noun qualified, *bāyěñ dōn*, to the two brothers, xii, 15; *pātashāh-zādan dōn*, to the two princes, viii, 11; *yiman dōn pātashōhiyěñ kits<sup>ū</sup>*, for the kingdoms of these two, x, 11; *zanānan dōn*, to two women, xii, 11, 4; preceding qualified noun, *dōn bātsan*, to the husband and wife (see *bōts<sup>ū</sup> z<sup>a</sup>h*, ab.), viii, 1, 6.

pl. gen. *pātashāh-zādan dōn-hanza*, of the two princes, viii, 4; *yiman dōn-handi-khōta*, than these two, xii, 19.

pl. ag. *bāranyau dōyau*, by the two brothers, viii, 3; *kōdyau dōyav*, by the two prisoners, v, 7; *yimav dōyav*, by these two, iii, 1; x, 5; *dōyau bātsau*, by the husband and wife, viii, 2, 5.

*zāh*, adv. ever, at any time; *na zāh*, never, xi, 14.

*zahar*, m. poison, viii, 6, 7, 13 (bis); *pātashěhas khot<sup>u</sup> zahar*, poison rose to the king, i.e. he became enraged, viii, 7.

*z<sup>a</sup>l*, m. scratching (with the nails); with suff. of indef. art. *z<sup>a</sup>lā-z<sup>a</sup>lā*, a continuous scratching, xii, 17.

*zāl*, m. a net; with suff. of indef. art. *zālāh lāyun*, to cast a net (to catch fishes), i, 6, 7, 8; sg. dat. *zālas*, i, 6; *zālas walana yun<sup>u</sup>*, to be caught in a net, ix, 7.

*Zalīkhā*, f. N.P. *Zulaikhā* (the wife of Potiphar, in the story of Joseph), vi, 1, etc.

*zālil*, adj. brought low, humbled, i, 4.

*zulm*, m. tyranny; — *karun*, to do tyranny, ix, 1; *mě chuh zulm gōmot<sup>u</sup>*, tyranny has been done to me, ix, 1 (bis), 6.

*zālun*, to set on fire, to kindle, to burn; conj. part. *zōlith*, iii, 1; fut. sg. 1, *zāla*, iii, 4 (bis); past m. sg. *zōl<sup>u</sup>*, iii, 4; with suff. 3rd pers. pl. ag. *zōlukh*, ii, 12; iii, 4.

*zima*, m. responsibility ; *zima karun*, to make a responsibility ; *tsōn zaněn kārīn zima tsōr pahar*, four watches were made a responsibility to the four men, i.e. each was put in charge of a watch, viii, 5 ; *zima hyon<sup>u</sup>*, to take responsibility, i.e. to confess, admit, *yih chēs-na hěwān zima kěh*, she does not admit anything, xii, 15 ; *zima khālun*, to cause a responsibility, to mount ; *khól<sup>u</sup>nas zima takhsīr*, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12 ; *zima khasun* responsibility to mount ; *kaīsi chuna khasān zima*, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

*zōmba*, m. a Yak ; pl. nom. *zōmba*, xi, 6.

*zamīn*, f. earth, land, ix, 9 ; the world, land, as opposed to the sky, iii, 8 ; sg. dat. *mājě-zamīni*, in mother earth, ix, 9 ; pl. abl. *satav zamīnav tāl<sup>i</sup>*, below the seven worlds, iii, 8.

*zan*, f. a woman ; *marda-zan*, man or woman, vii, 23 ; *maḥ<sup>a</sup>r-i-zan*, the coquetry of a woman, x, 13.

*zān*, f. knowledge, understanding, vii, 29 ; *gōr-zān*, adj. ignorant, vii, 27 ; xi, 5.

*zīn*, m. a saddle ; *gur<sup>u</sup> zīn karith*, a horse ready saddled, iii, 8 ; pl. nom. *zacě-zīn*, rag-saddles, saddles made of rags, xi, 9.

*zon<sup>u</sup>*, m. a man, a male person ; *kunuy zon<sup>u</sup>*, only one person ; *gav kunuy zon<sup>u</sup>*, he went alone ; sg. gen. *zān<sup>i</sup>-sond<sup>u</sup>*, viii, 11 ; pl. nom. *zān<sup>i</sup>*, x, 1 ; dat. *zaněn*, viii, 5 ; x, 5, 6, 12 (bis) ; ag. *zaněv*, x, 1, 2. Cf. *zūñ<sup>u</sup>*.

*zūn*, f. moonlight ; *zūna-ḍab*, f. a kind of roof-bungalow, or small erection on the roof of a house, in which people sit to enjoy the moonlight ; sg. dat. *-ḍabi*, *-pěth*, on the roof-bungalow, viii, 1.

*zinda*, adj. living, alive, ii, 3 ; with emph. *y*, *zinday*, x, 8 (bis).

*zang*, f. the leg, ii, 11.

*zanāna*, f. a woman ; ii, 1 ; iii, 4 (ter), 5, 9 (ter) ; v, 5 (bis), 11, 2 ; viii, 11 ; x, 1, 5 (several times), 6 ; xi, 7 ; xii, 4 (several times), 5 (ter), 6, 10, 1, 4, 9 (ter), 20 ; a wife, iii, 1 ; v, 1, 4, 7, 9, 10 ; x, 5, 12, 3.

sg. nom. iii, 1, 5 ; v, 1, 10 ; viii, 11 ; x, 1, 5, 6, 13 ; xii, 4 (bis), 5 (bis), 6 ; with suff. of indef. art. *zanānā*, x, 5 ; xii,



4, 10; *zanānāh*, iii, 4; *zanānā akh*, x, 5; sg. dat. *zanāni*, iii, 4, 9; v, 4; x, 5; xii, 4; ag. *zanāni*, iii, 4, 9 (bis); v, 5 (bis), 7, 9, 11; x, 5, 12; xii, 4, 5; gen. *zanāni-handis*, x, 5; pl. nom. *zanāna*, xii, 19 (ter); with emph. *y*, *zanānay*, only women, v, 12; dat. *zanānan*, ii, 1; xi, 7; xii, 11, 4, 20.

*zānun*, to know; to know how, x, 12; xi, 8, 15; impv. sg. 2, *zān*, i, 12; *ts<sup>a</sup>h zān ta yih zān*, (a woman addressing a man and a woman) do thou (the man) know, and do this woman (i.e. thou, this woman) know, v, 9; fut. (often in sense of pres.) *kuwa zāna*, how do I know, v, 9; with neg. interrog. *zāna-nā*, do I not know? i.e. of course I know, x, 12; 2, *zānakh karith*, thou wilt know how to make, x, 12; 3, *zāni*, vi, 14; vii, 27, 8, 9, 30; pl. 1, *ās<sup>i</sup> na zānav*, we do not know how (sc. to work), xi, 15; 3, *yim na zānan*, who do not know how (sc. to make a certain sound), xi, 8.

*zēnun*, to conquer (xi, title); to win (x, 1, 6, 7); *zēnān anun*, to conquer (a country), xi, 1, 2, etc.; *zīnith anun*, to capture (a person), xii, 25; inf. obl. (inf. of purpose) *zēnani*, xi, title; conj. part. *zīnith*, xii, 25; pres. part. *zēnān*, xi, 1, 2, etc.; fut. sg. 3, *zēni*, x, 1, 6; pl. 3, *zēnan*, x, 7.

*zinis*, see *zyun<sup>u</sup>*.

*zūñ<sup>ū</sup>*, f. a female person, a woman, xii, 7, 15; pl. nom. *zāñě*, xii, 6, 7; dat. *zāñěn zěth<sup>ū</sup>*, the eldest of the females, xii, 6. Cf. *zon<sup>u</sup>*, of which this is the fem.

*zār*, a prayer, supplication (made in misery or sorrow), i, 13; pl. nom. *zār*, iv, 1; *zāra-pār*, m. ejaculatory prayers, ix, 1; x, 5 (bis); *zāra-pāra*, m. entreaty, coaxing request, ii, 3, 5.

*zōr*, m. force; — *karun*, to use (moral) force, to insist, viii, 2; xii, 15.

*zīr<sup>ū</sup>*, f. a push, shove, nudge; — *diñ<sup>ū</sup>*, to push, etc., x, 7 (bis).

*zargar*, m. a goldsmith; *zargar-něcyuvāh*, a young goldsmith, v, 2.

*zāra-pār*, *zāra-pāra*, see *zār*.

*zōrāwār*, adj. powerful, mighty, xi, 2.

*zuryāth* (for *zurriyat*), f. progeny, offspring; hence, the offspring of God, the whole world, vii, 8.

*zāsanuy*, a word used by Hātim in i, 12, but the meaning of which



is unknown to him ; he gives it as part of the traditional text, a variant reading is *tsě āsunuy*.

*zūt<sup>ū</sup>*, f. a rag ; sg. dat. *zacě-zīn*, rag-saddles, saddles made of rags, xi, 9.

*zāth*, f. a race, tribe, caste ; *děwa-zāth*, of demon race, xii, 16.

*zěth<sup>ū</sup>*, see *zyūth<sup>u</sup>*.

*zīth<sup>ī</sup>*, see *zyūth<sup>u</sup>*.

*zuv*, m. the soul, ii, 4.

*zyun<sup>u</sup>*, m. firewood, ii, 12 ; xi, 7 ; xii, 20, 1, 4 (bis) ; sg. dat. *zinis*, xii, 21, 2, 4.

*ziyāphath*, f. a feast, a dinner-party, x, 4, 11 ; a dish of food brought as a present, a present of dainty food, x, 5 (bis), 10 ; with suff. of indef. art. *ziyāphathā*, x, 5.

*zyūth<sup>u</sup>*, adj. old, elder, eldest ; m. the head or superior of a guild of artizans, v, 1 ; m. sg. dat. *zīthis-hihis*, to the elder (of two brothers) (cf. *hyuh<sup>u</sup>*), viii, 5 ; f. sg. nom. *zěth<sup>ū</sup>*, the eldest (sister), xii, 6.

*zyūth<sup>u</sup>*, adj. long ; m. pl. nom. *zīth<sup>ī</sup> atha dārān<sup>ī</sup>*, to stretch out the arms, vii, 25.

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## APPENDIX I

### INDEX OF WORDS IN SIR AUREL STEIN'S TEXT, SHOWING THE CORRESPONDING WORDS IN GŌVINDA KAULA'S TEXT

*Figures between marks of parenthesis indicate the number of times, when there are more than one, that a word occurs in the passage to which reference is made. The word "caret" indicates that the word referred to does not occur in Gōvinda Kaula's text. The order of words is the same as that employed in the Vocabulary.*

- |   |   |
|---|---|
| <p> <i>a</i> (ě), x, 4.<br/> <i>a</i> (i), xi, 4.<br/> <i>ai</i> (ay), x, 3 ; xii, 4.<br/> <i>ai</i> (ay), viii, 11.<br/> <i>ai</i> (ay), viii, 6, 8.<br/> <i>āi</i> (āy), v, 9.<br/> <i>au</i> (caret), vii, 13.<br/> <i>āu</i> (āv), i, 8 ; ii, 3, 12 ; iii, 1, 9 ; v, 1, 4, 9, 10 ; vi, 16 (2) ; viii, 3, 6 (3), 7, 8, 9, 10, 1 (2), 3 ; x, 6, 7, 12 ; xi, 20 ; xii, 3, 4 (3), 5 (5), 7 (2), 9, 10, 1, 2, 3 (3), 4, 20, 3, 4.<br/> <i>i</i> (ě), vi, 17 ; x, 4 (2).<br/> <i>i</i> (i), x, 13 ; xii, 10, 5, 7, 9 (3).<br/> <i>o</i> (ō), vii, 26.<br/> <i>āb</i> (āb), v, 4 (4) ; viii, 7 (2).<br/> <i>āb<sup>a</sup></i> (āba), viii, 7 (2) ; x, 5.<br/> <i>ibrāhim</i> (yibrāhim), iv, 6.<br/> <i>ābas</i> (ābas), viii, 7.<br/> <i>ābtar</i> (abtar), vi, 12.<br/> <i>ach</i> (achě), xii, 22.<br/> <i>achan</i> (achēn), v, 11.<br/> <i>ad</i> (ada), vii, 20.<br/> <i>ad<sup>a</sup></i> (ada), viii, 10.<br/> <i>ada</i> (ada), v, 6, 9 (2) ; viii, 3, 10, 1, 3 ; x, 2, 7 ; xii, 3, 4.         </p> | <p> <i>ad<sup>e</sup></i> (ada), iii, 1.<br/> <i>ade</i> (ada), v, 8.<br/> <i>āda</i> (ādā), x, 8 ; xii, 4, 9, 11, 2.<br/> <i>āda</i> (ōra), xii, 12.<br/> <i>īdgāh</i> (yīd<sup>i</sup>kāh), vi, 16 (2).<br/> <i>adālat</i> (adālūts<sup>u</sup>), v, 9.<br/> <i>adāl</i> (ad<sup>a</sup>la), i, 3.<br/> <i>ādam</i> (ādam), iv, 2, 3 ; vii, 6, 7.<br/> <i>ād<sup>a</sup>mas</i> (ādamas), vii, 6.<br/> <i>īdam</i> (yīdam), vii, 6.<br/> <i>afsaras</i> (apsaras), x, 12.<br/> <i>age</i> (āgē), xi, 4.<br/> <i>āga</i> (āgāh), ii, 9.<br/> <i>agar</i> (agar), viii, 13.<br/> <i>āgur</i> (āgur), viii, 7.<br/> <i>āgas</i> (āgas), viii, 6, 8, 11.<br/> <i>āgaye</i> (āgayi), v, 7.<br/> <i>ah</i> (āh), i, 5 ; iv, 3.<br/> <i>ah<sup>a</sup>dai</i> (ah<sup>a</sup>day), i, 2.<br/> <i>ahmad</i> (ahmad), i, 13.<br/> <i>ahengāran</i> (āhan-gārān), xi, 16.<br/> <i>aja</i> (ajě), xi, 7.<br/> <i>ak</i> (akh), ii, 1 ; v, 1, 9, 11 ; vi, 15 ; viii, 7, 9, 11, 4 ; x, 5, 7, 8 ; xii, 1 (3), 3 (2).<br/> <i>ak</i> (caret), viii, 7.<br/> <i>ak<sup>i</sup></i> (aki), v, 1 ; viii, 3.<br/> <i>ak<sup>i</sup></i> (āk<sup>i</sup>), viii, 1 ; x, 12 ; xii, 1.         </p> |
|---|---|

*aki* (*aki*), ii, 8 ; iii, 1 ; v, 1 ;  
viii, 1, 3, 7, 11.

*āk* (*āk*h), x, 1 (2).

*akh* (*akh*), i, 4 ; xii, 10, 5,  
9, 21.

*akha* (*akhā*h), v, 7 ; viii, 6, 8, 11.

*ākh* (*ākhō*), ii, 2.

*ākhun* (*ōkhun*), xii, 1, 2 (2).

*ākhun* (*ōkhun*), xii, 25.

*ōkun* (*ō-kun*), xii, 23.

*ikrām* (*yikrām*), x, 14.

*akis* (*akis*), i, 3, 4 ; ii, 8 ; iii,  
1 (2), 7 ; v, 6 10, 1 ; viii,  
5, 7 (3), 9 (2) ; ix, 1 ; xii, 2.

*akis* (*akis*), iii, 4, 7 ; xii, 2.

*ā<sup>i</sup>kith* (*akith*), xii, 14.

*akay* (*ük<sup>u</sup>y*), xii, 15.

*akoy* (*okuy*), xii, 13.

*ālau* (*ālav*), x, 5 (2), 12 (2) ;  
xii, 7, 15.

*āl* (*ōl<sup>u</sup>*), viii, 1.

*alīl* (*alīl*), i, 4.

*alla* (*alā*h), i, 7.

*allah* (*alā*h), ii, 12 (2).

*illā*h, see *lā illā*h, vi, 17.

*ālam* (*ālam*), i, 13 ; iv, 3.

*āl<sup>i</sup>nāsh* (*ōl<sup>i</sup>-nāsh*), ix, 3.

*ālis* (*ōlis*), viii, 1.

*al vida* (*alvidā*h), vii, 16.

*am<sup>i</sup>* (*ami*), v, 1 (2), 4, 5, 6 (2), 9,  
11, 6 (2) ; viii, 1 (2) ; x, 12 ;  
xii, 2, 3, 4 (3), 5 (2), 7 (3).

*am<sup>i</sup>* (*ām<sup>i</sup>*), v, 4 (2) ; vi, 14 ; viii,  
7, 9 (2).

*am<sup>i</sup>* (*āmiy*), v, 9.

*am<sup>i</sup>* *kuy* (*amyuk<sup>u</sup>*), vi, 15.

*am<sup>i</sup>* *sund* (*asond<sup>u</sup>*), viii, 9.

*am<sup>i</sup>* *suy* (*amis<sup>u</sup>y*), viii, 7.

*ami* (*ami*), iii, 9 ; v, 4, 5, 11 ;  
viii, 13 ; ix, 1 ; x, 3.

*ami* (*amiy*), viii, 1, 6, 10 ; ix, 1.

*ami süy* (*amis<sup>u</sup>y*), v, 7.

*am<sup>i</sup>* (*ami*), ii, 5, 9 ; iii, 1, 2, 4 (2),  
6, 8, 9 ; xii, 7, 12.

*am<sup>i</sup>* (*ām<sup>i</sup>*), ii, 4, 7 (2), 8 ; iii, 1 (2),  
9 ; v, 4, 7, 8 ; viii, 1, 8, 10 ;  
x, 1 (2), 2, 5 (3), 6, 7 (2), 8,  
12 ; xii, 4, 7 (2), 10.

*am<sup>i</sup>* *say* (*amis<sup>u</sup>y*), iii, 4, 8.

*am<sup>i</sup>* *süy* (*amis<sup>u</sup>y*), ii, 8.

*ami* (*ami*), ix, 6 ; x, 3.

*ami suy* (*amis<sup>u</sup>y*), x, 10.

*ām* (*ām*), viii, 3, 11, 3.

*a<sup>i</sup>m<sup>i</sup>* (*ami*), xii, 15.

*a<sup>i</sup>m<sup>i</sup>* (*ām<sup>i</sup>*), xii, 17, 25.

*a<sup>i</sup>mi* (*ami*), xii, 15 (8), 7 (2), 8,  
20.

*a<sup>i</sup>mi suy* (*amis<sup>u</sup>y*), xii, 15.

*a<sup>i</sup>m<sup>i</sup>* (*ami*), iii, 1.

*a<sup>i</sup>m<sup>i</sup>* (*ām<sup>i</sup>*), xii, 15, 8, 22, 5.

*a<sup>i</sup>mi* (*ami*), xii, 18, 22, 3.

*a<sup>i</sup>mi sund* (*ām<sup>i</sup>-sond<sup>u</sup>*), xii, 7.

*ā<sup>i</sup>mi* (*ōm<sup>i</sup>*), xi, 11.

*amōb* (*amōb<sup>u</sup>*), xi, 18.

*amānat* (*amānath*), x, 12 (2).

*āmpa* (*āmpa*), viii, 1.

*amār* (*amār*), v, 2.

*amis* (*amis*), viii, 6 ; ix, 1 (2), 4 ;  
xii, 4, 5.

*amis* (*ami*), x, 5.

*amis* (*amis*), ii, 1, 3, 4 (2), 5 (3),  
9 (2), 10 ; iii, 1 (2), 2 (4),  
8 (3), 9 ; v, 2 (2), 3 (3), 7 (2),  
8, 9 (3), 10 (2), vi, 10 ; vii,  
20 (2) ; viii, 3, 5 (2), 6 (3),  
7, 8, 9, 10 (5), 1 (2), 3 (5) ; ix,  
6 ; x, 1 (2), 2 (2), 3 (2), 4 (4),  
5 (6), 7 (8), 8 (3), 11, 2 (3) ;  
xii, 2, 3 (2), 4 (4), 5 (4), 6,  
8 (2), 10 (4).

*amis* (*caret*), x, 7.

*amis suy* (*amis*), viii, 11.

*a<sup>i</sup>mis* (*amis*), xii, 15 (3), 7, 8 (2),  
9 (3), 25.



- ā<sup>4</sup>mis* (*amis*), xii, 9, 11, 2, 3 (5), 5 (3), 9 (2), 21, 2 (2), 4, 5.  
*ām<sup>4</sup>sund* (*ām<sup>4</sup>-sund<sup>u</sup>*), viii, 6.  
*āmisandi* (*ām<sup>4</sup>-sandi*), x, 5.  
*āmisund* (*ām<sup>4</sup>-sund<sup>u</sup>*), v, 3; viii, 8, 10.  
*āmisanz* (*ām<sup>4</sup>-sūnz<sup>ā</sup>*), iii, 4.  
*āmisunz* (*ām<sup>4</sup>-sūnz<sup>ā</sup>*), xii, 4.  
*ā<sup>4</sup>misanzi* (*ām<sup>4</sup>-sanzi*), xii, 15.  
*āmut* (*āmōt<sup>u</sup>*), iii, 1; v, 11; viii, 6; x, 12, 4; xii, 23.  
*āmuts* (*āmüts<sup>ū</sup>*), v, 5.  
*ām<sup>v</sup>* (*ām<sup>i</sup>*), ii, 5.  
*ām<sup>v</sup>uk* (*amyuk<sup>u</sup>*), iii, 4.  
*āmyuk* (*amyuk<sup>u</sup>*), iii, 4.  
*ā<sup>4</sup>m<sup>v</sup>uk* (*amyuk<sup>u</sup>*), xii, 17.  
*an* (*an*), iii, 5, 9 (2); xii, 15.  
*ana* (*ana*), x, 5; xii, 4, 5, 11.  
*an<sup>i</sup> mot<sup>i</sup>* (*ān<sup>i</sup>māt<sup>i</sup>*), v, 8.  
*āna* (*ōna*), v, 4 (2).  
*āne* (*ōna*), v, 4.  
*and* (*and*), x, 5.  
*andar* (*andar*), i, 13; iii, 8 (4).  
*andas* (*andas*), xii, 6.  
*anhas* (*on<sup>u</sup>has*), vi, 16.  
*anka* (*ankāh*), ii, 2, 3, 4 (3), 5, 6, 7, 10, 2.  
*ankā* (*ankāh*), ii, 2.  
*anik* (*ānikh*), v, 9; viii, 1; x, 12.  
*anuk* (*anukh*), x, 12.  
*anik* (*ānikh*), x, 12.  
*anuk* (*onukh*), ii, 11, 2; vi, 16; x, 12.  
*unuk* (*onukh*), vi, 15.  
*on muth* (*on<sup>u</sup>mot<sup>u</sup>*), xii, 25.  
*anān* (*anān*), x, 12; xii, 19.  
*anānai* (*ananay*), xii, 16.  
*anāni* (*anani*), x, 5.  
*anōn* (*anōn*), xi, 1, 2.  
*anun* (*anun*), iii, 9.  
*anun* (*anun<sup>u</sup>*), v, 4; xii, 21 (3).  
*anun* (*anun*), iii, 5.  
*anun* (*onun*), iii, 5; viii, 9 (2); xii, 4.  
*anān<sup>v</sup>* (*anūñ<sup>ū</sup>*), x, 5.  
*aneñy* (*anūñ<sup>ū</sup>*), xii, 19, 20 (2).  
*ansa* (*an sa*), xii, 10.  
*insāf* (*yinsāph*), viii, 11.  
*insān* (*yinsān*), x, 7 (3).  
*an<sup>i</sup>t* (*anith*), iii, 1; xii, 4 (2).  
*añyai* (*añēy*), viii, 4.  
*añye has* (*añēhas*), vi, 16.  
*āñy* (*āñ*), x, 5, 12.  
*an<sup>v</sup>hai* (*ān<sup>i</sup>hay*), xi, 10.  
*añyik* (*ūñ<sup>ū</sup>kh*), ii, 8.  
*anyūk* (*anyūkh*), x, 12.  
*añyām* (*añām*), ix, 2.  
*añyūm* (*anyūm*), vi, 16 (2).  
*añyēn* (*ūñ<sup>ū</sup>n*), xii, 25.  
*anyin* (*ūñ<sup>ū</sup>n*), x, 10.  
*añythas* (*ūñ<sup>ū</sup>thas*), xii, 11.  
*apā<sup>i</sup>r* (*apör<sup>i</sup>*), v, 7.  
*apā<sup>i</sup>r<sup>i</sup>* (*apör<sup>i</sup>*), v, 4.  
*apuz* (*apoz<sup>u</sup>*), v, 9.  
*ār* (*ār*), ix, 3; x, 12.  
*ār* (*ōra*), v, 2.  
*ār* (*ör<sup>ū</sup>*), xi, 14.  
*āra* (*ōra*), v, 8.  
*āre* (*ōra*), v, 4, 9.  
*ā<sup>u</sup>re* (*ōra*), v, 2.  
*arām* (*arām*), iii, 3, 7; v, 9; viii, 5.  
*armān* (*armān*), iii, 9.  
*arāmas* (*arāmas*), viii, 13.  
*īrān* (*yīrān*), ii, 1.  
*arzo* (*arz ō*), vii, 26.  
*as<sup>i</sup>* (*asē*), vi, 5; viii, 1, 3.  
*as<sup>i</sup>* (*ās<sup>i</sup>*), v, 10; viii, 3.  
*asi* (*asē*), viii, 11; x, 2, 12 (2); xii, 17.  
*as<sup>i</sup>* (*ās<sup>i</sup>*), xii, 1.  
*ās* (*ās*), viii, 7; x, 4, 12.  
*ās* (*ōs<sup>u</sup>*), viii, 9.  
*āse* (*āsa*), xi, 7 (2).

ās<sup>i</sup> (āsi), vii, 29, 30 ; viii, 6.

ās<sup>i</sup> (ös<sup>i</sup>), viii, 1, 4 ; xi, 5.

āsi (āsi), i, 2 ; viii, 7 ; x, 1, 8 (2).

āsi he (āsihē), ii, 4.

ā<sup>i</sup>s<sup>i</sup> (ās<sup>i</sup>), xii, 19.

ā<sup>i</sup>s<sup>i</sup> (āsi), xii, 23.

ās<sup>i</sup> (ös<sup>i</sup>), v, 9 ; x, 1.

ās (ās), vi, 16 ; viii, 7.

ās (ös<sup>i</sup>), vi, 11 ; viii, 3 (2), 5, 11 (2) ; x, 5 ; xii, 1.

ās (ös<sup>u</sup>), ii, 1 ; v, 1, 10 ; vii, 7, 16 ; viii, 1 ; ix, 1 ; x, 5 (3), 7 ; xii, 4, 15, 20 (2), 5.

ās (ös<sup>u</sup>), i, 4, 5, 6 ; ii, 1 (2), 4, 5 (2), 7, 8, 9 (3), 10 (2), 11 (2) ; iii, 1 (2) ; v, 1 (2), 2, 7, 9 (2) ; vi, 10 (2), 4 ; vii, 8 ; viii, 1 (2), 6, 7 (2), 9 (5), 11, 3 (3) ; x, 4, 7 (2), 10, 2 (2) ; xii, 15 (2), 25 (2).

ās (ösus), v, 2.

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ās na (ös<sup>u</sup>na), xii, 2.

ās na (ās-na), vi, 16.

ās na (ös<sup>u</sup>na), vi, 16.

ās nas (ös<sup>u</sup>nas), v, 6.

ās suy (ös<sup>u</sup>y), vii, 16.

āsa (āsa), iii, 7.

āsa (āsa), x, 14 ; xi, 19.

ās<sup>i</sup> (ös<sup>i</sup>), i, 3 ; viii, 1, 11 ; xi, 8.

āsi (āsiy), xii, 11.

ās<sup>i</sup> nāv (āsh<sup>i</sup>nāv), x, 6.

ās<sup>u</sup> (ōsa), viii, 7.

ās<sup>u</sup> (ōs<sup>u</sup>), i, 1, 2.

īsā (yīsāh), iv, 4.

ōs (ōs<sup>u</sup>), xii, 15.

āsihe (āsihē), ii, 5.

ashka (ash<sup>i</sup>ka), vii, 30.

ashik (ash<sup>i</sup>kh), v, 2 (2).

ashkun (ash<sup>i</sup>kun<sup>u</sup>), v, 10.

ashkanye (ash<sup>i</sup>kañē), v, 2.

āsh<sup>i</sup> nāv (āsh<sup>i</sup>nāv), x, 1.

āshnāu (āsh<sup>i</sup>nāv), x, 10.

ashis (ös<sup>u</sup>s), xii, 9.

āsak (āsakh), i, 3.

āsuk (ōsukh), viii, 2.

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askun (ash<sup>i</sup>kun<sup>u</sup>), v, 3.

as<sup>i</sup>kya (ās<sup>i</sup> kyāh), v, 9.

asal (as<sup>a</sup>l), ii, 8, 11.

asl (as<sup>a</sup>l), xii, 16.

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āsim (āsim), viii, 13.

āsum (ōsum), iii, 1 ; vii, 11, 5 ; x, 14.

asmān (asmān), ii, 6.

asmānau (asmānav), iii, 8.

as<sup>a</sup>mānan (asmānan), iv, 4.

āsmut (ōs<sup>u</sup>mot<sup>u</sup>), v, 1, 4.

as<sup>i</sup>nau (ās<sup>i</sup> nau), xi, 15.

ās<sup>a</sup>na (ās-na), x, 4.

āsan<sup>i</sup> (āsān<sup>i</sup>), xii, 5.

āsun (āsun), xii, 10 (2).

āsun (āsun<sup>u</sup>), xii, 4 (2), 5, 13 (3).

āsan (ös<sup>u</sup>san), xii, 15.

ās<sup>a</sup>nas (āsanās), x, 1 (2), 10.

ās<sup>i</sup>nas (āsanās), x, 6 (2).

asar (asar), vi, 16.

asr<sup>a</sup> (asara), vi, 16.

āsis (ōsis), x, 5.

āsus (ōsus), i, 6 ; ii, 5 ; viii, 7, 9 ; ix, 1 ; x, 14.

āsus (ös<sup>u</sup>s), iii, 1 ; vii, 10 (2) ; ix, 2 ; x, 10.

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at (caret), x, 7, 8.

- at*, see *tsāvat*, v, 5.  
*ata* (*atha*), vii, 25; x, 5 (3); xii, 2.  
*ata* (*ata*), v, 7.  
*at<sup>i</sup>* (*ati*), ii, 8, 10; iii, 1, 7 (2), 8 (2), 9; v, 4, 5 (2), 6, 7 (2), 9 (2); vi, 5, 11; viii, 7, 9; x, 5 (2), 7, 14; xii, 1, 2, 7.  
*at<sup>i</sup>* (*āt<sup>i</sup>*), viii, 4, 13; x, 8.  
*at<sup>i</sup>* (*ot<sup>u</sup>*), x, 14.  
*at<sup>i</sup>* (*ath*), ii, 4; v, 4, 9, 11, 4; viii, 1, 10.  
*at<sup>i</sup>* (*ath<sup>i</sup>*), ii, 3; iii, 7, 9; v, 5; vi, 15, 6; vii, 26; viii, 1 (3), 7; xii, 2, 7.  
*at<sup>i</sup>* (*athi*), viii, 11; xi, 18.  
*at<sup>i</sup>* (*at<sup>i</sup>y*), ii, 10, 1; iii, 1; x, 13.  
*at* (*ath*), iii, 4.  
*at<sup>i</sup>* (*ati*), iii, 4, 7 (2).  
*at<sup>i</sup>* (*ath*), x, 7.  
*at<sup>i</sup>* (*ath<sup>i</sup>*), i, 13; iii, 7; x, 1, 5.  
*at<sup>i</sup>* (*āt<sup>i</sup>y*), x, 3, 5.  
*a<sup>i</sup>t<sup>i</sup>* (*ath<sup>i</sup>*), xii, 22.  
*a<sup>i</sup>ti* (*ati*), ii, 1; xii, 17, 8, 9.  
*a<sup>i</sup>ti* (*āt<sup>i</sup>*), xii, 19, 20.  
*a<sup>i</sup>t<sup>i</sup>* (*ath*), xii, 21.  
*a<sup>i</sup>t<sup>i</sup>* (*ath<sup>i</sup>*), xii, 21, 4 (2).  
*ot* (*ot<sup>u</sup>*), v, 4; x, 5.  
*ut* (*ot<sup>u</sup>*), v, 9.  
*ath* (*ath*), xii, 7, 12 (3), 5 (3), 20, 2 (3), 3 (2).  
*atha* (*atha*), viii, 7 (2); xii, 12.  
*atho* (*atha*), xii, 11.  
*atih* (*at<sup>i</sup>y*), x, 5.  
*ath* (*ot<sup>u</sup>*), xii, 18, 25.  
*āth* (*ōth*), iii, 5.  
*āth<sup>i</sup>* (*ōthi*), iii, 4.  
*a<sup>i</sup>th<sup>i</sup>* (*athi*), xii, 15.  
*a<sup>i</sup>thi* (*athi*), xii, 15.  
*ithai* (*yuthay*), viii, 3.  
*uth* (*ot<sup>u</sup>*), xii, 15.  
*athan* (*athan*), v, 6.  
*athas* (*athas*), x, 7; xii, 12, 22, 3 (2).  
*at<sup>i</sup>kyā* (*āth<sup>i</sup> kyāh*), v, 8.  
*atāñy* (*otāñy*), xii, 23.  
*atar* (*ath<sup>u</sup>r<sup>u</sup>*), vii, 19.  
*atas* (*athas*), ii, 7; v, 4, 6.  
*ats* (*atsh*), iii, 8 (2).  
*atsani* (*atsani*), x, 7.  
*atsun* (*atsun<sup>u</sup>*), v, 4.  
*ats<sup>u</sup>vunuy* (*atsawunuy*), v, 8.  
*atsayo* (*atsayō*), v, 7.  
*ottāñy* (*ot<sup>u</sup>-tāñ*), x, 4.  
*ot<sup>u</sup>tāñy* (*ot<sup>u</sup>-tāñ*), x, 6.  
*atat<sup>v</sup>* (*ataty*), viii, 7.  
*at<sup>v</sup>e* (*ati*), x, 7.  
*at<sup>v</sup>* (*āt<sup>i</sup>*), x, 11.  
*at<sup>v</sup>* (*ath<sup>i</sup>*), x, 5.  
*atuy* (*otuy*), iii, 3, 4.  
*a<sup>i</sup>t<sup>v</sup>* (*ath<sup>i</sup>*), xii, 12.  
*otuy* (*otuy*), ix, 1.  
*āv* (*āv*), xii, 12.  
*āy* (*āy*), viii, 2, 11, 3; ix, 6, 7 (2), 8, 9, 10, 1.  
*āya* (*āyē*), iii, 4.  
*āye* (*āyē*), iii, 4; v, 10; x, 5; xii, 7.  
*āyi* (*āyē*), vii, 26; ix, 1; xii, 2, 7.  
*āyī* (*āyē*), x, 12.  
*āy* (*ōy*), x, 4.  
*āy* (*ōy*), xii, 3.  
*āyak* (*āyēkh*), iii, 1.  
*āyāl bār* (*ayālbār*), ix, 2.  
*āyām* (*āyām*), iii, 3.  
*āyem* (*āyēm*), v, 5.  
*āyna* (*āy-nā*), ix, 3.  
*āyina* (*āyē-na*), v, 6.  
*āyas* (*āyēs*), ix, 4.  
*āyes* (*āyēs*), v, 5.  
*āyiye* (*āyē yih*), v, 7.  
*az* (*az*), ii, 9; iii, 1; vi, 10; viii, 1; x, 7, 8; xii, 5, 10, 4, 9 (2), 20 (3).



- azich* (*azic<sup>u</sup>*), x, 14.  
*azhda* (*aj<sup>a</sup>dāh*), x, 7 (3).  
*azhdahas* (*aj<sup>a</sup>dāhas*), x, 7.  
*azal* (*azal*), vii, 12.  
*azal* (*azal*), ix, 6.  
*azīza* (*azīz-i*), vi, 10, 2 (2), 4.  
*āzīz* (*özīz*), ix, 11.  
*bā* (*bā*), xi, 20.  
*bai* (*bāy*), viii, 1, 2, 3.  
*bai* (*bāyē*), viii, 4.  
*bāi* (*bāy*), iii, 1 (2), 2, 3.  
*bāi* (*böy<sup>i</sup>*), iv, 7 ; viii, 5.  
*be* (*bēh*), xi, 2.  
*bo* (*bōh*), ii, 5, 11 ; iii, 1, 4 (2), 8 ;  
v, 5, 6 ; vii, 20, 5 ; viii, 6,  
10, 1 (2) ; ix, 1 ; x, 2 (2), 3,  
5, 12 ; xii, 1 (6), 3 (2), 4, 5,  
7, 11 (2), 5 (3), 9 (20), 20, 3.  
*bōu* (*bōw<sup>u</sup>*), ii, 4.  
*bu* (*bōh*), viii, 3, 8, 11 (2) ; ix, 4 ;  
x, 5, 7 ; xii, 1, 18, 24.  
*bēb<sup>a</sup>hā* (*bēbahā*), xii, 3.  
*bē bahā* (*bēbahā*), xii, 4.  
*bēbahā* (*bēbahā*), xii, 4.  
*bāban* (*bāban*), vi, 13.  
*bebind<sup>a</sup>r* (*bēbi andar*), xii, 17.  
*bebinda<sup>r</sup>* (*bēbi andar<sup>u</sup>y*), xii, 16.  
*bachē* (*bacē*), viii, 1.  
*bo che* (*bōchi*), vi, 16.  
*boche* (*bōchē*), vi, 16.  
*bachōk* (*bacyōkh*), x, 8.  
*bachāviny* (*bacāwüñ<sup>u</sup>*), v, 9.  
*budai* (*buday*), ix, 1, 3, 6.  
*bud<sup>i</sup>* (*bōd<sup>i</sup>*), ix, 9.  
*bud* (*bud<sup>u</sup>*), x, 5.  
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*badal* (*badal*), i, 9 ; vii, 12 ; xii, 16.  
*badanas* (*badanas*), viii, 6 (2).  
*budanas* (*badanas*), viii, 13.  
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*bēdār* (*bēdār*), iii, 7 ; viii, 6, 8,  
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*bud<sup>i</sup> ās* (*budyōs*), xii, 1.  
*baḍis* (*baḍis*), viii, 13.  
*bāg* (*bāg*), ii, 1.  
*bā<sup>i</sup>g<sup>i</sup>* (*bög<sup>i</sup>*), v, 5.  
*begā* (*bēgāh*), vi, 2.  
*bāguk<sup>u</sup>* (*bāguk<sup>u</sup>*), iii, 9.  
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*bāgen<sup>i</sup>* (*bāgān<sup>i</sup>*), ix, 4.  
*bāge rēmai* (*bög<sup>a</sup>rēmay*), v, 7.  
*bāg<sup>a</sup>ren* (*bög<sup>a</sup>rēn*), v, 8.  
*bāg<sup>a</sup>ranye* (*bög<sup>a</sup>rañē*), v, 8.  
*bāgas* (*bāgas*), ii, 1 (2) ; iii, 9 ;  
v, 4, 5, 6, 9 (2).  
*bāgas* (*bāgas*), ii, 1, 7 ; iii, 7.  
*bāgvān* (*bāgwān*), xi, 13.  
*bahā*, see *bē bahā*, xii, 4.  
*behe* (*bēhi*), vi, 16.  
*behe* (*bēha*), xii, 3.  
*biHu* (*bēhiv*), viii, 5.  
*bah<sup>a</sup>dūr* (*bah<sup>a</sup>dūr*), ii, 1.  
*bah<sup>a</sup>dūr* (*bah<sup>a</sup>dūr*), ii, 12.  
*bahan* (*bahan*), v, 1.  
*bihān* (*bēhān*), xii, 4.  
*bahār* (*bahār*), i, 11.  
*boha se* (*bōh hasa*), ii, 11.  
*boh<sup>a</sup>sa* (*bōh hasa*), x, 1.  
*behit* (*bihith*), x, 5.  
*bihit* (*bihith*), x, 5 ; xii, 4.  
*bihith* (*bihith*), xii, 5.  
*beh tam* (*bēhtam*), vi, 3.  
*bih zi* (*bēh<sup>i</sup>zi*), xii, 6.  
*bāj<sup>a</sup>* (*bāj*), xi, 2.  
*bāja* (*bāj*), x, 10.  
*buje* (*bujē*), x, 5.  
*bāj<sup>a</sup>vat* (*böj<sup>i</sup>-baṭh*), i, 7.  
*bakcāyish* (*bakh<sup>a</sup>cōyish*), ii, 7.  
*bē khabar* (*bē-khabar*), vii, 28.  
*bā-khudā* (*bā-khōdā*), xii, 20.  
*bakhshāyish* (*bakh<sup>a</sup>cōyish*), xii, 3.  
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*bakār* (*bakār*), x, 6.  
*balai* (*balay*), vii, 31.



- balai* (*balāy*), ix, 2 ; x, 7.  
*bāl<sup>a</sup>* (*bāla*), vii, 15.  
*bāla* (*bāla*), vii, 11.  
*bā<sup>i</sup>lī*, see *vu bā<sup>i</sup>lī*, v, 2.  
*bulbul* (*bulbul*), ii, 3 (2).  
*bulbula* (*bulbulāh*), ii, 3.  
*bōlbāsh* (*bōlbōsh<sup>u</sup>*), viii, 1 (3).  
*balki* (*bal<sup>i</sup>ki*), viii, 10.  
*balti* (*baltī*), xi, 4.  
*balāya* (*balāyā*), x, 8.  
*bāl<sup>v</sup>ē* (*bālē*), v, 11.  
*bimār* (*bēmār*), v, 1, 3, 10.  
*bīmār* (*bēmār*), v, 8.  
*bān*, see *biyā bān*, ii, 4.  
*baṇa* (*bani*), vii, 1.  
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*bani* (*bani*), x, 3.  
*bīnā* (*bīnāh*), ii, 2.  
*bun* (*bōn*), viii, 1, 4 ; xii, 2, 14, 5 (2).  
*bun<sup>a</sup>* (*bōna*), iii, 2.  
*bunai* (*bō-nay*), xi, 14.  
*band* (*band*), viii, 3 ; x, 2.  
*bande* (*banda*), i, 12, 3.  
*bānd<sup>i</sup>hāl* (*bōd<sup>i</sup>hāl*), ix, 4.  
*bandūk* (*bandūkh*), ii, 11 ; viii, 10.  
*bandūk bāz* (*bandūkbāz*), ii, 7.  
*bāng* (*bāg*), xii, 1.  
*baṇaṇa* (*banana*), vii, 23.  
*banān* (*banān*), viii, 7.  
*banina* (*bani-nā*), vi, 13.  
*bōnt* (*bōnth*), i, 8.  
*bōnt<sup>a</sup>* (*bōnthā*), ii, 3 ; iii, 1 ; viii, 11 ; x, 5, 10, 2 ; xii, 12, 23 (2).  
*bōnta* (*bōnthā*), xii, 4, 9.  
*bē nāva* (*bēnawāh*), vii, 7.  
*banāvun* (*banōwun*), viii, 14.  
*bañyau* (*baniw*), ii, 7.  
*banyāu* (*banyāv*), xii, 1.  
*bañye* (*běñě*), iii, 4.  
*beñye* (*běñě*), iii, 9 ; x, 3 (4), 10 (2).  
*beñye* (*běñi*), x, 3 (2), 10.  
*buñyūl* (*buñul<sup>u</sup>*), xii, 15.  
*ban<sup>v</sup>ām* (*banyōm*), vii, 22.  
*bāpat* (*bāpath*), ii, 5 ; ix, 1 (2) ; x, 12 (2).  
*ba rai* (*barāyě*), xi, 7.  
*bar* (*bar*), viii, 3 (2).  
*bar* (*bār<sup>i</sup>*), see *mebar*, ix, 11.  
*bari* (*bār<sup>i</sup>*), ix, 11.  
*bār* (*bār*), i, 9 ; v, 7 ; vii, 2, 3, 5.  
*bār*, see *ayāl bār*, ix, 2.  
*bārau* (*bārav*), xi, 17.  
*bā<sup>i</sup>ri* (*bāri*), xi, 13.  
*bōr* (*bōr<sup>u</sup>*), ii, 5.  
*brō* (*brōh*), xi, 4.  
*bro-bro* (*brūh-brūh*), iii, 1, 2 ; viii, 9.  
*barābar* (*barābar*), iii, 9.  
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*būt* (*buth<sup>u</sup>*), x, 5 (2); xii, 2.

*bāthā* (*bātha*), xii, 25.

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*bāts* (*bōts<sup>u</sup>*), v, 10.

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*bāy* (*bōy<sup>i</sup>*), v, 10; xi, 6; xii, 15.

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*bēy* (*biy<sup>i</sup>*), xii, 1 (2).

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*biyā bān* (*biyābān*), ii, 4.

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*b<sup>v</sup>ēk* (*bēkh*), xii, 10.

*byāk* (*byākh*), viii, 9, 14; x, 1;  
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*beyen* (*biyēn*), viii, 9.

*b<sup>i</sup>yun* (*byon<sup>u</sup>*), vi, 4 (2).

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*bōz* (*būz<sup>u</sup>*), xi, 16.

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*chai* (*ch<sup>ě</sup>y*), iii, 4; v, 5, 10 (3);  
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*chi* (*ch<sup>y</sup>*), iv, 3; vii, 2, 3; xii, 7.  
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*chu* (*ch<sup>u</sup>h*), ii, 1, 4, 5, 6 (2), 8, 11;  
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*chu* (*ch<sup>u</sup>wa*), v, 8; viii, 5; x, 12.  
*chu* (*ch<sup>y</sup>*), iii, 4.  
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*chakla* (*cakla*), ix, 10 (2).  
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*chus* (*chus*), ii, 4 (2), 11; iii, 4, 8; v, 4, 6, 11 (3); vii, 26; viii, 3, 7, 8, 9 (3), 10, 1 (2); x, 3, 4 (2), 8 (4), 10 (2), 2, 4 (3); xii, 1, 3 (7), 5 (2), 10 (2), 3 (3), 9 (2), 20, 3.  
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- ch<sup>v</sup>ānaś* (*chānas*), vii, 17, 20.  
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*du<sup>n</sup>has* (*dun<sup>i</sup>yāhas*), xii, 18.  
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*dānas*, see *nā dānas*, ii, 5.  
*don<sup>a</sup> vai* (*dōnaway*), x, 5.  
*donovai* (*dōnaway*), xi, 12.  
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*dunuvai* (*dōnaway*), x, 4.  
*din<sup>v</sup>* (*din<sup>i</sup>*), x, 2.  
*diñy* (*diñ<sup>ū</sup>*), xii, 3.  
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*dap* (*daph*), xii, 4 (2).  
*dapai* (*dapay*), v, 5.  
*dapāi* (*dapay*), iii, 4.  
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*dapi* (*dapi*), v, 9.  
*dop* (*dop<sup>u</sup>*), v, 9 ; viii, 1, 13 ;  
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*dop<sup>u</sup>* (*dop<sup>u</sup>*), ii, 4 ; xi, 12.  
*dup* (*dop<sup>u</sup>*), xi, 2, 14 ; xii, 4.  
*dup<sup>a</sup>* (*dop<sup>u</sup>*), xi, 11.  
*dop hak* (*dop<sup>u</sup>hakh*), x, 12.  
*dophak* (*dop<sup>u</sup>hakh*), viii, 1.  
*dop ham* (*dop<sup>u</sup>ham*), v, 8.  
*dophas* (*dop<sup>u</sup>has*), x, 5, 6.  
*dop has* (*dop<sup>u</sup>has*), v, 8 ; x, 8,  
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*dop<sup>u</sup>has* (*dop<sup>u</sup>has*), iii, 8 (2) ;  
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*dopuk* (*dopukh*), ii, 1 ; v, 7 ;  
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*dop<sup>u</sup>mau* (*dopum<sup>a</sup>wa*), x, 12.  
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*dap<sup>a</sup>nai* (*dapanay*), xii, 16.  
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*dapān* (*dapān*), ii, 3, 5, 12 ; viii, 11.  
*dopān* (*dapān*), ii, 9, 10 ; iii, 3 ;  
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*dapun* (*dapun*), v, 8.  
*dopun* (*dopun*), ii, 7, 9, 11 ; iii,  
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- dopun* (caret), viii, 10.  
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*dop<sup>u</sup>nai* (*dop<sup>u</sup>nay*), x, 12.  
*dop<sup>u</sup>nak* (*dop<sup>u</sup>nakh*), viii, 1; x, 1.  
*dop<sup>u</sup>nak* (*dop<sup>u</sup>nakh*), v, 8; vi, 16 (3); viii, 4 (3), 5 (2), 10, 1; x, 1 (2), 5 (2), 6 (2), 12 (2); xii, 1 (2).  
*dopu nak* (*dop<sup>u</sup>nakh*), ii, 6.  
*dopunak* (*dop<sup>u</sup>nakh*), ii, 8; v, 8.  
*dapanam* (*dapanam*), ii, 11.  
*dopu nam* (*dop<sup>u</sup>nam*), iv, 4.  
*dop<sup>u</sup>nas* (*dop<sup>u</sup>nas*), v, 4; viii, 7.  
*dop<sup>u</sup>nas* (*dop<sup>u</sup>nas*), iii, 1 (3), 2, 5 (4), 8 (4), 9 (3); v, 1, 4 (2), 5, 6 (3), 8, 9 (4), 12; vi, 5, 8, 14, 5 (4); viii, 3 (2), 6, 8, 9 (3), 10, 1 (5); ix, 1 (2), 4; x, 6 (2), 10; xii, 1, 4 (6), 5 (2), 7 (3), 10, 1, 5 (7), 6 (3), 8 (3), 20, 1, 2, 4, 5.  
*dop<sup>u</sup>nas* (*dop<sup>u</sup>nas*), iii, 4.  
*dopunas* (*dop<sup>u</sup>nas*), iii, 1, 4, 5; v, 5; viii, 11.  
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*dopus* (*dopus*), v, 1; xii, 1 (4).  
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*dap<sup>u</sup>ām* (*dāpyām*), ix, 4.  
*dap<sup>u</sup>āmak* (*dāpyāmakh*), xi, 15.  
*dap<sup>u</sup>zim* (*dāp<sup>u</sup>zēm*), v, 8 (2).  
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*dār* (*dōr<sup>u</sup>*), ix, 11 (2).  
*dā<sup>u</sup>ri* (*dārē*), v, 4 (2).  
*dā<sup>u</sup>ri* (*dāri*), v, 4.  
*dā<sup>u</sup>ri*, see *vuph dā<sup>u</sup>ri*, ii, 12.  
*dā<sup>u</sup>ri*, see *vupha dā<sup>u</sup>ri*, ii, 5, 6, 7, 10.  
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*dāiri*, see *vupha dāiri*, ii, 3, 4 (3).  
*dāirī*, see *vupha dāirī*, ii, 2.  
*dūr* (*dur*), viii, 11 (2); x, 7.  
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*drōt* (*drōt<sup>u</sup>*), x, 5.  
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*darvāza* (*darwāza*), viii, 4 (2).  
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*dithin* (*ditin*), x, 2.  
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*dits<sup>a</sup> has* (*dits<sup>u</sup>has*), x, 5.  
*ditsuk* (*dits<sup>u</sup>kh*), iii, 8.  
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*ditsan* (*dits<sup>u</sup>n*), x, 7.  
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*dyūt* (*dyūth<sup>u</sup>*), vi, 15 ; x, 12.  
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*dyūthuk* (*dyutukh*), xii, 24.  
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*dyūthun* (*dyutun*), xii, 25.  
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*dyūtmut* (*dyūth<sup>u</sup>mot<sup>u</sup>*), vi, 14.  
*dyūtmat* (*dit<sup>i</sup>māt<sup>i</sup>*), x, 12.  
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*dyutanak* (*dyut<sup>u</sup>nakh*), ii, 7.  
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*dyut<sup>a</sup>nas* (*dyut<sup>u</sup>nas*), v, 6.  
*dyutanās* (*dyut<sup>u</sup>nas*), x, 6.  
*dyutanās* (*dyut<sup>u</sup>nas*), i, 9.  
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*dyūt<sup>u</sup>nas* (*dyut<sup>u</sup>nas*), xii, 15, 6.  
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*dyutus* (*dyutus*), i, 10 ; xii, 4.  
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*fakīra* (*phakīra*), ii, 3 ; x, 8.  
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*fakiras* (*phakīras*), iii, 9.  
*fakīras* (*phakīras*), x, 8.  
*fakīras* (*phakīras*), ii, 3, 4, 7, 8 ; iii, 1, 2 ; x, 8.  
*fakīrasund* (*phakīra-sond<sup>u</sup>*), x, 12.  
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*gau* (*gav*), ii, 3 (3), 6, 7, 12 ; iii, 1, 8, 9 (3) ; v, 5, 9, 10 (2), 1 ; vi, 6, 12, 6 ; viii, 2 (2), 3 (2), 6, 7 (2), 9 (2), 10 (3), 1 (2), 3 ; x, 4, 7 (3), 10 ; xi, 18 ; xii, 1, 4 (4), 7, 9 (2), 10, 2 (2), 3, 5 (3), 8.  
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*korun* (*korun*), ii, 7 ; x, 3, 5, 7.  
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*kā<sup>i</sup>rith* (*karith*), xii, 4.  
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*ti* (*tih*), iii, 1, 4 (2), 8 (2), 9 (2); v, 8 (2); viii, 3, 9, 11; x, 1; xii, 3 (2), 6, 7 (2), 16, 9, 20.  
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*zanāna* (*zanāna*), iii, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (2), 5 (2), 6, 19 (2).  
*zanāna* (*zanānā*), x, 5 (2); xii, 4, 10.  
*zanāna* (*zanāni*), iii, 4 (2), 9 (3); v, 4, 5 (2), 7, 9, 11; x, 5 (3), 12; xii, 4 (2), 5.  
*zanāna* (*zanānāh*), iii, 4.  
*zanānai* (*zanānay*), v, 12.  
*zānan* (*zānan*), xi, 8.  
*zanen* (*zanēn*), viii, 5; x, 6, 12 (2).  
*zānenā* (*zāna-nā*), x, 12.  
*zēnān* (*zēnān*), xi, 1, 2.  
*zanānan* (*zanānan*), xii, 11.  
*zanānan* (*zanānan*), ii, 1; xi, 7; xii, 14, 20.  
*zinas* (*zinis*), xii, 24.  
*zinis* (*zinis*), xii, 21, 2.  
*zany* (*zūñ<sup>u</sup>*), xii, 15.  
*za<sup>i</sup>n<sup>v</sup>* (*zūñ<sup>u</sup>*), xii, 7.  
*za<sup>i</sup>n<sup>v</sup>e* (*zāñē*), xii, 6.  
*zāñye* (*zāñē*), xii, 7.  
*za<sup>i</sup>nyau* (*zanēv*), x, 1, 2.  
*zan<sup>v</sup>en* (*zanēn*), x, 5.  
*zanyen* (*zāñēn*), xii, 6.  
*zār* (*zār*), i, 13; iv, 1.  
*zār<sup>a</sup>* (*zāra*), ii, 5.  
*zāra* (*zāra*), ii, 3.  
*zēr* (*zīr<sup>u</sup>*), x, 7.  
*zōr* (*zōr*), viii, 2; xii, 15.  
*zargar* (*zargar*), v, 2.  
*zār<sup>a</sup>pār* (*zārapār*), ix, 1.  
*zāra pār* (*zārapār*), x, 5 (2).  
*zōrāvār* (*zōrāwār*), xi, 2.  
*zur yāt* (*zuryāth*), vii, 8.  
*zās<sup>a</sup>nuy* (*zāsanuy*), i, 12.  
*zāt*, see *mun<sup>a</sup> zāt*, vii, 3.  
*zīt<sup>i</sup>* (*zīth<sup>i</sup>*), vii, 25.  
*zāth* (*zāth*), xii, 16.  
*zith* (*zēth<sup>u</sup>*), xii, 6.  
*z<sup>v</sup>i* (*z<sup>a</sup>h*), viii, 5.  
*z<sup>v</sup>āni* (*zēni*), x, 6.  
*z<sup>v</sup>ūn* (*zyun<sup>u</sup>*), xii, 24 (2).  
*zyūn* (*zyun<sup>u</sup>*), ii, 12.  
*z<sup>v</sup>ēnan* (*zēnan*), x, 7.  
*z<sup>v</sup>ūnte* (*zyun<sup>u</sup> ta*), xi, 7.  
*z<sup>v</sup>ēnith* (*zīnith*), xii, 25.  
*z<sup>v</sup>ēr* (*zīr<sup>u</sup>*), x, 7.  
*zyes*, see *gand<sup>i</sup> zyes*, v, 6.  
*zyut* (*zyuth<sup>u</sup>*), v, 1.  
*z<sup>v</sup>ithis* (*zīthis*), viii, 5.

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## APPENDIX II

INDEX OF WORDS IN GŌVINDA KAULA'S TEXT,  
ARRANGED IN THE ORDER OF FINAL LETTERS,  
SHOWING THE CORRESPONDING WORDS IN SIR AUREL  
STEIN'S TEXT.

KAULA	STEIN	KAULA	STEIN
Words ending in a		dēga	dēga.
āba	āb <sup>a</sup> .	nāga	nāge.
dōba	dob <sup>a</sup> .	hanga-ta-manga	hangat <sup>a</sup> manga.
zōmba	zumba.	ha	ha.
sōba	sāba.	bēha	behe.
ada	ad <sup>a</sup> , ada, ade, ad <sup>e</sup> .	dōha	doh, doha, doha, doh <sup>o</sup> , doho.
aḍa	aḍ.	wuchaha	vuch <sup>a</sup> ha.
dōḍa	dud <sup>a</sup> , duda, dod <sup>a</sup> .	pātashāha	pādshah <sup>a</sup> , pādshāh, pādshāha, pād <sup>a</sup> shāha.
gāḍa	gāḍa, gāḍa.	pātashēha	pādshaha, pādshaha, pādshāh <sup>a</sup> , pād <sup>a</sup> shaha, pādshahas.
gōḍa	guḍ <sup>a</sup> , guḍ <sup>a</sup> , guḍa, guḍe.	kōha	koh <sup>a</sup> .
banda	bande.	sapadakha	sap <sup>a</sup> dak <sup>a</sup> .
cēnda	chanda.	chukha	chuka.
danda	dand, danda.	shākha	shāk <sup>a</sup> .
shānda	shānda.	mōkha	mukha, mukhe.
jēnda	jande.	nakha	nakh <sup>a</sup> .
zinda	zinda.	pakha	paka.
pōda	pāḍa, pād <sup>a</sup> , pāḍa, pāḍa, pā <sup>a</sup> ḍa, pāḍa.	rōzakha	rōz ka.
har <sup>a</sup> da	harde.	yūsūpha	yūsūf <sup>a</sup> .
marda	marda.	brūha	broho.
sarda	sarde.	atha	atha, atho, ata.
wōḍa	vōḍa.	bātha	bātha.
zāda	zāḍa, zāde.	katha	katha, kathe, kata.
shāhzāda	shahzāḍa, sh <sup>a</sup> hzāḍa.		
pātashāhzāda	pādshah zāḍa, pādshāh zāḍa.		
rajēzāda	rāja zāḍa.		

KAULA	STEIN
kētha	kh <sup>v</sup> athā, k <sup>v</sup> eta, k <sup>v</sup> eta, k <sup>v</sup> ita, kyata.
bōntha	bōnt <sup>a</sup> , bōnta.
pētha	p <sup>v</sup> eth, p <sup>v</sup> etha, p <sup>v</sup> etha, pēta, pyete.
yētha	yitha.
wūtha	vūnta.
titha	titsa.
panja	panje, pañje.
ash <sup>e</sup> ka	ashka.
tōrka	turke.
tōka	tok <sup>a</sup> .
bāla	bāl <sup>a</sup> , bāla.
ad <sup>a</sup> la	aḍal.
bagala	bag <sup>a</sup> la.
hala	hal <sup>a</sup> .
chēla	chale.
mahala	mahala.
phala	phal <sup>a</sup> .
tsātahāla	tsāt <sup>a</sup> hāl <sup>a</sup> .
kala	kal <sup>a</sup> , kale, kala.
cakla	chakla.
lāla	lāla.
jumala	jumala.
nāla	nāl <sup>a</sup> , nāla.
musla	musla, mus <sup>a</sup> la.
tala	tala.
wōla	volo, vula.
hawāla	havāla, havāla, havāle, havālē.
yēla	yela, yele, yil <sup>a</sup> , yile.
pyāla	pyāla.
zāla	zāla.
ma	ma.
macāma	macāma.
nagma	nagma.
khēma	kh <sup>v</sup> ema.
muhipa	muhipma.

KAULA	STEIN
cēshma	ceshma.
jāma	zhāma.
shikama	shikma, shik <sup>a</sup> ma.
kalama	kalama.
nōma	noma.
pāma	pāma.
tima	tim <sup>a</sup> , tima.
yima	yima, yim <sup>a</sup> , yima
zima	zima, zima.
na	mā, na, na, ne.
ana	ana.
ōna	āna, āne.
bōna	bun <sup>a</sup> .
nādāna	nā dāna.
landana	landana.
tog <sup>u</sup> -na	tōg <sup>u</sup> na.
chēna	chā na, che na, che na, che ne, chana, chena, ch <sup>v</sup> ena.
chuna	chu na, chu na.
wōthihē-na	vutehena.
khāna	khān.
chukhna	chuk na.
kashēna	kash na.
nishāna	nishāna.
gatshi-na	gats <sup>a</sup> na.
kana	kana, kane.
kina	kina, k <sup>v</sup> in na, k <sup>v</sup> inna.
kōna	kōne.
wālana	valena.
yēli na	yelina.
gatshēm-na	lagimna.
yim na	yimna.
nuna	nuna.
banana	banana.
k <sup>a</sup> nana	kanana.
tan <sup>a</sup> nana	tannana.
tānana	tānnana.
zanāna	zanāna, zanāna.

KAULA	STEIN	KAULA	STEIN
pāna	pān <sup>a</sup> , pāna, pāne.	kara	kare.
māraṇa	māraṇa.	kāra	kāre.
ōs <sup>u</sup> na	ās na.	phakīra	fakīra.
ās-na	ās <sup>a</sup> na.	wāra-kāra	vāre kāre.
sīna	sīn <sup>a</sup> .	tuk <sup>a</sup> ra	tukra.
sōna	sune.	māra	māra, māre.
chēsna	chesna, chaṣ na, che sa.	shēhmāra	shahmār <sup>a</sup> , shahmāra.
kāh chus-na	kahchus na.	nūra	nūr <sup>a</sup> .
kūr <sup>u</sup> sna	karus na.	para	para.
tas na	tasna.	pāra	pār.
yēsna	yasina.	sara	sar, sar <sup>a</sup> , sare, sera.
khôtūna	khātūna, khātūn.	sūra	sūra.
rat <sup>a</sup> na	rothuna, rothuna, rotuna, rutun <sup>a</sup> , rutuna.	asara	asr <sup>a</sup> .
wana	vana, vane.	tōra	tōd <sup>a</sup> , tōr <sup>a</sup> , tōra, tōre, tūra.
chēwana	ch <sup>v</sup> auvna.	wāra	vāre.
rawāna	revāna.	yāra	yār, yār <sup>a</sup> , yāra.
āyē-na	āyina.	yōra	yōra.
yina	yina.	zāra	zār <sup>a</sup> , zāra.
zāna	zāna.	wazīra	vazīr <sup>a</sup> , vazīra.
bōzana	bōz <sup>a</sup> na, bōzana, bōz <sup>a</sup> ne.	sa	sa, sa, se.
kār <sup>i</sup> zi-na	kar <sup>i</sup> zana, ka <sup>i</sup> r <sup>i</sup> zina.	āsa	āse, āsa, āsa.
rōzana	rōzana	ōsa	ās <sup>u</sup> .
wās <sup>i</sup> zi-na	va <sup>i</sup> s <sup>i</sup> zina.	di-sa	disa.
tshōpa	tsop <sup>a</sup> .	gāsa	gāsa, gāse, gāsu.
āmpa	āmpa.	hasa	ha se, h <sup>a</sup> sa, hasa, hasa, hase.
ōra	āda, ār, āra, āre, ā <sup>u</sup> re, vōda.	chēsa	chaṣa.
gara	gar, gar <sup>a</sup> , gara.	bōh hasa	boh <sup>a</sup> sa, boha se.
sōdāgara	saudāgara.	ts <sup>h</sup> hasa	tsahasa.
hihara	h <sup>v</sup> ahara.	khāsa	khās, khās <sup>a</sup> .
shēhara	shah <sup>a</sup> ra, shah <sup>a</sup> ra, shehera.	kusa	kusa.
khāra	kāra, kāre.	dilāsa	dilāsa.
mōhara	mohra, moh <sup>a</sup> ra, moh <sup>a</sup> ra.	an sa	ansa.
pahara	pahara.	nin sa	ninsa.
		tsaṭanasa	tsaṭan <sup>a</sup> sa.
		wan-sa	vanse, van <sup>a</sup> sa.
		yēsna	yasa, yesa.
		ta	t <sup>a</sup> , ta, ta, te.

KAULA	STEIN
aṭa	aṭa.
bata	bat <sup>a</sup> , bata, batta.
bōṭa	butta.
mahabata	mahabat.
dita	ditta.
gāṭa	gāṭa.
hata	hata.
wuchta	vuch ta.
khōṭa	kuta, khotā, khuta.
nōkhta	nukhta.
daskhata	daskata.
rathta	rath ta.
tshēṭa	tseta.
tshōṭa	tsōṭ <sup>a</sup> .
gatshita	gats ta.
wakta	vakta.
tshunta	tsuntha.
wanta	vanta, vante.
niyēn ta	niyanta.
zyun <sup>u</sup> ta	z <sup>v</sup> ūnte.
pata	pat <sup>a</sup> , pata.
pata-pata	pata-pata
karta	karta, karle, kar the.
sāta	sāt <sup>a</sup> , sātha.
sōta	sōnta.
basta	basta.
shikasta	shikasta.
bēwāsta	bē vāstu.
tōta	tōta, tōṭa, tōt <sup>u</sup> , tōtu.
tsē ta	ts <sup>v</sup> eta.
chiv ta	ch <sup>v</sup> ūta.
thāvta	thā <sup>v</sup> ta.
wāta	vāte.
katsa	katse.
kātsa	kāts <sup>a</sup> .
mōtsa	māntsā.
hētsamatsa	hetsamatsā.
wa	vu.

KAULA	STEIN
dawa	dava.
chēwa	ch <sup>v</sup> au.
chiwa	chu.
chuwa	chu.
kuwa	kuv <sup>a</sup> .
jalwa	jal <sup>a</sup> va.
tālawa	tāl <sup>a</sup> va.
mēwa	m <sup>v</sup> eva.
wanamōwa	vanemau, vanemō <sup>u</sup> , vanemo <sup>v</sup> .
wañēmōwa	vañye mōv.
dopum <sup>a</sup> wa	dop <sup>u</sup> mau.
dyutum <sup>a</sup> wa	dyūt <sup>u</sup> mau.
yimawa	yimau.
wañēwa	van <sup>v</sup> au.
kor <sup>u</sup> wa	kuru, kurū.
kūr <sup>u</sup> wa	karu.
māriwa	mā <sup>i</sup> ryu.
ōs <sup>i</sup> wa	ās <sup>y</sup> u.
phūt <sup>u</sup> wa	phutu.
rot <sup>u</sup> wa	rutu.
partawa	par tav <sup>a</sup> .
nēza	n <sup>v</sup> āza.
hanza	hanza, hanza, hanza.
tihanza	ta hanza, ti hanza.
manza	manza.
rēza	rēza.
garza	gar ze.
darwāza	darvāza, darvāza.

Words ending in ā

bā	bā.
ādā	āda.
khōdā	kudā, kūdā, khudā.
bā-khōdā	bā-khudā.
mōdā	mudā.
pardā	parda.



KAULA	STEIN	KAULA	STEIN
<i>phardā</i>	<i>parda.</i>	<i>khôtūnā</i>	<i>khâtūna, kôtūna.</i>
<i>sōdā</i>	<i>sōdā.</i>	<i>āy-nā</i>	<i>āyna.</i>
<i>hā</i>	<i>hā.</i>	<i>thüñ<sup>u</sup>ā</i>	<i>thanyā.</i>
<i>bēbahā</i>	<i>bē bahā, bēb<sup>a</sup>hā, bēbahā.</i>	<i>sōdāgārā</i>	<i>sōdāgār<sup>a</sup>, sōdāgāra.</i>
<i>dōhā</i>	<i>doha.</i>	<i>phakīrā</i>	<i>fakira.</i>
<i>pātashēhā</i>	<i>pādshaha.</i>	<i>shēhmārā</i>	<i>shah mārā.</i>
<i>zalīkhā</i>	<i>zalīkhā, zulīkhā.</i>	<i>shēkhtsā</i>	<i>shahtsa.</i>
<i>bē-wōphā</i>	<i>bēvophā.</i>	<i>dawā</i>	<i>davā.</i>
<i>srēhā</i>	<i>sreha.</i>	<i>chwā</i>	<i>cha.</i>
<i>ziyāphathā</i>	<i>ziāfat.</i>	<i>yā</i>	<i>ya, yā.</i>
<i>sāthā</i>	<i>sātha, sāta.</i>	<i>chyā</i>	<i>cha, chā, che, ch<sup>v</sup>ā.</i>
<i>hātshā</i>	<i>hā tsā.</i>	<i>kyā</i>	<i>kya, kyā. Cf. kyāh.</i>
<i>kālā</i>	<i>kāla.</i>	<i>balāyā</i>	<i>balāya.</i>
<i>dalīlā</i>	<i>dalila, dalīla, dalīla.</i>	<i>pazyā</i>	<i>pazyā.</i>
<i>bismillā</i>	<i>bismilla.</i>	Words ending in ai	
<i>guṭ<sup>l</sup>lā</i>	<i>guṭ<sup>l</sup>lā.</i>	<i>kōhai</i>	<i>kohāy.</i>
<i>lāyilā</i>	<i>lā illāh.</i>	<i>yihai</i>	<i>yi hoi.</i>
<i>z<sup>o</sup>lā</i>	<i>zilla.</i>	<i>tanānai</i>	<i>tanā nai.</i>
<i>mā</i>	<i>ma, mā.</i>	Words ending in au	
<i>hakīmā</i>	<i>hakīma.</i>	<i>bargau</i>	<i>burgau.</i>
<i>samā</i>	<i>samā.</i>	<i>hau</i>	<i>ho.</i>
<i>tsē mā</i>	<i>tsima.</i>	<i>kathau</i>	<i>kathau.</i>
<i>nā</i>	<i>na, nā.</i>	<i>lālau</i>	<i>lālau.</i>
<i>mōdānā</i>	<i>maidāna.</i>	<i>krālau</i>	<i>krālau.</i>
<i>wadanā</i>	<i>vade nā.</i>	<i>talau</i>	<i>talau.</i>
<i>hanā</i>	<i>h<sup>a</sup>nā, hana, hana, hanā, hana, hna.</i>	<i>mārawātalau</i>	<i>mārawātalau, mārawāt<sup>a</sup>lau.</i>
<i>dōba-hanā</i>	<i>dob<sup>a</sup>hana.</i>	<i>timau</i>	<i>timau.</i>
<i>khēkh-nā</i>	<i>k<sup>v</sup>eknā.</i>	<i>yimau</i>	<i>yimau. Cf. yimav.</i>
<i>yikh-nā</i>	<i>yihna.</i>	<i>nau</i>	<i>nau.</i>
<i>ratshi-hanā</i>	<i>ratseh<sup>a</sup>na, ratse h<sup>a</sup>na.</i>	<i>gānau</i>	<i>gānau.</i>
<i>khashēna-hanā</i>	<i>khash<sup>a</sup>na h<sup>a</sup>nā.</i>	<i>nigīnau</i>	<i>nigīnau.</i>
<i>pāri-hanā</i>	<i>pār<sup>v</sup>ehna.</i>	<i>ās<sup>l</sup> nau</i>	<i>as<sup>l</sup>nau.</i>
<i>tagēm-nā</i>	<i>tagimna.</i>	<i>rost<sup>u</sup> nau</i>	<i>rust<sup>a</sup>nau.</i>
<i>bani-nā</i>	<i>banina.</i>	<i>tsūrau</i>	<i>tsūrau. Cf. tsūrav.</i>
<i>zāna-nā</i>	<i>zānenā.</i>		
<i>zanānā</i>	<i>zanāna.</i>		

KAULA	STEIN
wazīrau	vazīrau, vazīrau.
bātsau	bātsau.
dōyau	doyau.
kōdyau	kā <sup>1</sup> dyau, kādyau.
sandyau	sandyau.
bāran <sup>1</sup> yau	bār <sup>1</sup> nyau.
guryau	gur <sup>1</sup> au.

## Words ending in ě

ě	a, i.
sōhib-ě	sāhib <sup>1</sup> .
bacě	bachē.
jēnatacě	janatach.
tsōcě	su chō, suche, tsuche.
zacě	zache.
kōdě	kūd <sup>1</sup> e. Cf. kōrě.
zadě	zade.
achě	ach.
bōchě	boche.
lachě	lache
tōrīph-ě	tā <sup>1</sup> rīf-i.
tsārihě	tsārihe.
bāshě	bāshe.
khāba-nishě	kāb <sup>1</sup> nish.
nishě	nish, nishi.
pēsh-ě	pēshe.
pōshě	posha, pōsh <sup>1</sup> , pōshe.
tōhě	tohi, toh <sup>1</sup> i.
ajě	aja.
bujě	buje.
gējě	g <sup>1</sup> aja.
lējě	l <sup>1</sup> eja.
mājě	māje, māj <sup>1</sup> , māji.
dōda-mājě	dod <sup>1</sup> māj <sup>1</sup> .
wōramājě	vura māj <sup>1</sup> .
wōlinjě	vālinja, vālinje, vālinja, vālinje, vālinj <sup>1</sup> .

KAULA	STEIN
kranjě	krañj <sup>e</sup> .
rājě	rāja, rāje.
wāt <sup>1</sup> jě	vātūja.
lōyik-ě	lāy <sup>1</sup> kā.
mě	mā, me, m <sup>1</sup> e, mye.
sak <sup>1</sup> th mě	sakhme.
pyōm mě	pyōm <sup>1</sup> .
kar mě	karme.
kor <sup>1</sup> mě	kurme.
běñě	bañye, beñye.
wōdañě	vud <sup>1</sup> nye, vudanye, vud <sup>1</sup> ñye, vudañye.
gañě	gan <sup>1</sup> i, gañye.
kañě	kanye, kañye.
ash <sup>1</sup> kañě	ashkanye.
māñě	māne, mā <sup>1</sup> ni, mānye, mā <sup>1</sup> nye.
panañě	panani, panan <sup>1</sup> e, paneñye.
bōg <sup>1</sup> rañě	bāg <sup>1</sup> ran <sup>1</sup> ye.
wuñě	vuñye.
cyāñě	chān <sup>1</sup> e, ch <sup>1</sup> āñye.
zañě	za <sup>1</sup> n <sup>1</sup> e, zañye.
dārě	dā <sup>1</sup> ri.
shēhar-ě	shehri.
karě	ka <sup>1</sup> ri.
kōrě	kōd <sup>1</sup> , kūdis, kōd <sup>1</sup> e, kōd <sup>1</sup> i, kūd <sup>1</sup> e, kōdye, kōr <sup>1</sup> e, kōr <sup>1</sup> i. Cf. kōdě.
marě	marī.
miñě-marě	ming <sup>1</sup> marī.
wārě	vārī.
asě	as <sup>1</sup> , asi.
khal <sup>1</sup> t-ě	kal <sup>1</sup> ti.

## KAULA

## STEIN

tsě	tsa, tse, ts <sup>v</sup> e, tsye.
āyě	āya, āye, āyi, āyī.
bāyě	bai, bāy <sup>e</sup> , baye.
biyě	bay <sup>i</sup> , bey, beye.
pātashāhbāyě	pādshah bāye.
gūr <sup>t</sup> -bāyě	gūr bāye.
grīst <sup>t</sup> -bāyě	grēst <sup>a</sup> bāye, grēsta bāye.
dayě	daye.
khōdāyě	kudāye.
gayě	gay <sup>e</sup> , gaye, gay <sup>e</sup> .
tagiyě	tag <sup>v</sup> e, tag <sup>i</sup> ye.
gatshiyě	gatsiye.
jāyě	jai, jāya, jāy <sup>e</sup> , jāye.
mōyě	moye.
nayě	naye.
niyě	niy, niy <sup>e</sup> , niye.
rōpayě	rupia, rup <sup>t</sup> ya.
rāyě	rai.
barāyě	ba rai.
drāyě	drāye.
grāyě	grāye.
phakīriyě	fakīri.
par <sup>t</sup> yě	pa <sup>t</sup> riye.
hamsāyě	hamsai, ham sāye.
gadōyiyě	gadoi yiye.
tuvyeyě	tuv <sup>t</sup> y.
kēnzě	kyenzi.
sanzě	sanzi, sanzi.
pātashāha-sanzě	pādshāhasanzi.
pātashēha-sanzě	pādshaha sanzi, pādshaha sanzi, pādshahas sanzi.

## Words ending in ē

āgē	age.
pīchē	pīche.

## KAULA

## STEIN

wuchihē	vuch <sup>a</sup> he.
wanihē	vanāhe.
karihē	karehe, ka <sup>t</sup> rihe, kari h <sup>v</sup> e.
marihē	marih <sup>v</sup> e.
mārihē	ma <sup>t</sup> rihe, mārihe.
āsihē	āsi he, āsihe.
cēyihē	ch <sup>v</sup> aye h <sup>v</sup> e.
diyihē	diyehe.
bālē	bāl <sup>v</sup> ē.
nālē	nāle.
gōpālē	gupāl <sup>v</sup> ē.
panañē	paneñye.
gārē	gār <sup>v</sup> ē.
mārē	mārē.
tārē	tārē.
dukhtar-ē	dukhtarē.
kōng-wārē	kuṅg <sup>a</sup> vār <sup>v</sup> ē.
gayē	gay <sup>e</sup> .

Words ending in <sup>t</sup>

sumb <sup>t</sup>	sumb.
bōd <sup>t</sup>	bud <sup>t</sup> .
hata-bōd <sup>t</sup>	hata bud <sup>t</sup> .
kād <sup>t</sup>	ka <sup>t</sup> r <sup>v</sup> .
kōd <sup>t</sup>	kā <sup>t</sup> d, kā <sup>t</sup> d <sup>t</sup> , kūd <sup>t</sup> .
gānd <sup>t</sup>	gand <sup>t</sup> , gaṇḍi.
hānd <sup>t</sup>	haṇḍ <sup>t</sup> .
sānd <sup>t</sup>	sand <sup>t</sup> , sandi, saṇḍ.
sōna-sānd <sup>t</sup>	sunasand <sup>t</sup> , sunasand <sup>t</sup> , sunasandi.
sōnara-sānd <sup>t</sup>	sunarsandi.
rūd <sup>t</sup>	rōd <sup>t</sup> .
bōg <sup>t</sup>	bā <sup>t</sup> g <sup>t</sup> .
lāg <sup>t</sup>	lag <sup>t</sup> , laḡ <sup>t</sup> .
shēch <sup>t</sup>	shech <sup>v</sup> .
wuch <sup>t</sup>	vuch.
dōh <sup>t</sup>	duh <sup>v</sup> .
hih <sup>t</sup>	hi.

KAULA	STEIN
kēh <sup>4</sup>	kād.
hōkh <sup>4</sup>	huk <sup>4</sup> .
wōtamukh <sup>4</sup>	vutamak <sup>4</sup> .
kāsh <sup>4</sup>	kash <sup>4</sup> .
ath <sup>4</sup>	at <sup>4</sup> , at <sup>4</sup> , a <sup>4</sup> t <sup>4</sup> , a <sup>4</sup> t <sup>4</sup> , at <sup>4</sup> , a <sup>4</sup> t <sup>4</sup> .
āth <sup>4</sup>	at <sup>4</sup> .
tōh <sup>4</sup>	toh <sup>4</sup> , tuh, tuh <sup>4</sup> , tuh <sup>4</sup> .
bīth <sup>4</sup>	bēth <sup>4</sup> , b <sup>4</sup> ēth <sup>4</sup> , bā <sup>4</sup> t <sup>4</sup> .
cīth <sup>4</sup>	chit.
kūth <sup>4</sup>	ku <sup>4</sup> t <sup>4</sup> .
pēth <sup>4</sup>	p <sup>4</sup> ēth, pyet.
pōth <sup>4</sup>	pā <sup>4</sup> t <sup>4</sup> h <sup>4</sup> , pā <sup>4</sup> t <sup>4</sup> h <sup>4</sup> , pā <sup>4</sup> t <sup>4</sup> h <sup>4</sup> , pā <sup>4</sup> t <sup>4</sup> h <sup>4</sup> , pā <sup>4</sup> t <sup>4</sup> h <sup>4</sup> , pā <sup>4</sup> t <sup>4</sup> h <sup>4</sup> , pā <sup>4</sup> t <sup>4</sup> h <sup>4</sup> .
tath <sup>4</sup>	tat, tat <sup>4</sup> , ta <sup>4</sup> t <sup>4</sup> , ta <sup>4</sup> t <sup>4</sup> , ta <sup>4</sup> t <sup>4</sup> .
wāth <sup>4</sup>	vat <sup>4</sup> , vot <sup>4</sup> , vat <sup>4</sup> .
zīth <sup>4</sup>	zī <sup>4</sup> t <sup>4</sup> .
wāt <sup>4</sup> j <sup>4</sup>	vātaj.
āk <sup>4</sup>	ak <sup>4</sup> .
harāk <sup>4</sup>	harik.
rātāk <sup>4</sup>	rātik.
thōvik <sup>4</sup>	thāvik.
nyōvik <sup>4</sup>	n <sup>4</sup> āvik.
gāl <sup>4</sup>	ga <sup>4</sup> l <sup>4</sup> .
gul <sup>4</sup>	gul <sup>4</sup> .
hēl <sup>4</sup>	hil.
tahāl <sup>4</sup>	tahāl, tahāl <sup>4</sup> , tahāl <sup>4</sup> .
mōl <sup>4</sup>	ma <sup>4</sup> l.
nōl <sup>4</sup>	nāl, nāl <sup>4</sup> , nāl <sup>4</sup> , nā <sup>4</sup> l <sup>4</sup> .
gōpōl <sup>4</sup>	gupāl <sup>4</sup> .
tāl <sup>4</sup>	ta <sup>4</sup> l <sup>4</sup> .
tul <sup>4</sup>	tu <sup>4</sup> l <sup>4</sup> .
gāt <sup>4</sup> l <sup>4</sup>	gātily.
wātāl <sup>4</sup>	vātāl <sup>4</sup> .

KAULA	STEIN
tsāl <sup>4</sup>	tsal <sup>4</sup> .
ām <sup>4</sup>	am <sup>4</sup> , am <sup>4</sup> , a <sup>4</sup> m <sup>4</sup> , a <sup>4</sup> m <sup>4</sup> , am <sup>4</sup> .
öm <sup>4</sup>	ā <sup>4</sup> mi.
kām <sup>4</sup>	kam <sup>4</sup> .
tröm <sup>4</sup>	trām, trām <sup>4</sup> .
tsūrim <sup>4</sup>	tsorim.
tām <sup>4</sup>	tam <sup>4</sup> .
yēm <sup>4</sup>	yim.
yim <sup>4</sup>	yim, yem <sup>4</sup> .
din <sup>4</sup>	din <sup>4</sup> , din <sup>4</sup> .
bāgān <sup>4</sup>	bāgen <sup>4</sup> .
hūn <sup>4</sup>	hūn, hūnā, hōni.
kān <sup>4</sup>	kan <sup>4</sup> , kan <sup>4</sup> , kan <sup>4</sup> .
lōn <sup>4</sup>	lā <sup>4</sup> ni.
dulān <sup>4</sup>	duleñy.
panān <sup>4</sup>	pan, panen, paneñy.
bārān <sup>4</sup>	bāran.
prōn <sup>4</sup>	prāñy, prān <sup>4</sup> .
āsān <sup>4</sup>	āsan <sup>4</sup> .
tsatān <sup>4</sup>	tsaten <sup>4</sup> .
wān <sup>4</sup>	van <sup>4</sup> .
sōmb <sup>4</sup> rāwān <sup>4</sup>	somb <sup>4</sup> rāva <sup>4</sup> n <sup>4</sup> .
lāyān <sup>4</sup>	lāyin.
myōn <sup>4</sup>	mēn <sup>4</sup> , myē, m <sup>4</sup> ēn.
zān <sup>4</sup>	zan <sup>4</sup> .
dazōn <sup>4</sup>	dazān <sup>4</sup> .
tsāp <sup>4</sup>	tsap <sup>4</sup> .
bār <sup>4</sup>	bar, bari.
mē bār <sup>4</sup>	mebar.
dōr <sup>4</sup>	dār.
gār <sup>4</sup>	gar <sup>4</sup> .
gur <sup>4</sup>	gur, gur <sup>4</sup> .
gūr <sup>4</sup>	gūr.
phir <sup>4</sup>	phīr <sup>4</sup> .
hār <sup>4</sup> hār <sup>4</sup>	hārī hārī.
shur <sup>4</sup>	shūri.
kōshir <sup>4</sup>	kāshir <sup>4</sup> .
kār <sup>4</sup>	kar, ka <sup>4</sup> r <sup>4</sup> .



KAULA	STEIN
<i>kūr<sup>i</sup></i>	<i>kūd<sup>i</sup></i> .
<i>mör<sup>i</sup></i>	<i>mā<sup>i</sup>r<sup>v</sup></i> .
<i>apör<sup>i</sup></i>	<i>apā<sup>i</sup>r</i> , <i>apā<sup>i</sup>r<sup>i</sup></i> .
<i>tsöpör<sup>i</sup></i>	<i>so pā<sup>i</sup>ri</i> , <i>tso pā<sup>i</sup>r<sup>i</sup></i> .
<i>yipör<sup>i</sup></i>	<i>yipā<sup>i</sup>r<sup>i</sup></i> .
<i>tūr<sup>i</sup></i>	<i>tōr<sup>i</sup></i> , <i>tūri</i> .
<i>tsir<sup>i</sup></i>	<i>tsir<sup>v</sup></i> .
<i>paṭhwör<sup>i</sup></i>	<i>paṭ<sup>a</sup>vār<sup>i</sup></i> .
<i>yūr<sup>i</sup></i>	<i>yūr<sup>i</sup></i> , <i>yūr<sup>v</sup></i> , <i>yūr<sup>i</sup></i> , <i>yūry</i> .
<i>murdamāzör<sup>i</sup></i>	<i>murde māzā<sup>i</sup>ry</i> .
<i>ās<sup>i</sup></i>	<i>as<sup>i</sup></i> , <i>as<sup>i</sup></i> , <i>a<sup>i</sup>s<sup>i</sup></i> .
<i>ös<sup>i</sup></i>	<i>ās<sup>i</sup></i> , <i>ās<sup>i</sup></i> , <i>ās</i> , <i>ās<sup>i</sup></i> .
<i>at<sup>i</sup></i>	<i>at<sup>i</sup></i> , <i>a<sup>i</sup>ti</i> , <i>at<sup>v</sup></i> .
<i>dīt<sup>i</sup></i>	<i>ditti</i> .
<i>langūt<sup>i</sup></i>	<i>longū<sup>i</sup>th<sup>i</sup></i> .
<i>khāt<sup>i</sup></i>	<i>khat<sup>i</sup></i> , <i>ka<sup>i</sup>t<sup>v</sup></i> .
<i>kit<sup>i</sup></i>	<i>kit</i> , <i>kit<sup>i</sup></i> .
<i>kūt<sup>i</sup></i>	<i>kāt<sup>i</sup></i> .
<i>lök<sup>a</sup>t<sup>i</sup></i>	<i>lokat</i> .
<i>löt<sup>i</sup></i>	<i>lu<sup>i</sup>t<sup>i</sup></i> .
<i>māt<sup>i</sup></i>	<i>mat<sup>i</sup></i> .
<i>gānd<sup>i</sup>māt<sup>i</sup></i>	<i>gand<sup>a</sup>maty<sup>i</sup></i> .
<i>gamāt<sup>i</sup></i>	<i>gamat<sup>i</sup></i> , <i>gaṃat<sup>v</sup></i> , <i>gamut<sup>v</sup></i> .
<i>lāg<sup>i</sup>māt<sup>i</sup></i>	<i>lag<sup>i</sup>mat<sup>i</sup></i> .
<i>lög<sup>i</sup>māt<sup>i</sup></i>	<i>lāgimat<sup>v</sup></i> .
<i>mumāt<sup>i</sup></i>	<i>momut<sup>v</sup></i> .
<i>ān<sup>i</sup>māt<sup>i</sup></i>	<i>ani mot<sup>i</sup></i> .
<i>dīt<sup>i</sup>māt<sup>i</sup></i>	<i>d<sup>v</sup>ütmat</i> , <i>d<sup>v</sup>itamaty</i> .
<i>thöv<sup>i</sup>māt<sup>i</sup></i>	<i>thāymak</i> .
<i>rāt<sup>i</sup></i>	<i>rat<sup>i</sup></i> , <i>ra<sup>i</sup>t<sup>v</sup></i> .
<i>mōlasūt<sup>i</sup></i>	<i>mut<sup>a</sup>sā<sup>i</sup>th<sup>i</sup></i> .
<i>tāt<sup>i</sup></i>	<i>tat<sup>i</sup></i> , <i>tat<sup>i</sup></i> .
<i>yētāt<sup>i</sup></i>	<i>ye ta<sup>i</sup>t<sup>i</sup></i> .
<i>wöt<sup>i</sup></i>	<i>vāt<sup>i</sup></i> , <i>vāt<sup>i</sup></i> , <i>vāt<sup>i</sup></i> , <i>vā<sup>i</sup>t<sup>i</sup></i> , <i>vā<sup>i</sup>t<sup>i</sup></i> .
<i>yit<sup>i</sup></i>	<i>yī</i> , <i>yet<sup>i</sup></i> , <i>ya<sup>i</sup>t<sup>v</sup></i> , <i>ye<sup>i</sup>ty</i> .
<i>nēciv<sup>i</sup></i>	<i>nechiv</i> .

KAULA	STEIN
<i>pōlādāv<sup>i</sup></i>	<i>polādev<sup>v</sup></i> .
<i>mahaniv<sup>i</sup></i>	<i>mahn̄yiu</i> .
<i>kañiv<sup>i</sup></i>	<i>kañyev<sup>i</sup></i> .
<i>shēstrāv<sup>i</sup></i>	<i>shastrev<sup>i</sup></i> .
<i>biy<sup>i</sup></i>	<i>bēy</i> .
<i>böy<sup>i</sup></i>	<i>bāi</i> , <i>bāy</i> .
<i>day<sup>i</sup></i>	<i>diya</i> .
<i>ladöy<sup>i</sup></i>	<i>ladāi</i> .
<i>gawöy<sup>i</sup></i>	<i>gavāi</i> .
<i>hā hāz<sup>i</sup></i>	<i>yāhaz<sup>i</sup></i> .
<i>rīnz<sup>i</sup></i>	<i>rānz</i> , <i>rēnz</i> , <i>rīnz</i> .
<i>pāz<sup>i</sup></i>	<i>paz</i> , <i>paz<sup>i</sup></i> .
<i>rūz<sup>i</sup></i>	<i>rōz</i> , <i>rōz<sup>i</sup></i> .

Words ending in *i*

<i>i</i>	<i>a</i> , <i>i</i> .
<i>zūnadabi</i>	<i>zūn<sup>a</sup> dabi</i> .
<i>sōhib-i</i>	<i>sāhibi</i> .
<i>dādi</i>	<i>dā<sup>i</sup>de</i> .
<i>wōlād-i</i>	<i>vulādi</i> .
<i>mahmōd-i</i>	<i>mahmūd<sup>i</sup></i> .
<i>handi</i>	<i>handi</i> , <i>haṇdi</i> .
<i>dōn-handi</i>	<i>don haṇdi</i> .
<i>gōḍañicē-handi</i>	<i>gudē nyechi</i> <i>haṇdi</i> .
<i>kōndi</i>	<i>kōnda</i> .
<i>sandi</i>	<i>sandi</i> , <i>saṇdi</i> .
<i>pātashēha-sandi</i>	<i>pādshahasandi</i> .
<i>mōl<sup>i</sup>-sandi</i>	<i>mā<sup>i</sup>l<sup>i</sup>sandi</i> .
<i>ām<sup>i</sup>-sandi</i>	<i>amisandi</i> .
<i>tām<sup>i</sup>-sandi</i>	<i>taṃ<sup>i</sup>sandi</i> .
<i>wazīra-sandi</i>	<i>vazīrasandi</i> .
<i>sapadi</i>	<i>sapad<sup>i</sup></i> .
<i>wōḍi</i>	<i>vōḍ<sup>v</sup>e</i> , <i>vud<sup>v</sup>e</i> , <i>voḍye</i> .
<i>yād-i</i>	<i>yādi</i> .
<i>sōnamargi</i>	<i>son<sup>a</sup>marga</i> .
<i>bēhi</i>	<i>behe</i> .
<i>bōchi</i>	<i>bo che</i> .
<i>nēchi</i>	<i>n<sup>v</sup>eche</i> , <i>nyeche</i> .
<i>phahi</i>	<i>phahi</i> .

KAULA	STEIN
shāh-i	shāhī.
kōh-i	koh <sup>ve</sup> .
hakh-i	ha <sup>khi</sup> .
rakhi	rakhi, rakh <sup>ve</sup> .
tsakhi	tsakh <sup>i</sup> , tsakh <sup>ve</sup> .
bār <sup>i</sup> shi	barsha.
wālawāshi	vāle vāshe.
athi	a <sup>i</sup> th <sup>i</sup> , a <sup>i</sup> thi, at <sup>i</sup> .
ōthi	āth <sup>i</sup> .
wōthi	vuthi.
gatshi	gatsa, gatse, gatsē, gatsi.
mē gatshi	m <sup>ve</sup> egatse.
matshi	matsa, mats <sup>ve</sup> .
ratshi	rats <sup>a</sup> han.
māji	māje, māji, māj, mā <sup>i</sup> ji.
dōda-māji	dod <sup>a</sup> māj.
krāji	krāje.
aki	ak <sup>i</sup> , aki.
bal <sup>i</sup> ki	balki.
lōyik-i	lā <sup>i</sup> ki, lāyiki.
dōli	doili.
gali	ga <sup>i</sup> li.
dōkhil-i	dākh <sup>i</sup> li.
kōli	kul <sup>ve</sup> , kulye.
kuli	kul <sup>i</sup> .
mōkali	mokli, mukli.
rumāli	rumāli.
sōli	sulli.
suli	sula.
tēli	tela, teli, til <sup>i</sup> .
rāt <sup>a</sup> li	rāt <sup>a</sup> li.
yēli	yeli, yel <sup>i</sup> .
ami	am <sup>i</sup> , ami, am <sup>i</sup> , ami, a <sup>i</sup> m <sup>i</sup> , a <sup>i</sup> mi, a <sup>i</sup> m <sup>i</sup> , a <sup>i</sup> mi, amis.
kami	kami.
hukm-i	huk <sup>u</sup> ma.
salāmi	salāmi.

KAULA	STEIN
nami	nam <sup>i</sup> .
tami	tam <sup>i</sup> , tami, tam <sup>i</sup> , ta <sup>i</sup> mi, ta <sup>i</sup> mi.
patimi	pat <sup>ve</sup> ami.
yēmi	yam <sup>i</sup> , ye <sup>i</sup> mi.
yimi	yami, yemi.
trēyimi	treyimi.
bani	banā, bani.
dini	dina.
dīn-i	dīn <sup>i</sup> .
hani	hani.
dachini	dach <sup>i</sup> na.
wuchani	vuch <sup>i</sup> ne.
khēni	khyeni.
khōni	kun <sup>ve</sup> a.
kani	kane, kan <sup>i</sup> , kani, kan <sup>i</sup> , ka <sup>i</sup> ni, ka <sup>i</sup> n <sup>ve</sup> .
kuni-kani	kun <sup>i</sup> ka <sup>i</sup> n <sup>ve</sup> .
kuni	kuna, kuni, kun <sup>i</sup> .
phōlani	pholen <sup>i</sup> , phuleni, phulen <sup>i</sup> .
tōlani	tōlani.
mani	mane.
zamīni	zemīni.
anani	anani.
k <sup>a</sup> nani	kanani.
panani	panane, panan <sup>i</sup> , panani, paneni.
wanani	vaneni.
zanāni	zanana, zanāna
wōtharani	vutherani.
karani	karna, kar <sup>a</sup> ni, karani, kara <sup>i</sup> ni.
mārani	mārani.
nērani	nā <sup>i</sup> rini.
kāsani	kās <sup>a</sup> ni, khāsani.
wasani	vasani

KAULA	STEIN
<i>khôtūni</i>	<i>khātūni</i> , <i>khātūnī</i> , <i>khātūni</i> , <i>khā tūnī</i> , <i>khātūnī</i> .
<i>sultān-i</i>	<i>sultānī</i> .
<i>atsani</i>	<i>atsani</i> .
<i>wātani</i>	<i>vātane</i> .
<i>wani</i>	<i>vane</i> .
<i>yini</i>	<i>yini</i> .
<i>lāyēni</i>	<i>lāyine</i> .
<i>myāni</i>	<i>myāni</i> .
<i>zāni</i>	<i>zāna</i> , <i>zāne</i> .
<i>zēni</i>	<i>za'ni</i> , <i>z<sup>v</sup>āni</i> .
<i>rōzani</i>	<i>rōzanī</i> .
<i>bēni</i>	<i>beñye</i> .
<i>kañi</i>	<i>kanye</i> , <i>kañye</i> .
<i>māl'kañi</i>	<i>malkānye</i> .
<i>panaṇi</i>	<i>paneñ<sup>ve</sup></i> , <i>paneñye</i> .
<i>tilawāni</i>	<i>tilavāñye</i> .
<i>dapi</i>	<i>dapi</i> , <i>dapi</i> .
<i>thapi</i>	<i>tha'pi</i> .
<i>bāri</i>	<i>bā'ri</i> .
<i>kabari</i>	<i>kab<sup>a</sup>ra</i> .
<i>dāri</i>	<i>dā'ri</i> , <i>dā'ri</i> .
<i>dūri</i>	<i>dūri</i> .
<i>dadari</i>	<i>dad<sup>a</sup>ri</i> .
<i>gari</i>	<i>gar<sup>t</sup></i> , <i>ga'ri</i> .
<i>guri</i>	<i>gur<sup>t</sup></i> .
<i>maḥh<sup>a</sup>r-i</i>	<i>makhri</i> .
<i>shēmshēri</i>	<i>shamshēr<sup>t</sup></i> , <i>shamsēri</i> , <i>samshēri</i> .
<i>kari</i>	<i>ka're</i> , <i>ka'rē</i> , <i>ka'ri</i> , <i>ka'ri</i> .
<i>kōri</i>	<i>kōd<sup>ve</sup></i> , <i>kōd<sup>ve</sup></i> , <i>kōd<sup>ve</sup></i> , <i>kōd<sup>vi</sup></i> , <i>kōr<sup>ve</sup></i> .
<i>phikiri</i>	<i>phikri</i> .

KAULA	STEIN
<i>lashkari</i>	<i>lashkara</i> , <i>lashkar<sup>t</sup></i> , <i>lashka'ri</i> , <i>khal<sup>a</sup>kan</i> .
<i>lari</i>	<i>lā'r<sup>t</sup></i> .
<i>t<sup>a</sup>l<sup>a</sup>ri</i>	<i>tulari</i> .
<i>māch-t<sup>a</sup>l<sup>a</sup>ri</i>	<i>māch-tulari</i> , <i>māch-tulari</i> , <i>māsh-tulari</i> .
<i>mari</i>	<i>ma'ri</i> , <i>ma'ri</i> .
<i>miñē-mari</i>	<i>ming<sup>ve</sup> ma'ri</i> .
<i>tōri</i>	<i>tō'ri</i> .
<i>litri</i>	<i>lit<sup>a</sup>ri</i> .
<i>tsūri</i>	<i>tsūri</i> , <i>tsu'r<sup>t</sup></i> , <i>tsū'r<sup>t</sup></i> , <i>tsū'ri</i> .
<i>kōng-wāri</i>	<i>kuṅg<sup>a</sup>vār<sup>t</sup></i> .
<i>nazari</i>	<i>naz<sup>a</sup>ri</i> , <i>naz<sup>a</sup>ri</i> .
<i>āsi</i>	<i>ās<sup>t</sup></i> , <i>āsi</i> , <i>ā's<sup>t</sup></i> .
<i>ka'si</i>	<i>ka'sī</i> , <i>kā'si</i> .
<i>kōsi</i>	<i>kāsi</i> .
<i>lasi</i>	<i>lasa</i> .
<i>wa'si</i>	<i>vā'nsi</i> .
<i>ti</i>	<i>tī</i> , <i>t<sup>ve</sup></i> , <i>t<sup>vi</sup></i> .
<i>ati</i>	<i>at<sup>t</sup></i> , <i>at<sup>t</sup></i> , <i>a'ti</i> , <i>at<sup>ve</sup></i> .
<i>bōti</i>	<i>bot<sup>ve</sup></i> .
<i>kāh ti</i>	<i>kahti</i> .
<i>pēth<sup>t</sup> ti</i>	<i>p<sup>ve</sup>eti</i> .
<i>kati</i>	<i>kat<sup>t</sup></i> , <i>kati</i> , <i>ka'ti</i> , <i>ka'ti</i> , <i>kat<sup>ve</sup></i> , <i>kat<sup>vi</sup></i> , <i>katye</i> .
<i>laṭi</i>	<i>laṭ<sup>t</sup></i> , <i>laṭi</i> .
<i>tāl<sup>t</sup> ti</i>	<i>tā'lti</i> .
<i>maṭi</i>	<i>mat<sup>t</sup></i> .
<i>mē-ti</i>	<i>maṭ<sup>t</sup></i> , <i>m<sup>ve</sup>eti</i> .
<i>hēkmat-i</i>	<i>kekamati</i> .
<i>drāti</i>	<i>drātis</i> .
<i>hazrat-i</i>	<i>hazrat</i> , <i>hazrat<sup>t</sup></i> , <i>hazra't<sup>t</sup></i> , <i>hazret</i> , <i>hazret<sup>t</sup></i> , <i>hāzret</i> .



KAULA	STEIN
suti	sut <sup>i</sup> .
tati	tat <sup>i</sup> , ta <sup>i</sup> ti, ta <sup>i</sup> t <sup>i</sup> , tat <sup>v</sup> .
ti-ti	titi.
tō-ti	tōt <sup>v</sup> i.
ts <sup>a</sup> -ti	tsati.
wati	vat <sup>i</sup> , va <sup>i</sup> t <sup>i</sup> , va <sup>i</sup> ti, vat <sup>v</sup> e.
wāti	vāt <sup>i</sup> , vā <sup>i</sup> t <sup>i</sup> , vāt <sup>v</sup> e.
yēti	yat <sup>i</sup> , yet <sup>i</sup> .
yi-ti	yi ti.
yiti	yeti, yit <sup>i</sup> .
hāvi	hāvi.
shēstravi	shast <sup>a</sup> rvi, shūt <sup>a</sup> ravi.
bāyi	bāya, bāye.
grīst <sup>i</sup> -bāyi	grēst bāye, grēst <sup>a</sup> bāye.
dōyi	doye.
āgayi	āgaye.
khēyi	kheye.
lāyi	lāye.
salayi	salaya.
cārpāyi	palangas.
par <sup>i</sup> yi	pa <sup>i</sup> riye.
dwā-yi	dv <sup>o</sup> y <sup>u</sup> .
hawā-yi	havāye.
yīyi	yīye.
zi	ze.
dizi	dīzi.
bēh <sup>i</sup> zi	bih zi.
khēzi	khyēzi.
tshān <sup>i</sup> zi	tsan <sup>a</sup> zi.
sanzi	sanzi, sanzi.
pātashāha-sanzi	pādshahasanzi.
pātashēha-sanzi	pādshaha sanzi, pādshaha sanzi
ām <sup>i</sup> -sanzi	a <sup>i</sup> misanzi.
sōnara-sanzi	sunar sanzi, sunarsanza.
yāra-sanzi	yārisanzi.

KAULA	STEIN
rōzi	rōzi.
kār <sup>i</sup> zi	ka <sup>i</sup> rzi.
marāz-i	marāj.
wās <sup>i</sup> zi	vaz <sup>i</sup> za.
vizi	vizē.
pöv <sup>i</sup> zi	pā <sup>i</sup> vzi.
kyāzi	kyāzi, kyā ze, kyā zi, kyā <sup>i</sup> z <sup>i</sup> .
ti-kyāzi	ti kyā zi.
azīz-i	azīza, azīza.

## Words ending in ī

wurdī	vurdī.
saragī	sargi, sargī, sargēh.
shöhī	shāhī.
pātashöhī	pādshāhi, pādshāhī, pād <sup>a</sup> shāhī.
jūshī	jōshī.
hab-jūshī	habjōshī.
wōbālī	vu bā <sup>i</sup> lī.
dōlī	dā <sup>i</sup> lī.
tasalī	tas <sup>a</sup> lī.
miskīnī	miskīnī.
wōphādōrī	vuph dā <sup>i</sup> ri, vupha dā <sup>i</sup> ri, vuphā dā <sup>i</sup> rī, vupha dā <sup>i</sup> rī.
tamaskhurī	tamis kuri.
phakīrī	fakīrī.
nōkarī	naukrī, nōk <sup>a</sup> rī.
parī	pa <sup>i</sup> r <sup>i</sup> , pa <sup>i</sup> rī.
huzūrī	hazūrī.
wazīrī	vazīrī.
vēsī	vesī.
tī	tih.
baltī	balti.
masnavī	masnavī.
gaznavī	gaznavī.
pōravī	pāravī.



## KAULA      STEIN

yī	yi.
judōyī	zhudāi.
wōphōyī	vuphāi.
bē-wōphōyī	bēvophāi.
bēwōphōyī	bē vuphāi.
gum-rōyī	gum <sup>a</sup> rā yiy.

## Word ending in ǝ

kě-hǝ	k <sup>v</sup> aho, kyaho.
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## Words ending in ō

ō	o.
sōhibō	sāhibō.
hō	hō.
khōs <sup>t</sup> hō	khāsihō.
ākhō	ākhu.
tsākhō	tsākhu.
kathō	kathu.
phakīrō	fakīrō.
wazīrō	vaziro.
hatō	hatō.
jāwō	jāo.
khōdāyō	kodāyu.
khyō	kh <sup>v</sup> au.
atsayō	atsayo.
arz ō	arzo.

## Words ending in ö

lagahö	lagaha.
chalahö	chalaha.
dimahö	dīm <sup>a</sup> ha.
yimahö	yimaha.
yith tshunahö	yetsana ha.
karahö	kare ha, karaha.
bāwahö	bāva ha.
hāwahö	hāv <sup>a</sup> ha.

Words ending in <sup>u</sup>

amōb <sup>u</sup>	amōb.
sumb <sup>u</sup>	sumb.
rētas sumb <sup>u</sup>	ritasumb.

## KAULA      STEIN

bod <sup>u</sup>	bud.
dod <sup>u</sup>	dud.
dód <sup>u</sup>	dād, dōd.
shod <sup>u</sup>	shod.
thod <sup>u</sup>	thud.
kod <sup>u</sup>	kur.
mod <sup>u</sup>	mud.
mūd <sup>u</sup>	mōd, mūd.
gōnd <sup>u</sup>	gund.
hond <sup>u</sup>	hund.
pātashöhī-hond <sup>u</sup>	pādshāhīhund.
kathi-hond <sup>u</sup>	kat <sup>v</sup> ehund.
mājě-hond <sup>u</sup>	māje hund.
lālan-hond <sup>u</sup>	lālan hund.
tihond <sup>u</sup>	tihund.
tuhond <sup>u</sup>	tuhund.
kond <sup>u</sup>	kund.
sond <sup>u</sup>	sund.
asond <sup>u</sup>	am <sup>t</sup> sund.
sōhiba-sond <sup>u</sup>	sāhib <sup>a</sup> sund.
pātashāha-sond <sup>u</sup>	pādshāh <sup>a</sup> sund.
pātashěha-sond <sup>u</sup>	pādshaha sund, pādshahasund.
shēnāka-sond <sup>u</sup>	shinākasund.
möl <sup>t</sup> -sond <sup>u</sup>	mā <sup>t</sup> l <sup>t</sup> sund.
ām <sup>t</sup> -sond <sup>u</sup>	ām <sup>t</sup> sund, amisund, ā <sup>t</sup> mi sund.
gōlāma-sond <sup>u</sup>	gulāmasund.
sōdāgāra-sond <sup>u</sup>	saudāgārasund.
phakīra-sond <sup>u</sup>	fakīrasund.
sōnara-sond <sup>u</sup>	sunarsund.
yāra-sond <sup>u</sup>	yārasund.
khōdāyě-sond <sup>u</sup>	khudāyesund.
sapod <sup>u</sup>	sapud.
rūd <sup>u</sup>	rūd.
syod <sup>u</sup>	syud, s <sup>v</sup> ud.
log <sup>u</sup>	log, lug.
lōg <sup>u</sup>	lōg.
shōng <sup>u</sup>	shung.
tog <sup>u</sup>	tug.

KAULA	STEIN
wuch <sup>u</sup>	vuch.
lyukh <sup>u</sup>	l <sup>v</sup> ükh.
rosh <sup>u</sup>	rush.
buth <sup>u</sup>	but.
khoth <sup>u</sup>	khut.
thôth <sup>u</sup>	tôt. Cf. t <sup>h</sup> ôth <sup>u</sup> .
kuth <sup>u</sup>	kut.
moth <sup>u</sup>	mut.
tôth <sup>u</sup>	tôt. Cf. thôth <sup>u</sup> .
woth <sup>u</sup>	vut, vuth.
wôth <sup>u</sup>	vo <sup>t</sup> , vut, voth, vuth.
yuth <sup>u</sup>	yüth.
byüth <sup>u</sup>	byüt, byüt, byôth, byôth, byüth.
dyüth <sup>u</sup>	dyüt, dyut, dyüth <sup>u</sup> , vuch.
kyuth <sup>u</sup>	kyut.
myüth <sup>u</sup>	myüt.
zyuth <sup>u</sup>	zyut.
gotsh <sup>u</sup>	gôts, guts.
hyuh <sup>u</sup>	h <sup>v</sup> u, hyu.
khābuk <sup>u</sup>	kābuk.
bāguk <sup>u</sup>	bāguk <sup>u</sup> .
dōhuk <sup>u</sup>	dohuk.
watharanuk <sup>u</sup>	vat <sup>a</sup> ranuk.
nayistānuk <sup>u</sup>	nayis tānuk.
wanuk <sup>u</sup>	vanuk.
jēnatuk <sup>u</sup>	jan <sup>a</sup> tuk, jan <sup>a</sup> tukh.
amyuk <sup>u</sup>	am <sup>t</sup> kuy, am <sup>v</sup> uk, am <sup>y</sup> uk, a <sup>t</sup> m <sup>v</sup> uk.
kamyuk <sup>u</sup>	kam <sup>v</sup> ük.
gōdanyuk <sup>u</sup>	gudeñyuk.
hatsyuk <sup>u</sup>	hats <sup>v</sup> uk.
ôl <sup>u</sup>	âl.
phol <sup>u</sup>	phul.
phôl <sup>u</sup>	phul.
shēhul <sup>u</sup>	shuhul.

KAULA	STEIN
kôl <sup>u</sup>	kôl.
môl <sup>u</sup>	môl, môr.
buñul <sup>u</sup>	buñyül.
tul <sup>u</sup>	tul.
tsol <sup>u</sup>	tsul.
yēñewôl <sup>u</sup>	yeñyi vâl, yeñyivôl, yeñy <sup>t</sup> vôl.
zôl <sup>u</sup>	zôl.
kyom <sup>u</sup>	kyum.
trëyum <sup>u</sup>	treyimi.
pöntsium <sup>u</sup>	pānts <sup>v</sup> üm.
kaḍun <sup>u</sup>	kaḍun.
laḍun <sup>u</sup>	laḍun.
maḡun <sup>u</sup>	maḡun.
hūn <sup>u</sup>	hūn.
ḍēshun <sup>u</sup>	ḍēshun.
tshon <sup>u</sup>	tsun.
gatshun <sup>u</sup>	gatsun.
aṣh <sup>t</sup> kun <sup>u</sup>	aṣhkun, aṣkun.
galun <sup>u</sup>	galun.
tulun <sup>u</sup>	tulun.
anun <sup>u</sup>	anun.
khanun <sup>u</sup>	khanun.
panun <sup>u</sup>	panen, panun.
dapun <sup>u</sup>	dopun.
sōmb <sup>a</sup> run <sup>u</sup>	somb <sup>a</sup> run.
sapharun <sup>u</sup>	safarun.
watharun <sup>u</sup>	vat <sup>a</sup> run.
karun <sup>u</sup>	karun.
mārun <sup>u</sup>	mārun.
sōn <sup>u</sup>	sōn.
sōn <sup>u</sup>	sun.
āsun <sup>u</sup>	āsun.
khasun <sup>u</sup>	khasun.
bikarmājētun <sup>u</sup>	vikarmājītun.
tsatun <sup>u</sup>	tsalun.
wātun <sup>u</sup>	vātun.
atsun <sup>u</sup>	atsun.
won <sup>u</sup>	vun.
nērawun <sup>u</sup>	nēravun.

KAULA	STEIN
trāwun <sup>u</sup>	trāvun.
kāsawun <sup>u</sup>	kās <sup>u</sup> vun.
yun <sup>u</sup>	h <sup>v</sup> ün, yün.
byon <sup>u</sup>	b <sup>v</sup> ün, b <sup>i</sup> yun.
cyon <sup>u</sup>	chun, ch <sup>v</sup> un.
cyôn <sup>u</sup>	chôn, chôn <sup>v</sup> , chōny, ch <sup>v</sup> ôn.
dyun <sup>u</sup>	dyun.
hyon <sup>u</sup>	h <sup>v</sup> un.
khyon <sup>u</sup>	khyun.
myôn <sup>u</sup>	myân, myôn.
zyun <sup>u</sup>	zün, z <sup>v</sup> ün, zyün.
zon <sup>u</sup>	zun.
bōzun <sup>u</sup>	bōzun.
sōzun <sup>u</sup>	sōzun.
gusôn <sup>u</sup>	gosōny.
dop <sup>u</sup>	dop, dop <sup>u</sup> , dup, dup <sup>a</sup> .
bōr <sup>u</sup>	bōr.
mōdur <sup>u</sup>	mudur.
gur <sup>u</sup>	gur.
gūr <sup>u</sup>	gūr.
phor <sup>u</sup>	phurtas.
kor <sup>u</sup>	kud, kar, kur, kur <sup>i</sup> .
mor <sup>u</sup>	mud.
mōr <sup>u</sup>	mōd, mōr.
pūr <sup>u</sup>	pūr.
tsōpōr <sup>u</sup>	tsopōr.
khōwur <sup>u</sup>	khāvur.
hyor <sup>u</sup>	h <sup>v</sup> ur, hyür.
phyūr <sup>u</sup>	p <sup>v</sup> ūr.
ōs <sup>u</sup>	ās, ās, ās <sup>u</sup> , ōs.
bus <sup>u</sup>	bus.
ot <sup>u</sup>	at <sup>i</sup> , ot, ut, ath, uth.
hot <sup>u</sup>	hut.
hoṭ <sup>u</sup>	hot.
khot <sup>u</sup>	khot <sup>u</sup> , khut, khut, khuth, kut.

KAULA	STEIN
khōṭ <sup>u</sup>	khut.
koṭ <sup>u</sup>	koṭ.
koṭ <sup>u</sup>	khuth.
kūt <sup>u</sup>	kūt.
loṭ <sup>u</sup>	loṭ.
āmōt <sup>u</sup>	āmūt.
rūd <sup>u</sup> mot <sup>u</sup>	rōd <sup>a</sup> mut, rūd <sup>a</sup> mut.
gamōt <sup>u</sup>	gommūt, gōmus, gomūt.
gōmōt <sup>u</sup>	gamūt, gomūt.
lōg <sup>u</sup> mot <sup>u</sup>	lāg <sup>u</sup> mut.
dyūth <sup>u</sup> mot <sup>u</sup>	dyūtmut.
lyukh <sup>u</sup> mot <sup>u</sup>	l <sup>v</sup> ükhmut, lyükhmut.
gōl <sup>u</sup> mot <sup>u</sup>	gālmūt.
mumōt <sup>u</sup>	momūt.
on <sup>u</sup> mot <sup>u</sup>	on muth.
pēmōt <sup>u</sup>	p <sup>v</sup> ümūt, pyāmūt, pyümūt.
kor <sup>u</sup> mot <sup>u</sup>	kurmūt.
ōs <sup>u</sup> mot <sup>u</sup>	āsmūt.
roṭ <sup>u</sup> mot <sup>u</sup>	ruṭmūt.
rōṭ <sup>u</sup> mot <sup>u</sup>	rot <sup>a</sup> mut.
wōt <sup>u</sup> mot <sup>u</sup>	voṭ <sup>u</sup> mut, vōt <sup>u</sup> muth.
dyut <sup>u</sup> mot <sup>u</sup>	dyutmut, dyut <sup>a</sup> mut, dyūt <sup>a</sup> mut.
thow <sup>u</sup> mot <sup>u</sup>	thāy mut.
thōw <sup>u</sup> mot <sup>u</sup>	thāumūt, thāumūt.
lādyōmōt <sup>u</sup>	lād <sup>v</sup> ōmūt.
nyūmōt <sup>u</sup>	nyumūt.
noṭ <sup>u</sup>	nut.
poṭ <sup>u</sup>	phot, phut, put, puth.
roṭ <sup>u</sup>	rōt, rut.
drōṭ <sup>u</sup>	drōt.
troṭ <sup>u</sup>	trut.
host <sup>u</sup>	host, host <sup>u</sup> .

KAULA	STEIN
<i>gryüst<sup>u</sup></i>	<i>grost.</i>
<i>tot<sup>u</sup></i>	<i>thuth, tot, tut.</i>
<i>tsot<sup>u</sup></i>	<i>tsöt.</i>
<i>wôt<sup>u</sup></i>	<i>vât, vôt, vôt<sup>i</sup>, vôt, voth.</i>
<i>yüt<sup>u</sup></i>	<i>yüt.</i>
<i>dyut<sup>u</sup></i>	<i>d<sup>v</sup>ut, dyut, dyuth.</i>
<i>kyut<sup>u</sup></i>	<i>kh<sup>v</sup>ut, khyuth, k<sup>v</sup>ut, kyut, kyuth.</i>
<i>tshyot<sup>u</sup></i>	<i>tsut, ts<sup>v</sup>ut, ts<sup>v</sup>ut.</i>
<i>tyüt<sup>u</sup></i>	<i>tyüt.</i>
<i>hots<sup>u</sup></i>	<i>hots, huts.</i>
<i>bôw<sup>u</sup></i>	<i>bôu.</i>
<i>thôw<sup>u</sup></i>	<i>thâu.</i>
<i>lôw<sup>u</sup></i>	<i>lâu.</i>
<i>môkalôw<sup>u</sup></i>	<i>moklau.</i>
<i>nôw<sup>u</sup></i>	<i>nâu, nôu.</i>
<i>parzanôw<sup>u</sup></i>	<i>parza nâu, parza nâu.</i>
<i>sômb<sup>a</sup>rôw<sup>u</sup></i>	<i>somb<sup>a</sup>rau, somb<sup>a</sup> rau.</i>
<i>tsamruw<sup>u</sup></i>	<i>tsam ru, tsam<sup>a</sup>ru.</i>
<i>trôw<sup>u</sup></i>	<i>trôv.</i>
<i>shêstruw<sup>u</sup></i>	<i>shast<sup>a</sup>ro.</i>
<i>něcyuv<sup>u</sup></i>	<i>n<sup>v</sup>echu.</i>
<i>mahanyuv<sup>u</sup></i>	<i>mahñyu.</i>
<i>bôy<sup>u</sup></i>	<i>boy, bôy.</i>
<i>bûz<sup>u</sup></i>	<i>bôz.</i>
<i>poz<sup>u</sup></i>	<i>puz.</i>
<i>apoz<sup>u</sup></i>	<i>apuz.</i>

Words ending in <sup>u</sup>

<i>dôhüç<sup>ü</sup></i>	<i>dohuch.</i>
<i>nayistānüc<sup>ü</sup></i>	<i>nayis tān nāch.</i>
<i>azic<sup>ü</sup></i>	<i>azich.</i>
<i>bud<sup>ü</sup></i>	<i>bud.</i>
<i>thüd<sup>ü</sup></i>	<i>tađ, tor. Cf. thür<sup>ü</sup>.</i>
<i>kūd<sup>ü</sup></i>	<i>kūd. See also kūr<sup>ü</sup>.</i>

KAULA	STEIN
<i>kründ<sup>ü</sup></i>	<i>k<sup>a</sup>rand.</i>
<i>tsünd<sup>ü</sup></i>	<i>tsund.</i>
<i>wuch<sup>ü</sup></i>	<i>vuch.</i>
<i>bôlbösh<sup>ü</sup></i>	<i>bôlbāsh.</i>
<i>hish<sup>ü</sup></i>	<i>hish.</i>
<i>zêth<sup>ü</sup></i>	<i>zith.</i>
<i>wôts<sup>h</sup><sup>ü</sup></i>	<i>vuts.</i>
<i>wütsh<sup>ü</sup></i>	<i>vuts.</i>
<i>dômbij<sup>ü</sup></i>	<i>dumbij.</i>
<i>düj<sup>ü</sup></i>	<i>daje.</i>
<i>shêh<sup>ü</sup>j<sup>ü</sup></i>	<i>shahij.</i>
<i>luj<sup>ü</sup></i>	<i>laj.</i>
<i>mang luj<sup>ü</sup></i>	<i>mang<sup>a</sup>laj.</i>
<i>möj<sup>ü</sup></i>	<i>māj, mōj.</i>
<i>dôda-möj<sup>ü</sup></i>	<i>dod<sup>a</sup>māj.</i>
<i>wôramöj<sup>ü</sup></i>	<i>vur māj, vur<sup>a</sup>mōj.</i>
<i>wölinj<sup>ü</sup></i>	<i>vālinje.</i>
<i>tuj<sup>ü</sup></i>	<i>tuj.</i>
<i>gāt<sup>ü</sup>j<sup>ü</sup></i>	<i>gātij.</i>
<i>tsüj<sup>ü</sup></i>	<i>tsaj, tsaj<sup>i</sup>jy.</i>
<i>wöj<sup>ü</sup></i>	<i>vāj, vāj, vāj<sup>v</sup>.</i>
<i>köm<sup>ü</sup></i>	<i>kām, kāma, kōm.</i>
<i>tröm<sup>ü</sup></i>	<i>trōm.</i>
<i>satim<sup>ü</sup></i>	<i>satim<sup>v</sup>.</i>
<i>pöntsim<sup>ü</sup></i>	<i>pāntsim, pānts<sup>v</sup>um.</i>
<i>trëyim<sup>ü</sup></i>	<i>triyim.</i>
<i>dön<sup>ü</sup></i>	<i>dān.</i>
<i>zaböñ<sup>ü</sup></i>	<i>zabāñy.</i>
<i>diñ<sup>ü</sup></i>	<i>diñy.</i>
<i>chöñ<sup>ü</sup></i>	<i>chān<sup>v</sup>.</i>
<i>küñ<sup>ü</sup></i>	<i>kan.</i>
<i>wālün<sup>ü</sup></i>	<i>vālañy.</i>
<i>nüñ<sup>ü</sup></i>	<i>nañyi.</i>
<i>anüñ<sup>ü</sup></i>	<i>anañ<sup>v</sup>, aneñy.</i>
<i>tshunüñ<sup>ü</sup></i>	<i>tsaneñy.</i>
<i>panüñ<sup>ü</sup></i>	<i>panen, panen<sup>i</sup>, panen<sup>v</sup>, paneñy, paniñy.</i>



KAULA	STEIN	KAULA	STEIN
<i>karüñ<sup>ū</sup></i>	<i>karin<sup>v</sup>, kareñy,</i> <i>kariny.</i>	<i>āmüts<sup>ū</sup></i>	<i>āmuts.</i>
<i>sön<sup>ū</sup></i>	<i>sāñ<sup>v</sup>, sã<sup>1</sup>ñy.</i>	<i>gamüts<sup>ū</sup></i>	<i>gamuts.</i>
<i>wasüñ<sup>ū</sup></i>	<i>vasan<sup>t</sup>.</i>	<i>tsüj<sup>ū</sup>müts<sup>ū</sup></i>	<i>tsajmats,</i> <i>tsajamats.</i>
<i>bikarmājētüñ<sup>ū</sup></i>	<i>vikarmājiteñy.</i>	<i>hěkmüts<sup>ū</sup></i>	<i>hekamats.</i>
<i>mōtüñ<sup>ū</sup></i>	<i>mōteny.</i>	<i>mumüts<sup>ū</sup></i>	<i>momuts.</i>
<i>bacāwüñ<sup>ū</sup></i>	<i>bachāvinny.</i>	<i>tshuñ<sup>ū</sup>müts<sup>ū</sup></i>	<i>tsuñye muts.</i>
<i>pakawüñ<sup>ū</sup></i>	<i>pak<sup>a</sup>vañy.</i>	<i>wüñ<sup>ū</sup>müts<sup>ū</sup></i>	<i>vun<sup>v</sup>muts.</i>
<i>mōkalāwüñ<sup>ū</sup></i>	<i>mokalāvañy.</i>	<i>pēmüts<sup>ū</sup></i>	<i>p<sup>v</sup>imats.</i>
<i>yiñ<sup>ū</sup></i>	<i>yiny.</i>	<i>kür<sup>ū</sup>müts<sup>ū</sup></i>	<i>karmuts,</i> <i>kurmuts.</i>
<i>cyön<sup>ū</sup></i>	<i>ch<sup>t</sup>ān, ch<sup>v</sup>ān<sup>t</sup>,</i> <i>ch<sup>v</sup>ān<sup>v</sup>.</i>	<i>parzanöv<sup>ū</sup>müts<sup>ū</sup></i>	<i>parza nāu muts.</i>
<i>chyön<sup>ū</sup></i>	<i>chāny.</i>	<i>tröv<sup>ū</sup>müts<sup>ū</sup></i>	<i>trau muts.</i>
<i>myön<sup>ū</sup></i>	<i>myě, mēñy, m<sup>v</sup>ēn,</i> <i>myēn, m<sup>v</sup>ēñy.</i>	<i>rōts<sup>ū</sup></i>	<i>rāts.</i>
<i>zün<sup>ū</sup></i>	<i>zany, za<sup>t</sup>n<sup>v</sup>.</i>	<i>wōts<sup>ū</sup></i>	<i>vāts, vāts.</i>
<i>ör<sup>ū</sup></i>	<i>ār.</i>	<i>yüts<sup>ū</sup></i>	<i>yits<sup>a</sup>.</i>
<i>thür<sup>ū</sup></i>	<i>tar, tür.</i> <i>Cf. thüd<sup>ū</sup>.</i>	<i>gōv<sup>ū</sup></i>	<i>gau, gau, gāu.</i>
<i>ath<sup>ū</sup>r<sup>ū</sup></i>	<i>atar.</i>	<i>shěstrüv<sup>ū</sup></i>	<i>shast<sup>a</sup>ro.</i>
<i>kür<sup>ū</sup></i>	<i>kūd, kūr, khūd.</i> <i>See also kūd<sup>ū</sup>.</i>	<i>büz<sup>ū</sup></i>	<i>bōz.</i>
<i>kür<sup>ū</sup></i>	<i>kar, ka<sup>t</sup>r<sup>t</sup>.</i>	<i>hünz<sup>ū</sup></i>	<i>hanz, hunz.</i>
<i>phikir<sup>ū</sup></i>	<i>fik<sup>a</sup>r, phikir.</i>	<i>gurēn-hünz<sup>ū</sup></i>	<i>gur<sup>v</sup>en-hanz.</i>
<i>t<sup>al</sup>ūr<sup>ū</sup></i>	<i>tular.</i>	<i>yihünz<sup>ū</sup></i>	<i>yihās.</i>
<i>māch-t<sup>al</sup>ūr<sup>ū</sup></i>	<i>māch tular.</i>	<i>sünz<sup>ū</sup></i>	<i>sanz, sunz,</i> <i>sanzüy, sünz.</i>
<i>mür<sup>ū</sup></i>	<i>mar.</i>	<i>khāwanda-sünz<sup>ū</sup></i>	<i>kāvandasunz.</i>
<i>miñě-mür<sup>ū</sup></i>	<i>ming<sup>e</sup> mar.</i>	<i>pātashāha-sünz<sup>ū</sup></i>	<i>pādshāh sanz,</i> <i>pādshāhasanz.</i>
<i>nür<sup>ū</sup></i>	<i>nur.</i>	<i>pātashēha-sünz<sup>ū</sup></i>	<i>pādshahasanz,</i> <i>pādshahasunz.</i>
<i>tür<sup>ū</sup></i>	<i>tar.</i>	<i>rājě-sünz<sup>ū</sup></i>	<i>rājasanz,</i> <i>rājasunz.</i>
<i>tsūr<sup>ū</sup></i>	<i>tsūr.</i>	<i>möl<sup>t</sup>-sünz<sup>ū</sup></i>	<i>mā<sup>t</sup>l<sup>t</sup>-sanz,</i> <i>mā<sup>t</sup>lisanz,</i> <i>mā<sup>t</sup>lisunz.</i>
<i>zür<sup>ū</sup></i>	<i>zēr, z<sup>v</sup>ēr.</i>	<i>ām<sup>t</sup>-sünz<sup>ū</sup></i>	<i>amisanz,</i> <i>amisunz.</i>
<i>ös<sup>ū</sup></i>	<i>ās.</i>	<i>gölāma-sünz<sup>ū</sup></i>	<i>gulāmasanz.</i>
<i>phüt<sup>ū</sup></i>	<i>phut.</i>	<i>tām<sup>t</sup>-sünz<sup>ū</sup></i>	<i>ta<sup>t</sup>misanzüy.</i>
<i>rüt<sup>ū</sup></i>	<i>rat.</i>	<i>sōna-sünz<sup>ū</sup></i>	<i>sunasanz.</i>
<i>bōts<sup>ū</sup></i>	<i>bāts, bāts.</i>	<i>phakīra-sünz<sup>ū</sup></i>	<i>fakīrasanz,</i> <i>fakīrasunz.</i>
<i>dits<sup>ū</sup></i>	<i>dits.</i>		
<i>khüts<sup>ū</sup></i>	<i>khats, kats.</i>		
<i>kits<sup>ū</sup></i>	<i>kits.</i>		
<i>kōts<sup>ū</sup></i>	<i>kāts.</i>		
<i>adālüts<sup>ū</sup></i>	<i>adālat.</i>		

KAULA	STEIN
sōnara-sünz <sup>ü</sup>	sunar sanz, sunarsanz.
wōrüz <sup>ü</sup>	vurudz.
wuz <sup>ü</sup>	daj.
nāyēz <sup>ü</sup>	nāyiz.

Words ending in u  
 gatshu gatsu.  
 nu nu.

Word ending in ū  
 saniyāsū sanyās<sup>a</sup>.

Words ending in b

āb	āb.
sabab	sabab.
dab	dab.
dōb	dob.
gōb	gāb.
khāb	kāb, kāv.
khūb	khūb.
sōhib	sāhib.
wahab	vahab.
par wahab	parvahab.
mōjub	mōjūb.
phamb	phamb, pamb.
sōb	sāb.
tab	tap.
kitāb	kitāb.
jēwāb	javāb.
sawāb	savāb.

Word ending in c  
 khar<sup>a</sup>c kharj.

Words ending in d or ḍ

had	had <sup>a</sup> .
khōḍ	khod.
kōd	kād, kād, kād, kā <sup>i</sup> d.
kākad	kākad, kakad.
lad	lad.

KAULA	STEIN
jēl <sup>a</sup> d	jal <sup>a</sup> d.
mad	mad <sup>a</sup> .
hamud	hamud.
ahmad	ahmad.
mahmad	mahamad, muhammad.
nād	nād.
and	and.
band	band.
gand	gand.
shānd	shānd.
yārkand	yārkand.
pasand	pasand, pasand
khāwand	khāvand, kāvand.
dard	dard.
murād	murād.
vir <sup>i</sup> d	vir <sup>i</sup> d.
rasad	rasat.
wustād	ustād, vustad, vustād.
wad	vad.
yād	yād.
nōyid	nāyid.
phār <sup>i</sup> yād	pharyād, pheryād.
zad	zad.
zid	zid.
muhimzad	mohim zad.

Words ending in g

bāg	bāg.
bāḡ	bāng.
lāg	lāg.
mōv lāg	maulāk.
nāg	nāg.
palang	palang, palang, palang.
mang	mang.
prang	prang.
wutsha-prang	vuts <sup>a</sup> prang.

KAULA	STEIN	KAULA	STEIN
zang	zang.	shěh	she.
drāg	drāg.	shěhan-shāh	shāhanshāh.
yěg	yeg.	pātashāh	pādshah, pādshāh, pād <sup>a</sup> shāh.
Words ending in <i>h</i>		pātashěh	pādshah, pādshāh, pād <sup>a</sup> shāh.
āh	ah.	kuth <sup>v</sup> āh	kutha.
běh	be.	rāthāh	rātha.
bōh	bo, bu.	sāthāh	sātha.
marhabāh	marhaba.	sěthāh	setā, setā, sethā, sethā.
subuh	subu.	kěntshāh	kh <sup>v</sup> ē, kh <sup>v</sup> ē tsa, khyē, khyē tsa, khyētsa, kēn <sup>v</sup> tsa, kēn <sup>v</sup> tsā, kētsā, k <sup>v</sup> ēntsa, k <sup>v</sup> ētsa, k <sup>v</sup> ētsā, k <sup>v</sup> ētsa, k <sup>v</sup> ētsā, kyē tsa, kyētsa.
hěch	hech.	jāh	ja, jā.
wuch	vuch.	akh	ak, akh.
dah	da.	ākh	āk.
dōh	do, doh.	kāh	ka.
d <sup>u</sup> h	dü.	kāh	kah.
judāh	zhudā.	kēh	khyē, k <sup>v</sup> e, k <sup>v</sup> ē, kyā, kyē.
aj <sup>a</sup> dāh	azhda.	kīh	kih.
sadāh	sadau.	bēkh	b <sup>v</sup> ēk, byēk.
wustādāh	vustāda.	labakh	labak.
alvidāh	al vida.	sabakh	sabak.
yědāh	yerā.	dikh	dik.
gāh	ga, gā, gah.	kādikh	ka <sup>a</sup> dik, karik, ka <sup>a</sup> rik.
āgāh	āga.	kūd <sup>a</sup> kh	ka <sup>a</sup> duk.
běgāh	begā.	ko <sup>a</sup> duk	kuruk.
pagāh	pag <sup>a</sup> , pagā.	bandūkh	bandūk.
hargāh	har ga, har gā, hargā.	sapadakh	sapada <sup>a</sup> k.
shōra-gāh	shōra ga, shōragā.	yīd <sup>a</sup> kāh	īdgāh.
hěh	h <sup>v</sup> e.	nazdikh	nazdik.
shūbihěh	shuybehe, shūybihe.		
chěh	sha, che, chu.		
chih	che, chi, chu, ch <sup>v</sup> a.		
chīh	chī.		
chuh	che, chu, chuh.		
pātashěhāh	pādshāh.		
khěh	k <sup>v</sup> e.		
akhāh	akha.		
dādkhāh	dād kha.		



KAULA	STEIN
gōkh	gāk.
lagakh	lagak.
lagēkh	lagik.
chēkh	chak, chek.
chikh	chuk.
chukh	chuk, chukā.
wuchakh	vuchak.
wuchikh	vuchuk.
wuchukh	vuchuk, vucuk.
wuch <sup>u</sup> kh	vuchuk.
wuch <sup>h</sup> akh	vuch hak.
katikō chukh	kati kōchuk.
khēkh	kyek.
samokhukh	sam <sup>a</sup> kukh.
dimahakh	dim <sup>a</sup> hak.
phakh	phak.
dop <sup>u</sup> hakh	dop hak, dophak.
karahakh	kar <sup>a</sup> hak.
kor <sup>u</sup> hakh	kur hak.
karuhukh	kar <sup>u</sup> huk.
shēkh	shak, shōk.
ash <sup>h</sup> kh	ashik.
pōshākh	poshāk.
müth <sup>u</sup> kh	motuk.
won <sup>u</sup> thakh	vunthak.
gatshakh	gatsak.
dāp <sup>h</sup> zihēkh	dabza hek, dabzi hek.
likh	lekh.
lōkh	lōk.
tasalī kēh	tastīkā.
tulukh	tuluk.
wōlikh	vālik.
zōlukh	zāluk, zāluk.
makh	mak.
dit <sup>h</sup> makh	dit <sup>a</sup> mak.
dapyāmakh	dap <sup>v</sup> āmak.
ankāh	anka, ankā.
ānikh	anik, anik.
anukh	anuk.
onukh	anuk, unuk.

KAULA	STEIN
chunakh	chu nak.
tshunukh	tsunuk.
shēnākh	shināk.
dop <sup>u</sup> nakh	dop <sup>u</sup> nak, dop <sup>u</sup> nak, dopu nak, dopunak.
kār <sup>h</sup> nakh	ka <sup>h</sup> rinak.
kor <sup>u</sup> nakh	kurnak.
māranakh	mārenak.
rüt <sup>u</sup> nakh	rut <sup>a</sup> nak.
dyut <sup>u</sup> nakh	dyut <sup>a</sup> nak, dyutanak, dyüt <sup>u</sup> nak.
tsōnukh	tsānuk.
hōw <sup>u</sup> nakh	hāu nak.
thōw <sup>u</sup> nakh	thāvnak.
zānakh	zānak.
üñ <sup>u</sup> kh	añyik.
kaññēkh	kanyek.
waññēkh	vañye nak.
pākh	pāk.
dopukh	dopuk.
rakh	rakh.
bür <sup>u</sup> kh	bar <sup>a</sup> k, barāk.
mōbārakh	mubārak.
drākh	drāk.
shrākh	shrāk.
shērīkh	sherik.
krēkh	krāk, krēk, krēkh.
karakh	karak.
karēkh	ka <sup>h</sup> rik, ka <sup>h</sup> rikh.
kārikh	kārik.
korukh	kāruk, koruk, kuruk.
kür <sup>u</sup> kh	karuk.
porukh	paduk.
phut <sup>o</sup> ruk	phut <sup>a</sup> ruk.
āsakh	āsak.
ōsukh	āsuk, ōsuk.



KAULA	STEIN
khasakh	khasak.
mushtākh	mushtāk.
wātakh	vātak.
dyutukh	d <sup>v</sup> ūthuk, d <sup>v</sup> utuk, d <sup>v</sup> ūtuk, dyutuk.
hyotukh	h <sup>v</sup> ūtuk.
dits <sup>u</sup> kh	ditsuk.
thōvikh	thāvik.
thōv <sup>u</sup> kh,	thāvuk.
milūv <sup>u</sup> kh	mil <sup>v</sup> vuk.
trōwukh	trāvuk.
yēkh	yek.
āyēkh	āyak.
byākh	b <sup>v</sup> ēk, byāk.
byēkh	b <sup>v</sup> ēk.
bacyōkh	bachōk.
lōyikh	lāyak.
lōyukh	lāyuk.
nyūkh	nyūk.
anyūkh	anyūk.
niyēkh	niyak.
pēyēkh	p <sup>v</sup> eyak.
h <sup>a</sup> rēyēkh	h <sup>a</sup> rēyek.
karyūkh	karūk.
mōryūkh	mār <sup>v</sup> ūk, mā <sup>v</sup> ryūk.
bōzakh	bōzak.
dizikh	dīz <sup>v</sup> ek.
lazakh	lazak.
nīzikh	n <sup>v</sup> azīk, n <sup>v</sup> ēzik, n <sup>v</sup> ēzik, nazdīk, nēzik.
dāp <sup>v</sup> zēkh	dābzīk.
sapüz <sup>u</sup> kh	sap <sup>a</sup> zak.
alāh	alla, allah.
bulbulāh	bulbula.
luh-luh	lolo, lōlō.
kālāh	kāla.
salāh	salā.

KAULA	STEIN
sölāh	sāla.
zālāh	zāla, zālā.
shēmāh	shamā, shāmā.
kōm <sup>u</sup> āh	kāma.
tamāh	tamā.
maṭi māh	maṭ <sup>v</sup> ma.
wumāh	vuma.
nōh	nu.
bīnāh	bīnā.
dānāh	dāna.
gōnāh	guna .
wuchunāh	vuchuna.
zanānāh	zanāna.
vig <sup>v</sup> nāh	vig <sup>v</sup> nya.
daph	dap.
thaph	tap, thap, thaph.
shāph	shāp.
kuluph	kulup.
sar <sup>a</sup> ph	sarp.
yinsāph	insāf, yin sāf.
yūsūph	yūsūf, yūsuf.
tāph	tāp.
rāh	ra.
brōh	brō.
brūh	broh.
khavarāh	kabara.
brūh-brūh	bro-bro.
shēharāh	shehra.
phakīrāh	fakīra.
phikirāh	fik <sup>a</sup> ra.
trēh	tre.
trih	tre.
vyūr <sup>u</sup> āh	yūra.
nazarāh	nazar.
sōh	sā, su.
suh	so, su.
gāsh	gāsh.
hōsh	hōsh.
khash	kash, pash.
khōsh	khush, <u>khush</u> .
phāsh	phāsh.

KAULA	STEIN
yih suh	yisu.
nāsh	nāsh.
nish	nish.
öl'-nāsh	āl'nāsh.
manōsh	manōsh.
mē-nish	m <sup>v</sup> enish.
pēsh	pēsh.
pharōsh	pharōsh.
trēsh	trās, trēsh.
wōsh	vōsh.
gwāsh	ghāsh, gāsh.
ta wōsh	tavōsh.
yīsāh	īsā.
bakh <sup>a</sup> cōyish	bakcāyish, bakhshāyish.
ath	at, at', at, at', a't', ath.
ōth	āth.
tih	ti.
bōj'-bath	bāj <sup>a</sup> vat.
dith	dit.
kaḍith	ka'rit, ka'rit, ka'rith.
ganḍith	ganḍit.
wōridāth	va'r <sup>v</sup> dāth.
gath	gat.
lōgith	lāgit.
shōngith	shungit.
hath	hat, hat.
hēth	het, hit, hitsan, h <sup>v</sup> et, h <sup>v</sup> eth, h <sup>v</sup> eth.
bihith	behit, bihit, bihith.
khath	khath.
tākhkhith	tākhūt, tākūt.
daskhath	daskath.
maṣlahath	musla hat, muslahat.
nahith	nahit.
ziyāphath	ziāfat.

KAULA	STEIN
rahath	rahat.
mārahath	mār <sup>a</sup> hat.
ḍishith	ḍēshit.
mashith	māshit.
mathith	matit.
wōthith	vuthit, vutit.
ḍyūthuth	ḍyūthut.
kath	kat, kath.
kēth	k <sup>v</sup> et, kyet, kh <sup>v</sup> ath, khyath.
akith	a'kith.
kōtāh	kōta.
nōktāh	nukhta.
sak <sup>a</sup> th	sak.
pōlith	pā'lith.
tulith	tulit.
wōlith	vālit.
zōlith	zālit.
math	mat.
yimāmath	yimāmat.
tāmath	tāmat.
yāmath	yāmat.
khazmath	kismat.
khizmath	khismat.
nūth	n <sup>v</sup> it.
anith	anit.
bōnth	bōnt.
amānath	amānat.
brōnth	brōnt.
wanith	vanit.
zīnith	z <sup>v</sup> ēnith.
wūñ <sup>u</sup> th	vañyit.
path	pat, path.
pēth	p <sup>v</sup> et, p <sup>v</sup> et, pyet, pyet, p <sup>v</sup> eth, p <sup>v</sup> eth.
bāpath	bāpat.
hāpath	hāpat.
hāputh	hāput.
papith	papit.

KAULA	STEIN	KAULA	STEIN
rāth	rāt, rāth.	wasith	vasit.
rēth	rit, r <sup>v</sup> eth.	sōyīsth	sāyist.
rath	rat.	tath	tat, tath, tat <sup>v</sup> .
barith	barit.	khatith	ka <sup>t</sup> tith.
sōmb <sup>a</sup> rith	sumbrit.	ra <sup>t</sup> ith	ra <sup>t</sup> it, ra <sup>t</sup> it.
khōrāth	khārāt.	mōkh ra <sup>t</sup> ith	mokra <sup>t</sup> it.
phirith	phirit.	tsa <sup>t</sup> ith	tsa <sup>t</sup> tith.
phūrith	phērit, phūrit, phērith, phe <sup>r</sup> rith.	wōtith	vā <sup>t</sup> it, vā <sup>t</sup> tith.
shūrith	shērit.	dabōvith	dabāvit.
watharith	vata <sup>r</sup> rith.	wath	vat, vath.
karēth	ka <sup>r</sup> it.	wāth	vāt.
karith	karit, karit, ka <sup>r</sup> it, ka <sup>r</sup> it, ka <sup>r</sup> rith, ka <sup>r</sup> rith.	wōth	vut.
koruth	karut, kurut.	wōth	vut, vut.
marith	marit.	hōwuth	hāvut.
mārath	mārat.	thāwath	thāvat.
mōrith	mā <sup>r</sup> it.	thōvuth	thāvut.
nīrith	nērit, nē <sup>r</sup> rith.	wōkavith	vok <sup>a</sup> vit.
prath	prat.	sōmb <sup>a</sup> rōwuth	sōmb <sup>a</sup> rāvuth.
pōrith	pā <sup>r</sup> it.	trōvith	trāvit, trā <sup>v</sup> it, trā <sup>v</sup> vith, trā <sup>v</sup> vith.
pūrith	pā <sup>r</sup> it.	tsāv ath	tsāvat.
sōrith	sā <sup>r</sup> it.	yēth	yat.
sūrath	sūrath.	yith	yat, yat, yet, yath.
khōbsūrath	khāb surat, khōbsurat, khōb sūrath, khōbsūrath, khōb-sūrath.	tarbyēth	tarā byat.
mutsarith	mutsa <sup>r</sup> it.	mashīyēth	mashīyat.
dōh ta rāth	dokht <sup>a</sup> rāt.	zuryāth	zur yāt.
sath	sat, sath.	nasīyēth	nasīyat.
sāth	sāth.	nas <sup>i</sup> yēth	na <sup>s</sup> 's'yat, na <sup>s</sup> 'siyat.
rukhsath	rukhsat, rukhsath.	was yith	vasyat, vasyat.
kōsūth	khāsīt, khā <sup>s</sup> 'sith.	zāth	zāth.
lāl sath	lāl <sup>s</sup> sat.	būzith	bōzit.
phursath	fursath.	būzuth	bōzuth.
wasth	vast.	munazāth	mun <sup>s</sup> zāt.
		dēva-zāth	dyav <sup>s</sup> zāth.
		ts <sup>h</sup>	su, tsā, tsā, tsī, tsu.
		atsh	ats.
		gatsh	gats, gats <sup>i</sup> .



KAULA	STEIN
shōtsh	shūts.
shěkhtsāh	sakhtsa.
kěntsāh	k <sup>v</sup> ētsa.
tsōratsh	tsōrastā.
vih	v <sup>v</sup> e.
wōh	voh.
dawāh	dava, davā.
dāwāh	dāvā.
hawāh	havā.
bēnawāh	bē navā.
siwāh	siva.
photuwāh	photu va.
něcyuvāh	nichuva.
yih	ye, yi, yim, yiy.
yuh	yi.
yüh	yi, yü.
tōb'yāh	tā'bya.
khyuh	khyau.
āth' kyāh	at'kyā.
kyāh	k <sup>v</sup> a, kya, kyā, kyah. Cf. kyā.
ās' kyāh	as'kya.
wārayāh	vārya, vāryā.
kōtyāh	kāi t <sup>v</sup> a, kā't <sup>v</sup> a, kā'tya.
āyě yih	āyiye.
z <sup>a</sup> h	zā, ze, z <sup>v</sup> i.
zāh	za.
hānzāh	hānzā.

## Words ending in j

bāj	bāj <sup>a</sup> , bājā.
khar <sup>a</sup> j	kharj, khar <sup>a</sup> j.
māhrāj	mah <sup>a</sup> rāj.

## Words ending in l

bulbul	bulbul.
dil	dil.
badal	badal.
gāl	gāl.
hāl	hāl.
bōd'hāl	bānd'hāl.

KAULA	STEIN
phal	phal.
tsātahāl	tsat <sup>a</sup> hāl, tsāt <sup>a</sup> hāl.
jēl	jal.
kāl	kāl.
shěkal	shakal.
lāl	lāl, lāl <sup>a</sup> , lal.
alil	alil.
dalil	dalil.
zatil	zatil.
māl	māl, māl <sup>a</sup> .
mōl	mul.
lālmāl	lāl māl.
nāl	nāl.
pal	pal.
as <sup>a</sup> l	asl, asal.
tal	tal, thal.
chēh tal	chetal.
putal	putal.
wātal	vātal.
mārawātal	māravātal.
tshāwul	tsāvul.
sawāl	savāl.
kuṭ <sup>a</sup> wāl	kuṭvāl, kuṭ <sup>a</sup> vāl.
pyāwal	pyāv <sup>a</sup> lā.
azal	azal, azal.

## Words ending in m

ām	ām.
dim	dim.
ādam	ādam.
kadam	kadam, kadam.
mukadam	mukadam.
sapodum	sapaṇum.
yīdam	īdam.
gōm	gōm.
mangum	mangum.
chēm	cham, chem.
chim	chim, chum.
	ch <sup>v</sup> um, chyum.
chum	chum, chum <sup>a</sup> , chum <sup>v</sup> .



KAULA	STEIN
larě chim	larichim.
lõhlari chim	lõ larichim.
wuchēm	vuchun.
wuchim	vuchun
gōham	gōham.
lagaham	lag <sup>h</sup> ham.
tagihēm	tag <sup>v</sup> eham.
pātashēham	pādshaham, pādshaham, pādshahan.
khām	khām, kām.
muhim	mohim, muhim, muh <sup>v</sup> im.
dop <sup>u</sup> ham	dop ham.
yibrāhim	ibrāhim.
mōr <sup>u</sup> ham	mōrham.
khashēm	khashim.
dyūthum	dyūthum.
kür <sup>u</sup> tham	k <sup>a</sup> r tam.
tsě kür <sup>u</sup> tham	tsik <sup>a</sup> r tam.
gatshēm	gats <sup>v</sup> em.
kam	kam.
hakīm	hakīm.
hukum	hukam, hukm, hukum.
mahkam	mah kam, mahkam.
lākam	lākam.
aslāmalaikum	aslā malaikum.
wālaikum	vālai kum.
ālam	ālam.
gōlām	gulām.
halam	halam.
salām	salām, sālāma.
zulm	zulm.
nam	nam.
nōm	nom.
lod <sup>u</sup> nam	lud <sup>a</sup> nam, lud <sup>a</sup> nam, ludnam.
gatshanam	gatse nam.

KAULA	STEIN
wālanam	vāle nam.
tsōñ <sup>u</sup> nam	tsāny nam.
dapanam	dapanam.
dop <sup>u</sup> nam	dopu nam.
dör <sup>i</sup> nam	dā <sup>i</sup> ri nam.
harēnam	ka <sup>i</sup> ri nam.
karinam	karnam.
kor <sup>u</sup> nam	kur nam, kur <sup>u</sup> nam.
tör <sup>i</sup> nam	tā <sup>i</sup> ri nam.
tsät <sup>i</sup> nam	tsel <sup>i</sup> nam.
wanum	vanum.
hāwanam	hāv <sup>a</sup> nam.
hōw <sup>u</sup> nam	haunam.
thōw <sup>u</sup> nam	thāunam.
trōw <sup>u</sup> nam	traunam, trāunam, trāunam.
lōy <sup>u</sup> nam	lāyinam.
añām	añyām.
arām	arām.
bar <sup>a</sup> m	baram.
garam	garm.
mah <sup>a</sup> ram	mah <sup>a</sup> ram.
karēm	kairim.
kārim	karim, ka <sup>i</sup> rim
kür <sup>u</sup> m	karüm.
yikrām	ikrām.
narm	naram.
kasam	kasm, khasam, kasam.
kas <sup>a</sup> m	kas <sup>a</sup> m.
āsīm	āsīm.
ōsum	āsum.
tam	tam.
tim	tim, tim <sup>i</sup> , tim <sup>v</sup> .
tum	tum.
ditam	ditam.
ditim	ditim.
bēhtam	beh tam.
wuch'tôm	vuch tōm.

KAULA	STEIN
khētam	k <sup>v</sup> e tam.
hāvtam	hāvtam.
thāvtam	thāvtam, thāv tam.
yitam	yitam.
bōztam	bōz tam.
thāwum	thāvum, tāvum.
dop <sup>u</sup> wam	dopūm.
wāwim	vavim.
yim	yim.
āyām	āyām.
āyēm	āyem.
diyūm	ḍiyūm.
gayēm	gayem.
tshājyām	tsān <sup>v</sup> jām.
anyūm	añyūm.
banyōm	ban <sup>v</sup> ām.
wanyūm	van <sup>v</sup> ūm.
pyōm	pyōm.
pēyēm	peyem.
dapyām	dap <sup>v</sup> ām.
dap <sup>i</sup> zēm	dap <sup>a</sup> zim.

## Words ending in n

an	an.
bōn	bun.
bāban	bāban.
shūbān	shōbān, shūbān.
sōhiban	sāhiban.
lobun	lobun.
sōban	sāban.
biyābān	biyā bān.
zabān	zabān.
kālacēn	kāl <sup>a</sup> chen.
racēn	rachen.
dōn	don.
dādēn	dāden.
gadān	garān.
godun	gudun.
tshādān	tsārān.
	Cf. tshārān.

KAULA	STEIN
kaḍan	karān.
kaḍān	kaḍān karān.
kaḍōn	korōn <sup>v</sup> .
kaḍun	karun.
koḍun	koḍun, kuḍun, korun, kurun.
küḍ <sup>ū</sup> n	kaḍin, kaḍun.
lodun	lodun, ludun.
mōdān	mādān, ma <sup>i</sup> dān, maidān.
gānḍin	gandin.
gonḍun	gundun.
sandēn	sandin, sandyan.
pātashēha-sandēn	pādshahas sandyān.
tasandēn	tasanden.
gardan	gardan.
wadān	vadān.
nōyidan	nāyidan, nā <sup>i</sup> ydān.
zādan	zādan.
pātashāhzādan	pādshāh zādan, pādshāhzādan.
lagān	lagān.
lōgun	lāgun, lōgun.
nāgan	nāgan.
nigīn	nigīn.
mangān	mangān.
pargan	pargan.
martsawāgan	martsevāgan.
zāgān	zāgān.
han	han, han, hen.
bahan	bahan.
bēhān	bihān.
subhān	subhān.
sub <sup>a</sup> han	suban.
chān	chān, ch <sup>v</sup> ān.
achēn	achan.
lich <sup>ū</sup> n	lichin.
wuchān	vuchān.

KAULA	STEIN
wuchin	vuchān.
wuch <sup>ū</sup> n	vuchan, vuchin, vucun.
wuchun	vuch <sup>u</sup> n, vuchun, vucun, vucun <sup>a</sup> .
wuchahan	vucehan.
shēhan	shahan.
pādashāhan	pādshahan.
pādashēhan	pād <sup>h</sup> shahan, pādshahan, pādshahan, pādshahan.
ratshi-han	ratsa han.
khān	khān.
khēn	khyen.
ōkhun	ākhun, ākhun.
kōd-khān	kād khān.
likhan	likhan.
likhān	lekhān.
mahalakhān	mahala kān, mah <sup>a</sup> lakhān.
lyukhun	likhun.
musla-han	musl <sup>a</sup> han.
k <sup>a</sup> nahan	kan <sup>a</sup> han.
pinhān	pin hām.
pahān	pahan, pahan.
taraphan	tarfan.
yūsūphan	yusūfan.
kār <sup>h</sup> -han	ka <sup>h</sup> d <sup>h</sup> hen.
nāra-han	nār <sup>a</sup> han.
shēn	shen.
dēshān	dēshān.
nishin	nishan, nishin, nisan.
nishin	nishin.
hamnishin	ham nishin.
athan	athan.
bata-han	battahan.
tsēth han	tsethan.
kathan	kathen.

KAULA	STEIN
pōthin	pāthin, pātin.
kār <sup>h</sup> than	ka <sup>h</sup> rtan.
ōs <sup>u</sup> than	ōstan.
tsnun	tsün.
gatshan	gatsan.
gatshān	gatsān, gatsun.
pryutshun	prütsun.
dawāhan	davāhan.
mōkalāwahun	muk <sup>a</sup> lāva hun.
jān	jān.
dujān	dujān.
rājēn	rājan.
tuj <sup>ū</sup> n	tuh jin, tujen, tujy <sup>e</sup> n.
kan	kan.
kun	kōna, kun.
ō-kun	ōkun.
path-kun	pat <sup>a</sup> kun, patkun.
lēkan	lekan, l <sup>e</sup> ekan.
lōkan	lōkan.
mulkan	mulken.
makān	makān.
lā-makān	lā makān.
shēnākan	shinākan.
pakān	pakān.
pakun	pakun.
mārakan	mār <sup>a</sup> kan.
miskin	miskin.
cālān	chālān chālāna.
ningalān	ning <sup>a</sup> lān.
hēlēn	helen.
cholun	cholun, chulun.
phōlān	pholān.
shōlān	shōlan.
mōkalan	muklan.
lālan	lālan.
malan	malan.
krālan	krālan.
tsrälän	tsrālin.



KAULA	STEIN
tulān	tulān.
tulin	tulin.
tulun	tulun.
putalēn	putalin.
wāṭalan	vāt <sup>ə</sup> lan, vāt <sup>ə</sup> lan.
mārawāṭalan	mār <sup>ə</sup> vātalan, mār <sup>ə</sup> vātalan, mārāvāt <sup>ə</sup> lan, māre vāt <sup>ə</sup> lan, māre vāt <sup>ə</sup> lan, mārevāt <sup>ə</sup> lan, mārevātalan.
tsalān	tsalān.
walān	valān.
wālān	vālān.
wālun	vālun.
wolun	vulun.
kuṭ <sup>ə</sup> wālān	koṭvālān, kuṭvālen.
mukadaman	mukā daman.
gāman	gāman.
shāman	shāman.
lamān	lamān.
gōlāman	gulāman, gulāman.
nōman	noman.
armān	armān.
asmān	asmān.
sāmān	sāmān.
timan	timan, timan.
yiman	yiman, yiman.
sulaymān	sulaimān.
mizmān	mēz <sup>ə</sup> mān.
nīn	nīny.
anān	anān.
anōn	anōn.
anun	anun, anun.
onun	anun.
banān	banān.
d <sup>ə</sup> nān	dōnān.
khānan	kānan.

KAULA	STEIN
kōd-khānan	kādkhānen.
nishīnan	nishīnan, nishīnan.
hamnishīnan	ham nishīnan, ham nishīnan.
tshanān	ts <sup>ə</sup> nān.
tshunun	tsunun.
k <sup>ə</sup> nan	kānan.
k <sup>ə</sup> nān	kānān.
asmānan	as <sup>ə</sup> mānan.
lōnān	lōnān.
nanān	nanān.
pananēn	panenen, paneneñy, panen <sup>v</sup> en.
tiy nanān	tīnanān.
zanānan	zanānan, zanānan.
panin	pan <sup>v</sup> en.
shētānan	shētānan.
wanan	vanan, vanan, vanān.
wanān	vanān.
wanun	vanun.
wonun	vinun.
cyānēn	chān <sup>v</sup> en, ch <sup>v</sup> āñyen.
myānēn	myānen.
zānan	zānan.
zanēn	zanen, zan <sup>v</sup> en.
zēnan	z <sup>v</sup> ēnan.
zēnān	zēnān.
üñ <sup>ü</sup> n	añyēn, anyin.
tshuñ <sup>ü</sup> n	tsin <sup>v</sup> an, tsiñyen.
zañēn	zanyen.
pān	pān.
dapān	dapān, dapān, dopān.
dapun	dapun.
dopun	dopun.
borun	borun, burun.



KAULA	STEIN
sömb <sup>a</sup> rān	sumb <sup>a</sup> rān.
dūran	dūran.
gudarun	gud <sup>a</sup> run.
töyiphdāran	tā <sup>i</sup> fadāran.
kārdāran	kārdāran.
garan	garan.
bög <sup>a</sup> rēn	bāg <sup>a</sup> ren.
sōdāgāran	sōdāgaran, sōdāgāran.
āhan-gārān	ahengāran.
harān	harān.
khōran	kurān.
phērān	phērān.
thaharān	tah <sup>a</sup> rān.
wōtharān	vutherān, vutharān <sup>v</sup> .
tshārān	tsārān. Cf. tshādān.
mējēran	mējāran.
karān	karān.
karēn	ka <sup>i</sup> rin, ka <sup>i</sup> rin.
kārin	karin, ka <sup>i</sup> rin.
karun	karun.
korun	karun, korun, kurun.
kūr <sup>a</sup> n	karān, karun, karün, karān, karun, ka <sup>i</sup> rin, ka <sup>i</sup> rin, korun.
phakīran	fakīran, fakīran.
lārān	lādān, lārān.
marān	marān.
mōrun	mārun, mōrun.
naran	naran.
nērān	nerān, nērān.
nērun	nērun.
paran	paran.
parān	padān, parān.
pīran	pīran.
porun	padun.

KAULA	STEIN
pör <sup>u</sup> n	pārān.
pūrun	pōrun, purun.
prārān	prārān.
srān	srān.
sārān	sārān.
misaran	misren.
trēn	tren.
tārān	tārān.
katarān	kat <sup>a</sup> rān.
pētarun	pitarun.
mutsarēn	mut <sup>a</sup> rin.
mutsorun	mut <sup>a</sup> run.
jānāwāran	janavāran.
yāran	yārān.
yīran	yīran.
yīrān	īrān.
guzarān	guzrān.
wazīran	vazīran, vazīran.
sān	sān.
āsūn	āsūn.
khasān	khasān.
kōsun	khāsūn, khōsun.
yinsān	insān, yinsān.
pōsan	pāsān, pāsān.
ōs <sup>a</sup> san	āsān.
wasān	vasān.
tān	tān.
ditin	dithin, dit <sup>a</sup> nas.
hatan	hatan.
pōkhtan	pukhtan.
shētān	shētān.
bikarmājētan	vikarmājitan.
latan	latan.
pōtēn	pōt <sup>v</sup> en.
hāpatan	hāpātan.
rētān	ritan.
rotun	rotun, rutun.
baritēn	bart <sup>v</sup> en.
satan	satan, satān.
sötin	saitin, sā <sup>i</sup> tin, sāitīn.

KAULA	STEIN	KAULA	STEIN
mastan	mast.	banôwun	banâvun.
grēstēn	grēst <sup>v</sup> en.	manganôwun	maŋge nâvun.
nayistān	nayis tān, nayis tān <sup>v</sup> .	dakhanāwān	dakhe nāvān.
tōtan	tōtan, tōtan.	pakanāwān	pak <sup>a</sup> nāvān.
wātān	vātān.	khananôwun	khanenâvun.
thāvtan	thāv <sup>v</sup> tan.	tshananövin	tsanānāvin.
dyutun	d <sup>v</sup> ūthun, d <sup>v</sup> utun, d <sup>v</sup> ūtun, dyutun, dyūtun.	garanāwān	garā nāvān.
hyotun	h <sup>v</sup> ūtun, hyūtun.	karanôwun	karanâvun.
tsōn	tsun, tsuan.	karanöv <sup>ū</sup> n	kar naviñj.
bātsan	bātsan, bātsan, bātsen.	wātanāwan	vāt <sup>a</sup> nāvan.
dits <sup>ū</sup> n	ditsan, ditsan, ditsun.	wātanôwun	vāle nō vun, vāt <sup>a</sup> nâvun, vatānâvun.
hētsan	hitsan.	wātanöw <sup>ū</sup> n	vātānâvun.
hēts <sup>ū</sup> n	hitsan, hitsan, hitsun, h <sup>v</sup> eten.	wāna-wān	vān <sup>a</sup> vān.
shēkhitsan	shakhtsan.	parzanāwān	parzenāvān.
pāntsan	pāntsen.	parzanôwun	parze nâ vun, parze nâv <sup>ū</sup> vun.
wan	van.	pāwun	pāvun.
wān	vān.	pēwān	p <sup>v</sup> evān, p <sup>v</sup> ivān.
bôwun	bâvun.	riwān	rivān.
cēwān	ch <sup>v</sup> avān.	trāwān	trāvān.
nēcivēn	nech <sup>a</sup> vin, nechevin.	trôwun	trāvun, trāvun, trāvun.
wōranēcivēn	vura n <sup>v</sup> ech <sup>a</sup> vin.	tröv <sup>ū</sup> n	trāvun.
diwān	divān.	nōtuwān	nōt <sup>v</sup> vān.
gōv <sup>ū</sup> n	gāvun.	wartāwān	vartāvān.
bāgwān	bāgvān.	yiwān	yivān.
hēwān	h <sup>v</sup> evān.	bāyēn	bāyen.
hōwun	hâvun, hōvun.	biyēn	beyen.
chāwān	chāvān.	cēyēn	chāyen.
chāwun	chāvun.	khōdāyēn	khudāyen.
khēwān	khyavān, khyevān, k <sup>v</sup> avān.	pātashōhiyēn	pādshahiyan.
thāwān	thāvān.	khyōn	khyān, kyōn.
thōwun	thāvun.	tujyān	tu jān.
lalawān	lalavān.	lāyān	lāyān.
		lōyin	lāyin.
		lōy <sup>ū</sup> n	lāyin.
		lōyun	lāyun, lāyun.
		khālyūn	khā <sup>l</sup> lyūn.
		wālyūn	vālyūn.

KAULA	STEIN
<i>nyūn</i>	<i>nyūn.</i>
<i>niyūn</i>	<i>nīyūn.</i>
<i>pēyin</i>	<i>p<sup>v</sup>iyen.</i>
<i>mōryūn</i>	<i>mā<sup>r</sup>ryūn.</i>
<i>phuṭ<sup>a</sup>ryūn</i>	<i>phuṭa r<sup>v</sup>ūn.</i>
<i>zan</i>	<i>zan.</i>
<i>zān</i>	<i>zān.</i>
<i>zīn</i>	<i>zīn.</i>
<i>bōzan</i>	<i>bōzan.</i>
<i>bōzān</i>	<i>bozān, bōzān.</i>
<i>bōzun</i>	<i>bōzun.</i>
<i>būzun</i>	<i>bōzun.</i>
<i>dazān</i>	<i>dazān.</i>
<i>tirandāzan</i>	<i>tīran dāzan.</i>
<i>lazan</i>	<i>lazan.</i>
<i>lüz<sup>ū</sup>n</i>	<i>lazun.</i>
<i>nāzan</i>	<i>nāzan.</i>
<i>rōzan</i>	<i>rōzan.</i>
<i>rōzān</i>	<i>rōzān.</i>
<i>sūzun</i>	<i>sōzun.</i>
<i>thöv<sup>z</sup>ēn</i>	<i>thāivzin.</i>
Words ending in <i>ñ</i>	
<i>āñ</i>	<i>āñy.</i>
<i>gōḍañ</i>	<i>gudā<sup>n</sup>ny, guḍeny, guḍeñy.</i>
<i>kangañ</i>	<i>kangañ<sup>v</sup>.</i>
<i>kañ</i>	<i>kañ<sup>r</sup>.</i>
<i>kiñ</i>	<i>kañ<sup>r</sup>.</i>
<i>kākañ</i>	<i>kākin<sup>v</sup>.</i>
<i>tāñ</i>	<i>tāny<sup>e</sup>, tāñy.</i>
<i>kus-tāñ</i>	<i>kustāny.</i>
<i>ot<sup>u</sup>-tāñ</i>	<i>ottāñy, ot<sup>u</sup>tāñy.</i>
<i>yot<sup>u</sup>-tāñ</i>	<i>yuttāñy.</i>
<i>yut<sup>u</sup>-tāñ</i>	<i>yutāñy.</i>
<i>yotāñ</i>	<i>yu tāñy.</i>
<i>yutāñ</i>	<i>yutāñy.</i>
<i>wōñ</i>	<i>vu, vuny.</i>
<i>wuñ</i>	<i>vo, vu, vū, vun, vony, vun<sup>v</sup>, vuny, voñy, vuñy.</i>

KAULA	STEIN
<i>pānawōñ</i>	<i>pane vā<sup>r</sup>n<sup>i</sup>, pāne vān<sup>v</sup>, pāne vāñy, pānevāñy, pane vāny.</i>
<i>pānawüñ</i>	<i>pānevāñy.</i>
<i>katawañ</i>	<i>kata vany.</i>
<i>yāñ</i>	<i>yāñy.</i>
Words ending in <i>r</i>	
<i>ār</i>	<i>ār.</i>
<i>bar</i>	<i>bar.</i>
<i>bār</i>	<i>bār.</i>
<i>gabar</i>	<i>gab<sup>a</sup>r, gabar.</i>
<i>khabar</i>	<i>kabar, khab<sup>a</sup>r, khabar, khabar.</i>
<i>bē-khabar</i>	<i>bē khabar.</i>
<i>ayālbār</i>	<i>ayāl bār.</i>
<i>nēbar</i>	<i>nebar, nebar.</i>
<i>barābar</i>	<i>barābar.</i>
<i>darbār</i>	<i>darbār.</i>
<i>sōbir</i>	<i>sābir.</i>
<i>tōbīr</i>	<i>tā<sup>r</sup>bīr.</i>
<i>zabar</i>	<i>zabar, zab<sup>a</sup>r, zabar.</i>
<i>dar</i>	<i>dar, dar.</i>
<i>dūr</i>	<i>dūr.</i>
<i>bēdār</i>	<i>bedār, bēdār.</i>
<i>dīdār</i>	<i>dīdār.</i>
<i>bah<sup>a</sup>dūr</i>	<i>bah<sup>a</sup>dūr, bah<sup>a</sup>dūr.</i>
<i>andar</i>	<i>andar.</i>
<i>bēbi andar</i>	<i>bebind<sup>a</sup>r,</i>
<i>nēnd<sup>a</sup>r</i>	<i>nindar.</i>
<i>gar</i>	<i>gar.</i>
<i>gār</i>	<i>gār.</i>
<i>gōr</i>	<i>gār, gā<sup>r</sup>ri.</i>
<i>agar</i>	<i>agar.</i>
<i>āgur</i>	<i>āgur.</i>
<i>parwardigār</i>	<i>parvardigār.</i>
<i>sōdāgar</i>	<i>saudāgar.</i>



KAULA	STEIN
sōdāgār	saudāgar, saudāgār, sōdāgār, sodāgar.
lāgar	lāgar.
nān-gār	nān gār.
yēngar	yīngar.
zargar	zargar.
böz <sup>i</sup> gār	bāzi gār.
har	har.
bahār	bahār.
shēhar	shahar.
mashhūr	maushūr.
khar	khar, kar.
khōr	khur.
khōr	kār.
mōhar	mohar, mohur.
pahar	pahar, pahar.
kuphār	kuphār.
saphar	safar.
wōphūr	vāphūr.
shēmshēr	shamshēr.
nēth <sup>a</sup> r	nēth <sup>a</sup> r, n <sup>v</sup> ētar.
pathar	pathar, patar, patar.
zahar	zahar, zehar.
mējēr	mējār.
kar	kar, qar.
kār	kār.
kōr	kōr.
bakār	bakār.
phakīr	fakīr.
lashkar	lashkar.
pēshkār	pēshkār.
kukar	kukar.
nakār	nakār.
nōkar	naukar, nāūkar.
lār	lār.
mār	mār.
amār	amār.
bēmār	bimār, bīmār.

KAULA	STEIN
khumār	kumār.
shēhmār	shahmār, shahmār.
shumār	shumār.
bē-shumār	bē shumār, bēshumār.
kashmīr	kashmīr.
nār	nār.
nēr	nēr.
sōnar	sunar.
zārapār	zār <sup>a</sup> pār, zāra pār.
wōpar	vupar.
sar	sar.
asar	asar.
sār	sār.
sēr	sēr.
sīr	sīr.
sūr	sūr.
sangsār	sang sār.
takhsīr	tahsīr.
kusūr	kosūr.
misar	misar.
samsār	samsār.
tōr	tōr <sup>i</sup> .
abtar	ābtar.
khōtir	khātir.
tsēr	tsēr.
tsōr	tsōr.
tsūr	tsūr.
vir	vir.
bāwar	bāvar.
wumēdwār	vumedvār.
jānāwār	jān <sup>a</sup> vār, jānavār.
sawār	savār.
baktāwār	bakhtāvār.
zōrāwār	zōrāvār.
yār	yār, yār <sup>a</sup> .
yōr	yōr.
dyār	dyār.



KAULA	STEIN
<i>hushyār</i>	<i>hushār.</i>
<i>tayār</i>	<i>taiyār.</i>
<i>zār</i>	<i>zār.</i>
<i>zōr</i>	<i>zōr.</i>
<i>bāzar</i>	<i>bāzar.</i>
<i>nazar</i>	<i>naz<sup>a</sup>r, nazar,</i> <i>nazar.</i>
<i>mōnzur</i>	<i>mānzūr.</i>
<i>wazīr</i>	<i>vazīr.</i>

## Words ending in s

<i>ās</i>	<i>ās, ās.</i>
<i>ābas</i>	<i>ābas.</i>
<i>dōbas</i>	<i>dobas.</i>
<i>khābas</i>	<i>kābus.</i>
<i>sōbas</i>	<i>sābas.</i>
<i>dis</i>	<i>disā.</i>
<i>badis</i>	<i>badis.</i>
<i>dōdis</i>	<i>dā<sup>i</sup>dis.</i>
<i>khōdas</i>	<i>khudas.</i>
<i>kōdis</i>	<i>kā<sup>i</sup>dis.</i>
<i>kākadas</i>	<i>kākadas.</i>
<i>madis</i>	<i>modis.</i>
<i>andas</i>	<i>andas.</i>
<i>cēndas</i>	<i>chandās.</i>
<i>handis</i>	<i>handis.</i>
<i>sandis</i>	<i>sandis, sandis.</i>
<i>pātashēha-sandis</i>	<i>pādshah<sup>a</sup>sandis.</i>
<i>khāwandas</i>	<i>khāv<sup>a</sup>ndas,</i> <i>khāvandas,</i> <i>kāvandas,</i> <i>kāvandas.</i>
<i>zādas</i>	<i>zādas, zādas.</i>
<i>shāhzādas</i>	<i>shahzādas.</i>
<i>pātashāhzādas</i>	<i>pādshāh zādas.</i>
<i>gōs</i>	<i>gās, gōs.</i>
<i>gōs</i>	<i>gās, gās, gās.</i>
<i>āgas</i>	<i>āgās.</i>
<i>bāgas</i>	<i>bāgas, bāgas.</i>
<i>nāgas</i>	<i>nāgas, nāgas.</i>

KAULA	STEIN
<i>palangas</i>	<i>palangas,</i> <i>palangas,</i> <i>palangas.</i>
<i>tēgas</i>	<i>t<sup>v</sup>ēgas.</i>
<i>togus</i>	<i>togus.</i>
<i>hēs</i>	<i>has.</i>
<i>sub<sup>a</sup>has</i>	<i>subhas.</i>
<i>chēs</i>	<i>chas, ches.</i>
<i>chis</i>	<i>chas, chis, chus.</i>
<i>chus</i>	<i>chus.</i>
<i>yih chus</i>	<i>yichus.</i>
<i>yim chis</i>	<i>yimchis.</i>
<i>wōñ chus</i>	<i>vuchus.</i>
<i>khōra chēs</i>	<i>khurachās.</i>
<i>wuchus</i>	<i>vuchus.</i>
<i>dōhas</i>	<i>dohas.</i>
<i>aj<sup>o</sup>dāhas</i>	<i>azhdahas.</i>
<i>sōdāhas</i>	<i>sōdahas,</i> <i>sōdahās.</i>
<i>mangahas</i>	<i>manga has.</i>
<i>hihis</i>	<i>hihis.</i>
<i>lyukh<sup>u</sup>has</i>	<i>l<sup>v</sup>ūkhas.</i>
<i>pātashāhas</i>	<i>pādshahas,</i> <i>pādshāhas.</i>
<i>pātashēhas</i>	<i>pādshahas,</i> <i>pādshahas,</i> <i>pādshāhas,</i> <i>pādshahas,</i> <i>pādshahis,</i> <i>pād<sup>i</sup>shāhas.</i>
<i>khas</i>	<i>khas.</i>
<i>murkhas</i>	<i>murkhas.</i>
<i>lyukhus</i>	<i>l<sup>v</sup>ūkhas.</i>
<i>on<sup>u</sup>has</i>	<i>anhas.</i>
<i>tshun<sup>u</sup>has</i>	<i>tsun has.</i>
<i>añēhas</i>	<i>añye has.</i>
<i>dop<sup>u</sup>has</i>	<i>dop has, dophas,</i> <i>duphas,</i> <i>dop<sup>u</sup>has.</i>
<i>yūsūphas</i>	<i>yusūfas, yūsufas.</i>
<i>kor<sup>u</sup>has</i>	<i>kurhas, kur has.</i>

KAULA	STEIN
phuṭ <sup>o</sup> r <sup>u</sup> has	phuṭ <sup>o</sup> rhas.
tamāshēs	tamāshas.
manōshēs	manoshas.
athas	athas, atas.
bathis	ba <sup>t</sup> this.
kūthis	kūthis, kutis, kutis.
üñ <sup>u</sup> thas	añy <sup>u</sup> thas.
kor <sup>u</sup> thas	kur <sup>u</sup> thas.
mōr <sup>u</sup> thas	mōr <sup>u</sup> thas.
wōthus	vothus, vuthus, votus.
byūthus	b <sup>y</sup> uthus.
ziṭhis	z <sup>i</sup> ithis.
dits <sup>u</sup> has	dits <sup>o</sup> has.
gatshēs	gatsas, gatses, gats <sup>y</sup> es, gatsyes.
wōtsh <sup>u</sup> s	vutsas, vutsus.
wütsh <sup>u</sup> s	vatsās.
trōw <sup>u</sup> has	trā <sup>u</sup> has, trāvhas.
lōy <sup>u</sup> has	lōy <sup>o</sup> has.
nyūhas	nyū has.
dun <sup>y</sup> āhas	duny <sup>y</sup> has, du <sup>n</sup> has.
wārayāhas	vāryahas.
liij <sup>u</sup> s	lajis.
rājēs	rājas, rājas.
kās	kās.
kus	kus.
akis	akis, akis.
kōmbakas	khumba khas.
sabakas	sabakas, sabakas.
dākas	dākas.
pōshākas	poshākas, pushākas.
malikas	mal <sup>y</sup> kas.
shēnākas	shinākas.
carkas	char kas, charkas.
shēharakis	sheharakis.

KAULA	STEIN
tōkis	tā <sup>y</sup> kis, tākis.
yitikis	yeti kis.
dōzakas	dōzakas.
ōlis	ālis.
yiblis	yib <sup>y</sup> lis.
dilas	dilas.
khalas	kalas.
khalās	khalās.
lālas	lālas.
mōlis	mā <sup>y</sup> lis, mā <sup>y</sup> lyis.
nālas	nālas.
palas	palas.
pyālas	pyālas.
sālas	sālas.
sōlas	sālas, sālās.
muslas	mus <sup>y</sup> las.
paharawōlis	pah <sup>y</sup> ra vālis.
zālas	zālas, zālās.
mas	mas.
amis	amis, amis, amis suy, a <sup>y</sup> mis, a <sup>y</sup> mis.
ādamas	ād <sup>y</sup> mas.
pēmōs	p <sup>y</sup> imōs.
shikamas	shikmas.
gōlāmas	gulāmas.
halamas	hal <sup>y</sup> mas, hal <sup>y</sup> mas, halamas.
nēmis	namis, n <sup>y</sup> emis.
arāmas	arāmas.
tsūrimis	tsūrimis.
tamis	tam <sup>y</sup> suy, tamis, ta <sup>y</sup> mis.
satimis	satyamis.
yimis	yamis, yemis.
dōyimis	duyamis.
lōy <sup>y</sup> mas	lāy <sup>y</sup> mas.
trēyimis	treylimis.
badanas	badanas, badanas.

KAULA	STEIN
kād <sup>i</sup> nas	kar <sup>v</sup> inas.
kođ <sup>u</sup> nas	kura <sup>n</sup> as.
mōdānas	maidānas, maidānas, mā <sup>i</sup> dānas.
nādānas	nā dānas.
gond <sup>u</sup> nas	gund <sup>a</sup> nas.
gānas	gānas, gānas.
hūnis	hūnis.
sub <sup>a</sup> hanas	subahanas.
chānas	ch <sup>v</sup> ānas.
khānas	khānas, kānas.
lyukh <sup>u</sup> nas	l <sup>v</sup> ükh <sup>a</sup> nas, l <sup>v</sup> ükhunas.
gōj <sup>u</sup> nas	gāj <sup>a</sup> nas.
khōj <sup>u</sup> nas	khāj <sup>i</sup> nas.
kanas	kanas.
khōl <sup>u</sup> nas	kōlnas.
tul <sup>i</sup> nas	tulinas.
tul <sup>u</sup> nas	tul <sup>u</sup> nas.
dāmānas	dāmānas.
tshun <sup>u</sup> nas	tsun <sup>a</sup> nas, tsununas, tsununas.
pananis	pananas, pananis, panenis.
won <sup>u</sup> nas	vununas.
pānas	pānai, pānas, pānas, pānes.
dop <sup>u</sup> nas	dop <sup>u</sup> nas, dop <sup>u</sup> nas, dop <sup>u</sup> nas, dopunas, dopunas.
trop <sup>u</sup> nas	trop <sup>u</sup> nas, trup <sup>a</sup> nas.
karēnas	ka <sup>i</sup> rinas.
kār <sup>i</sup> nas	karinas.
kor <sup>u</sup> nas	kur <sup>a</sup> nas, kura <sup>n</sup> as,

KAULA	STEIN
	kurnas, kür <sup>a</sup> nas.
kür <sup>u</sup> nas	kar nas, kar <sup>a</sup> nas, kar <sup>a</sup> nas, kar <sup>a</sup> nas, kar <sup>a</sup> nas, karnas, kur <sup>a</sup> nas, kür <sup>a</sup> nas.
māranas	māra <sup>n</sup> as.
srānas	srānas.
āsanas	ās <sup>a</sup> nas, ās <sup>i</sup> nas.
ô <sup>u</sup> nas	ās nas.
kô <sup>u</sup> nas	khās <sup>a</sup> nas.
bōtanis	buttanis.
dit <sup>i</sup> nas	ditinas.
nayistānas	nayis tānas.
tsatanas	tsatanas.
dyut <sup>u</sup> nas	dyüth <sup>u</sup> nas, d <sup>v</sup> üt <sup>u</sup> nas, dyut <sup>a</sup> nas, dyutanas, dyutanas, dyut <sup>u</sup> nas, dyüt <sup>u</sup> nas.
ditsūnas	ditsanas.
hētsanas	hitsanas.
hēts <sup>u</sup> nas	hitsanas.
wanas	vanas.
wonus	vonus.
thāv <sup>i</sup> nas	thā <sup>u</sup> nas.
thow <sup>u</sup> nas	thō <sup>u</sup> nas.
thōw <sup>u</sup> nas	thā <sup>u</sup> nas, thā <sup>u</sup> nas.
thüv <sup>u</sup> nas	thā <sup>u</sup> nas, thā <sup>u</sup> nas.
mōkalōw <sup>u</sup> nas	muk <sup>a</sup> lā <sup>u</sup> nas.
cyōnis	ch <sup>v</sup> ānis.
lāyānas	lāyānas.
lōy <sup>u</sup> nas	lāy <sup>a</sup> nas.
lōy <sup>u</sup> nas	lā <sup>i</sup> yinas.



KAULA	STEIN
myönis	mē <sup>1</sup> nis, m <sup>v</sup> ēnis, m <sup>v</sup> ē <sup>1</sup> nis.
zinis	zinas, zinis.
būz <sup>u</sup> nas	bōzus.
gōrzānas	gārzānas.
lüz <sup>u</sup> nas	laz <sup>a</sup> nas, lazanas.
sapañēs	sap <sup>a</sup> ñyes.
dapas	dapas.
dapus	dapus.
dopus	dopus, dopusa.
drās	drās.
dēras	dēras, dēras.
garas	garas.
guris	guris.
sōdāgaras	saudāgāras.
sōdāgāras	saudāgāras, sōdāgāras.
grīst <sup>1</sup> -garas	grēst garas, grēsta garas.
shēharas	shahrās, shah <sup>a</sup> ras, shaharas, sheh <sup>a</sup> ras, sheharas.
kharas	kharas.
khōris	khāris.
sapharas	saf <sup>a</sup> ras, safaras.
mējēras	mējāras, mējeras.
karas	karas.
karis	ka <sup>1</sup> ris.
karōs	karōs.
karus	karus.
korus	kurus.
kūr <sup>u</sup> s	karis.
phakīras	fakiras, fakīras, fakīras.
shikāras	shikāras.
lōris	lāris.
maris	maris.

KAULA	STEIN
shēhmāras	shah mārās, shahmārās.
nāras	nārās.
sōnaras	sunaras.
sīras	sīras, sīras.
sūras	sūras.
samsāras	samsāras.
apsaras	afsaras.
yāras	yāras, yārās.
phyūrus	ph <sup>v</sup> ūrus. p <sup>v</sup> ūrus.
wazīras	vazīras, vazīrās.
ōsus	ās, āsus.
ōsis	āsis.
ōs <sup>u</sup> s	ashis, āsus.
dāsas	dāsas.
kōsus	khōsus.
saniyāsas	saṇyāsas.
tas	tas.
hatas	hathas, hatas.
hatis	hatis.
khātis	kaṭis.
maṭis	maṭis.
mumatis	mom <sup>a</sup> tis.
naṭis	naṭis.
jēnatas	jan <sup>a</sup> tas, jan <sup>a</sup> tas, janatas.
hāpatas	hāpatas.
rātas	rātas, rātas.
rētas	ritas.
kār <sup>1</sup> tōs	kaṛ <sup>1</sup> tōs.
traṭis	traṭis.
tōtas	tōtas, tōtas.
khot <sup>u</sup> tas	khutas.
nata tas	natatas.
tsātas	tsaṭas.
wōtus	vōtus.
dyutus	dyutus.
hyotus	h <sup>v</sup> ūtus.
diṭs <sup>u</sup> s	dithas.



KAULA	STEIN
<i>naph̄tsas</i>	<i>naph̄tsas.</i>
<i>wōts<sup>u</sup>s</i>	<i>vātsus, vātsus.</i>
<i>tsās</i>	<i>p<sup>v</sup>ēz.</i>
<i>shēkh̄tsas</i>	<i>shakh̄tsas.</i>
<i>rātsas</i>	<i>rātsas.</i>
<i>vēs</i>	<i>vis.</i>
<i>nēcivis</i>	<i>n<sup>v</sup>ech<sup>a</sup>vis.</i>
<i>hōwus</i>	<i>hāvus.</i>
<i>thāwus</i>	<i>thāvus.</i>
<i>parzanōwus</i>	<i>parzanāvus.</i>
<i>wōr<sup>i</sup>vis</i>	<i>vār<sup>a</sup>vis.</i>
<i>yēs</i>	<i>yas.</i>
<i>yus</i>	<i>yis, yus, yūs.</i>
<i>āyēs</i>	<i>āyas, āyes.</i>
<i>biyis</i>	<i>beyes, beyis,</i> <i>biyās.</i>
<i>bōyis</i>	<i>bāyis.</i>
<i>budyōs</i>	<i>bud<sup>i</sup> ās.</i>
<i>khōdāyēs</i>	<i>khudāyas.</i>
<i>gayēs</i>	<i>gayas.</i>
<i>lāyus</i>	<i>lāyus.</i>
<i>saniyās</i>	<i>sannyās,</i> <i>sanyās, sanyās.</i>
<i>pyōs</i>	<i>p<sup>v</sup>ōs, pyās, pyōs.</i>
<i>pēyēs</i>	<i>p<sup>v</sup>eyēs.</i>
<i>rōpayēs</i>	<i>rupias, rupiās.</i>
<i>drāyēs</i>	<i>drāyas.</i>
<i>lād̄yēyēs</i>	<i>lād̄ēyes.</i>
<i>tsaj̄yēyēs</i>	<i>tsajēs.</i>
<i>suy yēs</i>	<i>suyyas.</i>
<i>suy yus</i>	<i>suyyus.</i>
<i>gānd<sup>i</sup>zēs</i>	<i>gand<sup>i</sup> zyes.</i>
<i>māng<sup>i</sup>zēs</i>	<i>ma<sup>i</sup>n<sup>v</sup>g<sup>a</sup>zas.</i>
<i>māzas</i>	<i>māzas.</i>
<i>pōzas</i>	<i>pāzus.</i>
<i>wuz<sup>u</sup>s</i>	<i>dajis.</i>

Words ending in *t* or *t̄*

<i>mast</i>	<i>mast.</i>
<i>rapat̄</i>	<i>rapat̄.</i>
<i>phōrsat̄</i>	<i>fōrsat̄.</i>

Word ending in *ts*

KAULA	STEIN
<i>pānts</i>	<i>pānts, pānz.</i>

Words ending in *v*

<i>āv</i>	<i>āv, āu.</i>
<i>dēv</i>	<i>dyau.</i>
<i>gav</i>	<i>gau, gau, gāu,</i> <i>gāu.</i>
<i>sār<sup>i</sup>gav</i>	<i>sār<sup>i</sup>gau.</i>
<i>hav</i>	<i>hau.</i>
<i>hāv</i>	<i>hāu.</i>
<i>bēhiv</i>	<i>biū.</i>
<i>khēv</i>	<i>khyāu.</i>
<i>thāv</i>	<i>thāu.</i>
<i>gatshav</i>	<i>gatsau.</i>
<i>gatshiv</i>	<i>gats<sup>v</sup>u, gatsyu.</i>
<i>jāv</i>	<i>jāo.</i>
<i>malakav</i>	<i>mal<sup>i</sup>kau.</i>
<i>pakiv</i>	<i>pakyu.</i>
<i>ālav</i>	<i>ālau.</i>
<i>pōlāv</i>	<i>polāu, pulāu.</i>
<i>tsaliv</i>	<i>tsalau, tsal<sup>v</sup>u,</i> <i>tsal<sup>v</sup>u.</i>
<i>wālav</i>	<i>vālau.</i>
<i>dimav</i>	<i>dimau.</i>
<i>nimav</i>	<i>n<sup>v</sup>emau.</i>
<i>nōmav</i>	<i>nomau.</i>
<i>karēmav</i>	<i>karimau.</i>
<i>timav</i>	<i>timau, yimau.</i>
<i>yimav</i>	<i>yimau.</i>
	<i>Cf. yimau.</i>
<i>yimōv</i>	<i>yimau.</i>
<i>nāv</i>	<i>nāu, nāv.</i>
<i>nēv</i>	<i>nyu.</i>
<i>baniv</i>	<i>bañyau.</i>
<i>āsh<sup>i</sup>nāv</i>	<i>āshnāu,</i> <i>āsh<sup>i</sup>nāv,</i> <i>ās<sup>i</sup> nāv.</i>
<i>asmānav</i>	<i>asmānau.</i>
<i>zamīnav</i>	<i>zemīnau.</i>
<i>waniv</i>	<i>vanyu, vañyu.</i>

## KAULA      STEIN

zaněv	za <sup>1</sup> nyau.
zānav	zānav.
pěv	pyau.
bārav	bārau.
drāv	drāu.
gudariv	gud <sup>a</sup> ryau.
khabardārav	kabar dārau, kabardārau, khabar dārau, khābardārau.
khārav	kārau.
shērav	shērau.
tshārav	tsārau.
khṛāv	krāu.
karav	karau.
kariv	ka <sup>1</sup> r <sup>v</sup> u.
phakīrav	fakīrau.
nērav	nērau.
nīriv	nēru, nēr <sup>v</sup> ū, nēryū, nē <sup>1</sup> ryu.
pīrav	pīrau.
trāv	trāu.
tsōrav	tsorau, tsōrau.
tsūrav	tsūrau. Cf. tsūrau.
wasiv	vas <sup>v</sup> u, vasyu.
tāv	thāu.
vuch <sup>1</sup> tav	vuch tuy.
wān <sup>1</sup> tav	van <sup>1</sup> tō, van <sup>1</sup> tōy.
salav	salau.
tsāv	tsāu, tsāv.
wātsāv	vātsau.
thāv <sup>1</sup> tav	tāivtau.
tröv <sup>1</sup> tav	trāv <sup>1</sup> toh.
büz <sup>1</sup> tav	bōz tuy.
rüz <sup>1</sup> tav	rōz <sup>1</sup> tuy.
thöviv	thā <sup>1</sup> vyu.
nawav	navau.
phaharawāv	pahre vāv.
diyiv	diyu, dīyu.
dōyav	doyau.

## KAULA      STEIN

lādyāv	lā <sup>1</sup> dyau.
gayāv	gayau.
khyauv	khyau.
khěyěv	kheyau.
tujyāv	tu jāu.
ṭahalyav	ṭahalyau.
mōkalyāv	muk <sup>a</sup> lyau.
namyōv	nam <sup>v</sup> au.
nyūv	nyū.
banyāv	banyāu.
banyōv	banāu.
pyauv	pyau.
dapyāv	dapyau.
mōdaryiv	mudr <sup>v</sup> au.
h <sup>a</sup> ryōv	h <sup>a</sup> r <sup>v</sup> au.
lāryāv	lā <sup>1</sup> ryau.
prāryāv	prā <sup>1</sup> ryau.
trōvyuv	trāvvyu.
zuv	zu.
bāzav	bāzau.
nazarbāzav	naz <sup>a</sup> r bāzau, nazar bāzau.

## Words ending in y

ay	ai.
āy	āi, āy.
ay	ai, ai.
ōy	āy, āy.
bāy	bai, bāi, bāy.
bōy	buy.
grist <sup>1</sup> -bāy	grēst bāy, grēst <sup>a</sup> bāy.
dōy	duy.
buday	budai.
ah <sup>a</sup> day	ah <sup>a</sup> dai.
khōdāy	khudā, khudai.
dōd <sup>1</sup> laday	dā <sup>1</sup> d <sup>v</sup> o lada.
zinday	zindai.
wāday	vādai.
jyāday	zhāday.
pyāday	pyāday.

KAULA	STEIN	KAULA	STEIN
gay	gai, goi.	jāy	jāi, jāy.
dagāy	dagāi, dagāye, dagāy.	mājiy	mā <sup>h</sup> ji, mā <sup>h</sup> jiy.
mangay	mangai.	rājiy	rāj.
tagiy	tagi, tagi.	kiy	k <sup>v</sup> ēy, kyēy.
hay	hai.	okuy	akoy.
hāy	hāy.	ük <sup>u</sup> y	akay.
chēy	chai, che, chi, chay, chāy, chiy.	hargāh-kiy	har <sup>a</sup> gāk <sup>v</sup> ēy.
chiy	chi, chiy, chüy.	gōḍañukuy	guḍ nyukuy.
chuy	chi, chī, chu, chi <sup>v</sup> , chiy, cüy.	tamyukuy	tam <sup>h</sup> kuy.
hargāh-ay	harga hay.	lāy	lāy.
khēy	kh <sup>v</sup> aiy.	balāy	balai.
tim-hay	tim hai, tim hay.	balay	balai.
an <sup>h</sup> hay	an <sup>v</sup> hai.	sōdurabalay	sudar balai.
koṛ <sup>u</sup> hay	kur hai.	jēlōy	yala vai.
kür <sup>u</sup> hay	karhai.	kōlay	kulai.
warihy	vā <sup>h</sup> ri.	mōkāliy	moklai.
mot <sup>u</sup> hay	muthai.	salay	salai.
tithay	tithai.	hawāla-y	havāla <sup>v</sup> .
tithiy	tīth <sup>h</sup> .	may	mai.
wōthiy	vu <sup>h</sup> thī.	amiy	ami.
yithay	ithai.	āmiy	am <sup>h</sup> .
yuthuy	h <sup>v</sup> üthuy, yüthuy.	dimay	dimai.
tyuthuy	tithuy, tüthuy, t <sup>v</sup> uthuy, tyutuy.	dimōy	dimoi.
gatshiy	gatse, gatsi <sup>v</sup> , gatsiy.	log <sup>u</sup> m <sup>u</sup> y	log <sup>a</sup> mai.
wütsh <sup>u</sup> y	vatsāyas.	hēmay	himai.
manganöv <sup>h</sup> hay	manga nāv <sup>h</sup> hai.	ladaham-ay	lade hamai.
yihōy	yāhoi.	khēmay	k <sup>v</sup> emai, k <sup>v</sup> emāy.
yihuy	yohoi, yi hāy, yohāy, yühoi.	dyūth <sup>u</sup> may	dyōt mai.
yōhay	yohoi.	dālomuy	dāle muy.
yuhay	yohoi.	wān <sup>h</sup> may	van <sup>u</sup> mai.
yuhuy	yühay.	won <sup>u</sup> may	vunmai.
		bög <sup>a</sup> rēmay	bāge rēmai.
		tamiy	tam <sup>h</sup> , tami, ta <sup>h</sup> m <sup>h</sup> , ta <sup>h</sup> mi.
		tāmiy	tam <sup>h</sup> .
		timay	tīmai.
		timay	timai.
		yimay	yimai.
		yimōy	yimōy.
		gay <sup>h</sup> may	gai mā.



KAULA	STEIN
nay	nai, nāi, nay, nāye.
niy	niy.
bō-nay	bunai.
yith-nay	yit <sup>a</sup> nai.
gatshanay	gats <sup>a</sup> nai.
kunuy	kunuy.
pakanay	pākenai.
wālanay	vāle nai.
timan <sup>u</sup> y	tim <sup>a</sup> nai, timanai.
yiman <sup>u</sup> y	yim <sup>a</sup> nuy, yiman <sup>i</sup> y.
ananay	anānai.
kananay	kananuy.
nonuy	nunnuy.
panunuy	panenuy, panunuy.
zalānay	zanānai.
zanānay	zanānai.
pānay	pānai.
dapanay	dap <sup>a</sup> nai.
dop <sup>u</sup> nay	dop <sup>u</sup> nai.
kor <sup>u</sup> nay	kur nay <sup>i</sup> .
sa nay	sānai.
sōnuy	sōnuy.
kāsunuy	kās <sup>a</sup> nuy.
zāsanuy	zās <sup>a</sup> nuy.
dyutun <sup>u</sup> y	dyutanay.
wanay	vanai, vanāi.
waniy	vanē.
hōw <sup>u</sup> nay	haūnai, hāunai.
wālawunuy	vāle vunuy.
trōw <sup>u</sup> nay	trāu nai, trāunai.
wālawunuy	vāl <sup>a</sup> vunuy.
atsawunuy	ats <sup>a</sup> vunuy.
yinay	yinai.
byonuy	b <sup>u</sup> ūnuy.
cyōnuy	chōnuy.
myōnuy	myō nuy.

KAULA	STEIN
añey	añyai.
gōdañiy	guden <sup>v</sup> i, guden <sup>y</sup> , guden <sup>y</sup> i, guden <sup>y</sup> i.
kuñ <sup>u</sup> y	ku <sup>i</sup> niy.
otāñy	atāñy.
wuñ <sup>u</sup> y	vun <sup>v</sup> ai.
myōñ <sup>u</sup> y	myeñ <sup>y</sup> i.
pay	pai.
pāy	pāy.
dāpay	dapai, dapāi.
dapiy	da <sup>i</sup> p <sup>i</sup> y.
dopuy	dopuy.
rāy	rāy.
baray	bare <sup>v</sup> .
drāy	drāy, drāy.
driy	driy.
bēbi andar <sup>u</sup> y	bebinda <sup>i</sup> r <sup>i</sup> .
grāy	grāy.
karay	karai, kare <sup>v</sup> .
koruy	kuruy.
kōriy	kūd <sup>v</sup> i.
maray	marai.
tsē mārīy	tsimā <sup>i</sup> ri.
susarāray	sus <sup>a</sup> rārai.
sōruy	sāruy, sārui, sō <sup>i</sup> rē, soira.
sōriy	sā <sup>i</sup> rē, sā <sup>i</sup> ri.
mutsaray	mut <sup>a</sup> rai.
say	sāi, say, sāy, sai.
sōy	sai.
suy	su, suy.
āsiy	āsī.
ōs <sup>u</sup> y	ās suy.
gōsay	gōsai.
khasiy	khasī.
chēsaiy	che sai, chesai.
chusay	chusai.
kusuy	kusuy.
musāy	musāi.



KAULA	STEIN
<i>amis<sup>u</sup>y</i>	<i>am<sup>i</sup> suy, ami süy,</i> <i>am<sup>i</sup> say,</i> <i>am<sup>i</sup> süy,</i> <i>ami suy,</i> <i>a<sup>i</sup>mi suy.</i>
<i>tamis<sup>u</sup>y</i>	<i>tam<sup>i</sup> süy,</i> <i>tam<sup>i</sup>süy.</i>
<i>pānas<sup>u</sup>y</i>	<i>pāne suy.</i>
<i>wasiy</i>	<i>vasiy.</i>
<i>tay</i>	<i>tai, t<i>ai</i>, t<i>ay</i>.</i>
<i>tiy</i>	<i>ti, t<i>i</i>, t<i>ey</i>.</i>
<i>atiy</i>	<i>at<sup>i</sup>, atih.</i>
<i>ātiy</i>	<i>at<sup>i</sup>.</i>
<i>otuy</i>	<i>atuy, otuy.</i>
<i>ditay</i>	<i>dithai.</i>
<i>hatay</i>	<i>hatai.</i>
<i>mōktay</i>	<i>muht<sup>av</sup>.</i>
<i>patay</i>	<i>patai.</i>
<i>sātay</i>	<i>sāthai.</i>
<i>sōty</i>	<i>sāit, sā<sup>i</sup>th, sā<sup>i</sup>th,</i> <i>sā<sup>i</sup>th<sup>i</sup>, sā<sup>i</sup>th<sup>v</sup>,</i> <i>sāt<sup>v</sup>.</i>
<i>sōtiy</i>	<i>sā<sup>i</sup>th<sup>i</sup>, sā<sup>i</sup>thi,</i> <i>sā<sup>i</sup>thi.</i>
<i>tatiy</i>	<i>tat<sup>i</sup>.</i>
<i>ataty</i>	<i>atat<sup>v</sup>.</i>
<i>yitay</i>	<i>yi tai.</i>
<i>yutuy</i>	<i>yütuy.</i>
<i>ts<sup>av</sup>y</i>	<i>tsüy.</i>
<i>tsāy</i>	<i>tsāi.</i>
<i>hāway</i>	<i>hāvai.</i>
<i>chiway</i>	<i>chu vai, chu voi.</i>
<i>thāway</i>	<i>thāvai.</i>
<i>yimav<sup>u</sup>y</i>	<i>yim<sup>av</sup> vuy.</i>

KAULA	STEIN
<i>dōnaway</i>	<i>don<sup>a</sup> vai, don<sup>v</sup> vai,</i> <i>donovai,</i> <i>dunuvai.</i>
<i>trēnaway</i>	<i>trin<sup>a</sup> vai.</i>
<i>trāviy</i>	<i>trāviy.</i>
<i>trōwuy</i>	<i>trāvuy.</i>
<i>yiy</i>	<i>yi, yih, yi<sup>v</sup>,</i> <i>yey, yiy.</i>
<i>yīy</i>	<i>yiy.</i>
<i>diyiy</i>	<i>diyiy.</i>
<i>chēyēy</i>	<i>chiyai.</i>
<i>wanayēy</i>	<i>vana yey.</i>
<i>sakharyēy</i>	<i>sakhr<sup>v</sup>ai.</i>
<i>kūr<sup>i</sup>yēy</i>	<i>kūdyē.</i>
<i>vis<sup>i</sup>yiy</i>	<i>visyāi.</i>
<i>yiyiy</i>	<i>yeyiy, yiyiy,</i> <i>p<sup>v</sup>eyiy.</i>
<i>pozuy</i>	<i>puzuy.</i>

## Words ending in z

<i>az</i>	<i>az.</i>
<i>bōz</i>	<i>bōz.</i>
<i>bandūkbāz</i>	<i>bandūk bāz.</i>
<i>cīz</i>	<i>chīz.</i>
<i>tīrandāz</i>	<i>tīran dāz.</i>
<i>kākaz</i>	<i>kākad.</i>
<i>māz</i>	<i>māz.</i>
<i>kunz</i>	<i>kunz.</i>
<i>manz</i>	<i>manz.</i>
<i>shranz</i>	<i>shrānz.</i>
<i>pōz</i>	<i>pāz.</i>
<i>raz</i>	<i>raz.</i>
<i>wāz</i>	<i>vāz.</i>
<i>öziz</i>	<i>āziz.</i>

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## ADDENDA ET CORRIGENDA

## PAGE

xxix, last line of text. For "Wahāb", read "Wahb".

110, l. 11. Read *gör-zānas*.

151, l. 15. Read *dukhtar-ě-khāsa*.

271, l. 17. For *thôwun*, read *thöv<sup>u</sup>n*.

30C, l. 25. Read *grēstēn*.

313, l. 5. For "viii, 4, 10, 1", read "viii, 4, 10", and in line 10, for "v, 4.", read "v, 4; viii, 11".

449, col. b, l. 19. For *kā<sup>t</sup> t<sup>u</sup>a*, read *kāi t<sup>u</sup>a*.

450, col. b, l. 6. For *khētam*, read *khětam*.

466, col. b, l. 17 from foot. For *shākh*, read *shākha*.

*For more pages*

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